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THE

EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE

FOR JANUARY, 1845.



ADDRESS TO THE UNCONVERTED ON THE NEW YEAR.

ANOTHER year is gone. How quickly has it passed! So apparently rapid has been its course, that we seem almost unable to realize the fact. Yet so it is. We have reached another station in our pilgrimage through this world; we have advanced another stage nearer eternity. How solemn is the truth! Days and weeks and months pass away without calling forth any particular notice, or exciting in us any unusual emotions; but when the last day of December closes upon us we are led as it were to imagine that time makes a pause,—that it stops in its progress onward to gain fresh energy for the future. It is true, this is an illusion—a mere fiction of the imagination; but it is an illusion of which we ought to take advantage for our own improvement. At this season, a point seems to be indicated for man to sit down and meditate on his destiny,—to examine the past and the present of his moral history and condition, and from his experience of the past to gather wisdom for the future. But although this period especially speaks in tones which cannot be misunderstood, as to the importance of such considerations on the part of man, the whole course of nature and the divisions of time are arranged on the same principle, and teach the same lesson. The

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twilight of the morning and the shadows of the evening, the months as they pass and the seasons as they revolve, all say to man—Pause and consider, that you may perform present duty, and not be hurried into eternity unprepared. Yet how vast is the number of those on whom such considerations produce no lasting or beneficial effect! Day succeeds to day, year rolls on after year, and still they are found seeking good in the things of time, pleased with it, which cannot satisfy, and captivated with the fleeting pleasures of this earthly scene.

Reader! we address you as one of this number, a one who has hitherto lent a deaf ear to the "still small voice" uttered by the lapse of time, urging you to prepare for eternity. In doing so, we would beseech you to reflect on the past, and would press on you the importance of asking yourself what you have been doing during the twelve months which are now gone. You have been spared, and probably you have had an ordinary measure of enjoyment in your existence; but are you aware that you have lived to yourself, and not to God? that you have, in fact, lived to no purpose, as far as regards your prospect for another world? Since the commencement of the year which has just closed, many souls have been

gathered into heaven, and many sinners—some of whom, perhaps, you know—have been led to cast from them the weapons of their warfare against God and to submit to his authority, while you are still persevering in your rebellion against him, and practically declaring that you will not have him to reign over you. Why is it so? Put the question seriously to yourself. Have you not enjoyed great and important privileges? Have you not been favoured with many signal blessings? Have you not been warned of the guilt and danger of your condition, and with affectionate earnestness besought to flee for safety to the only refuge set before you in the gospel? Yet, although pressed and plied with the invitations of mercy; although threatened with the denunciations of wrath,—you have continued unmoved and unchanged. You have been reasoned with, but you have not been convinced; motives have been set before you, but you have not been persuaded; your consciences have been appealed to, and though perhaps aroused for the time, you have settled down again in increased indifference to the truth as it is in Jesus. At the present moment you are without God and without hope, having no bright prospect for another world to cast back a glowing and a gladsome light on the trials and sorrows you have to meet with in this. The judgments of Jehovah have failed to subdue you, and his mercies have failed to melt you; his invitations have not drawn you, nor have his promises allured you. Melancholy thought! Is this, then, the record which the past year has carried into eternity regarding you—a record of neglected privileges, despised warnings, and abused blessings? Perhaps no open sin can be charged against you; but where have been your love and gratitude to God? You may not have avowed your hostility to the Saviour, but in your hearts has there not been a destructive indifference to his claims on your affection? You may have gone regularly to the “place of the holy,” and have been exemplary in your attendance on the means of grace; but you

have neither improved these privileges, nor profited by them, and even now you remain in the congregation of the dead. Does not the very thought alarm you? Are you not ashamed and confounded when you review your past carelessness and obduracy? Mercy and forgiveness through the shed blood of a crucified Saviour have been offered you, but you have refused to accept them. Life and good, death and evil, have been set before you, but in the blindness of your minds, and the hardness of your hearts, you have been manifesting your preference of the latter. How aggravated is your guilt, how great is your danger!

But turning from the *past* to the *present*, what is your intention *now* in reference to the interests of your soul? God has spared you to see the beginning of another year—he has prolonged your existence, and thus lengthened the time of your visitation. He speaks to you at this season in a voice which you cannot misunderstand. By the close of one, and the commencement of another period of your existence, he urges you to pause, consider, and return unto himself. What, then, is your resolution *now*? Is the year on which you have entered to be spent as the past? Are the same privileges to be enjoyed and neglected—the same admonitions to be received and disregarded—the same invitations, promises, and entreaties to prove ineffectual, in inducing you to turn and live? Though convinced in your mind that the path you have hitherto trodden is the path that leads to death, are you inclined to pursue it a little further, that you may enjoy its “stolen waters,” and its forbidden pleasures? Oh! “stop and think.” Perhaps, at the beginning of last year, you resolved to turn your attention to religion ere its close; but the last sun of eighteen hundred and forty-four has set upon you, and still you are undecided. And, *now*, would you procrastinate *even longer*? If so, when do you purpose giving your thoughts to the things, which belong unto your peace? If you say it is not now a convenient

season, *what time* have you fixed on as a convenient season? The period for the fulfilment of your last resolution has passed away, and you remain alienated from God, and in the bonds of iniquity—for how much longer now do you wish to defer attention to religion?

But why ask such questions as these? You surely cannot fail to see the folly and criminality of such conduct on your part. Contemplate for a moment your position in the universe of God. You are born for, eternity, possessed of a soul, capable of boundless, of endless felicity. Your iniquities have separated between you and God, and exposed you to his righteous indignation. In his mercy he has revealed to you a way by which you may escape the infliction of his wrath, and be restored to his favour and friendship. He has placed you in the world—he has surrounded you with innumerable favours, and blessed you with distinguishing privileges, that, by the acceptance of his offered mercy, and by availing yourself of the provision he has made in the gospel of his Son, you might be prepared for another, and a better state of being. Your condition and your destiny, therefore, demand that such preparation, more than all other things, should engage your attention and occupy your thoughts *in time*. But by your conduct in procrastination, you say in effect that the time allotted you by God is too long to devote to preparation for eternity, and, accordingly, you wish to abridge it. Is not this the very greatest ingratitude, as well as the most consummate folly? Besides, you know not what a day may bring forth. The beams of that sun which has risen upon you on

the morning of the first of January, may, long before the last day of December, have caused the grass to vegetate over your grave. Will you, then, rush on, reckless of your danger, and regardless of immortal pleasure and endless felicity? Will you persist in pursuing pleasures which are so soon to vanish, in embracing shadows which are so soon to be dissipated, and in clinging to objects which are so soon to decay, to the exclusion and neglect of those things which belong to the everlasting peace of your soul? Will you still procrastinate? Oh! banish the word from your lips, and the thought from your hearts. There is a voice in the lapse of time, a language in the present season, which calls upon you: to awake and arise. You are not ignorant of what is required of you; you know what is necessary to your happiness and peace. "Behold the Lamb of God, who taketh away the sin of the world." Believe on Jesus Christ, place your implicit faith in the testimony of God, regarding him as the only Saviour of the world. Cast yourself, as you are, on the mercy which flows through his shed blood. Then you may look forward to futurity with joy, and regard your exit from time, whenever you may be called hence, as your entrance into a blessed eternity. Thus only will you be enabled to "redeem the time," and thus only will you be prepared for the blessedness of heaven. "Now is the accepted time, and now is the day of salvation;" now is God's time, and it should be yours. May he, in his mercy, teach you so to number your days, that you may apply your heart unto wisdom!

SIGMA.

CHRIST PLEADING FOR THE UNITY OF HIS CHURCH.

REMARKS ON JOHN XVII., 20, 21.

DEAR SIR,—The efforts that have lately been made for the promotion of fraternal affection, union, and intercourse, among the different Evangelical denominations

of professing Christians, are certainly not among the least interesting or important of the many momentous movements of the present eventful period. The unity

of his disciples, and the existence of brotherly love among them, is evidently an object dear to the Redeemer's heart. He not only enforces it on them by motives the most powerful and affecting, saying to them as their Lord and Lawgiver, "A new commandment I give unto you, That ye love one another: as I have loved you that ye also love one another;" thus positively enjoining the exercise of brotherly affection on them, and making his boundless love to them the model and the motive of their love to each other; but also in his intercessory prayer on their behalf, he specially and earnestly pleads that they all may be united among themselves, speaking of this unity as a thing that would be productive of the happiest effects on the world, by promoting faith in him, and consequently the salvation of men. In this prayer he intercedes first of all for his immediate disciples, and a principal and prominent petition for them is, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." Then, at the twentieth verse, he begins to pray for all those who, to the end of the world, should believe on him through the word of the gospel; and the very first blessing which he supplicates for them is, "Unity among themselves." Referring to his immediate disciples, on whose behalf he had just been interceding, he adds, "Neither pray I for these alone, but for them also who shall believe on me through their word: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

A few remarks on this important passage may be interesting to the readers of your valuable and widely-circulated Magazine, and may, through the blessing of God, be the means of contributing, however feebly, to the promotion of Christian love and unity—the object for which the Redeemer here pleads, and for which many of his most eminent ministers and people in the present day

are labouring and praying: it will, at least, have the effect of bringing the subject afresh before the minds of your numerous readers. In order to our understanding the passage, it is necessary that we ascertain, first of all, who the persons are on whose behalf the petition is presented. Now, they are thus described by the Saviour, "Those who shall believe on me through their word." This plainly means those who believe the testimony of the inspired apostles respecting Christ, of "the record which God has given of his Son;" and, on the ground of the record, trust in Jesus, and embrace him as their Saviour. This apostolic testimony, or Divine record, is contained in the New Testament. Those who cordially believe what is testified in this inspired volume respecting Jesus as a Saviour, believe it in such a manner that it influences their principles and conduct, so that they act on the record as being the word and the truth of that God who cannot lie, are the disciples of Christ, and shall be saved. They have believed in Jesus through the word of his apostles, and consequently are all included in the petition contained in the passage before us. None else, however, are his disciples; and in behalf of none else is the petition presented.

Christ, then, does not pray in this passage for any who have not faith—a living, saving faith in himself. He does not pray for mere nominal Christians, with whatever body of religious professors they may be connected; or for men of the world, who may bear his name and attend to the observances of his religion, though they show by their conduct that they are strangers to the power of his gospel, and, in reality, the enemies of his cross. It is perfectly possible to be called a Christian, and to attend to all the observances of Christianity, and yet to be among the foes of the Redeemer. If a man's conduct be not as becomes the gospel—if he be not a new creature in Christ Jesus—if his heart be not animated with love to God for the gift of his Son, and to the Redeemer for laying

down his life in the room of sinners; and if this love do not constrain him to walk in the way of God's commandments, he is, whatever may be his religious professions, or whatever his ecclesiastical connection, a rebel against God—a despiser of the Saviour—a neglecter of the great salvation. Therefore Paul says of some professors in his day: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." Christ could not pray that such characters should in any sense be one with his people. It could not be his desire or his prayer, that worldly men, persons who give no evidence of union to himself, should be admitted to the fellowship of his house, and be visibly united in one body with his disciples. One great end of church fellowship is to separate those who believe in Christ from those who do not—to distinguish between the regenerate and unregenerate—the precious and the vile—the clean and the unclean. Therefore, the apostles uniformly separated the disciples, and formed them into little societies called churches, admitting none into their fellowship but such as in the judgment of charity were faithful or believing brethren, and sanctified in Christ Jesus. Therefore, also, they enjoined them not to be unequally yoked together with unbelievers; but to come out from among them, and be separate; and to turn away from such as had a form of godliness but denied its power. For churches then deliberately to mix Christ's disciples and the world in their constitution, or to admit into their fellowship those who give no evidence of a change of character, is to act in direct opposition both to apostolic practice and to apostolic precept. It is a mixing together of heterogeneous materials that can never amalgamate,—that can never even be mixed in this way without decided, serious injury to both. It is the union of the living and the dead—of the cold,

clammy, mouldering tenants of the charnel-house, with warm, breathing, sentient humanity, of those who are one entire loathsome mass of spiritual corruption with those who are renewed by the Spirit of God, and arrayed in the beauties of holiness. It is a most unbecoming union. It is unseemly to see those who are evidently ungodly men, appearing as parts of God's church—that holy spiritual living temple which he is raising for himself—as absurd as if some foolish architect should endeavour to rear a spacious, beautiful, and orderly building with such incongruous materials as "gold, silver, precious stones, wood, hay, and stubble." It is a daring profanation of the house and ordinances of God; and they who are knowingly guilty of it, have certainly much reason to tremble at the apostolic denunciation,—“If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye (believers) are.”

While, however, this petition does not include worldly men, nor imply a desire on the part of the Redeemer, that they should be united in fellowship with his people, it embraces all who have believed on him, with whatever denomination they may be connected. Christ's disciples—those who learn of him, love him, and obtain salvation by him, are, by no means, confined to any one sect or body of professing Christians. Accordingly, the Saviour includes in this petition all who shall believe in him through the word of his apostles. Some, indeed, would confine the favour of God and the blessings of salvation within the narrow limits of their own communion. However pious an individual may be,—however correct and enlarged his views of the gospel—however clear the evidence which he gives that he believes the truth, loves it, and lives under its influence; yet, if he belongs not to their little party, and believes not as they believe, in regard to some peculiar opinions and practices, of which the Bible says little, in many cases nothing, they cannot see how it is possible for him to be saved; or, at least, turn

him over like a heathen to the uncovenanted mercies of God. Presumptuous mortals! thus to confine the favour of Jehovah to yourselves, contradict the Bible, and bring the conditions of salvation within narrower limits than they are brought by the Redeemer. The Bible tells me, that he who believes on the Lord Jesus Christ shall be saved; and who shall dare to add to this declaration, "If he believe also the peculiar dogmas of some particular sect!" The Bible tells me, "that as many as are led by the Spirit of God, are the sons of God;" and that "our Father in heaven gives his Holy Spirit to all who ask him;" and who then shall dare to confine the gift or the leadings of the Spirit, and consequently the privilege of being sons of God, to their own denomination! Away with such narrow-minded and uncharitable bigotry. Salvation by Christ is no sectarian thing. "God is no respecter of persons; but in every nation," and every denomination, too, "he that feareth him, and worketh righteousness, is accepted of him." Such contracted and illiberal views (except in the Church of Rome, and among her allies, the Oxford Tractarians and the High Church and Apostolical Succession men) are now rapidly vanishing away, and must very soon rank among the things that have been. Christians of all parties are beginning to see that all excellence and godliness are by no means confined to their own sect; but that a man may be a believer in Christ—a son of God—and an heir of glory—and possessed of the most valuable and amiable qualities, though he do not belong to their denomination, nor think in every point as they do.

It thus appears that Christ in this petition prays for all his disciples; and we now proceed to notice, that the blessing which he supplicates for them is, that they may be united among themselves—"That they all may be one, as thou, Father," &c. Christ's disciples are all, however they may be divided into different denominations, in several respects one. They are all united, incor-

porated into one body, through their union to Him, the living Head. He is the head of his body, the church; and the moment any one believes in him, he is united to him, and so becomes a part of his mystical body. Christ's disciples, of all denominations, are likewise as members of the same body all animated by one Spirit,—"There is one body and one Spirit, even as ye are called in one hope, of your calling." They are all likewise parts of one great living temple; for all "who come to Christ as a living stone, are as living stones built up a spiritual house," in which "are offered up spiritual sacrifices acceptable to God by Jesus Christ." They are all as members of one church—"the general assembly and church of the first-born, who are written in heaven;" and of one family—the whole family in heaven and on earth, named by the name of Christ.

The particulars now mentioned, however, can hardly be considered as included in the union supplicated in this petition; for the Saviour prays for such as believe in him. He prays for their union after believing; and as they are all united in the respects above mentioned as soon as they believe, they are so united before they are strictly the objects of the petition. We must, therefore, look out for some other respects than those in which the Saviour here prays that his disciples may be one. He speaks of the union which subsists between his heavenly Father and himself, as a pattern of the union which he prays may exist among his disciples of all denominations—"that they all may be one; as thou, Father, art in me, that they also may be one in us;" and in the twenty-second verse, "that they may be one, even as we are one." If we consider, then, the union which subsists between the Father and the Son, it may assist us in discovering the nature of the union which Christ prays may exist among his disciples. The Father and the Son are one in nature and one in essence. "I and my Father," says he, "are one." The union which subsists between them in this respect is incom-

prehensible, and inimitable; such a union as can never exist among creatures: consequently, it cannot, in this respect, be a pattern of the union which Christ prays may exist among his disciples. But the union of the Father and the Son is also a unity of sentiment, of love to each other, and of purpose or design. "My doctrine," says Christ, "is not mine, but his that sent me;" and again, addressing his Father, "Thou hast loved me before the foundation of the world." And again, "My meat and my drink is to do the will of him that sent me, and to finish his work." It is in these respects that the union between the Father and the Son is a pattern of the unity which the Saviour here prays may exist among all who believe on him through the apostles' word. The petition then prays that Christ's disciples may all be one.

1. In respect of sentiment or doctrine, so that they all be united in one communion. This was the case in primitive times. This will also be the case, when the latter-day glory of the church is brought in. The prophet, addressing the spiritual Zion, says: "Thy watchmen shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion." Some, indeed, maintain that there will always be different sects and parties among professing Christians, even during the millennium, and that we have no warrant for offering the prayer so sweetly breathed in the beautiful lines—

"Let party names no more
The Christian world o'erspread;
Gentile and Jew, and bond and free,
Are one in Christ their Head."

They think that while men's minds are differently constituted, they must always have different views on religious matters, and, consequently, that there must always be different sects and parties. With this conclusion we cannot agree. Christ's disciples were divided into different sects by the introduction of error, and when error is removed, they shall be reunited into one body. The opinion that dif-

ferent sects must always exist, plainly implies the idea, that errors shall always exist. The truth of God is one. If, therefore, different parties have different views in regard to any doctrine or practice, one party at least must be in error. The time, however, we have reason to believe, is approaching, when all error shall be done away. Error is always pernicious; but there is a time coming when there shall be nothing to hurt or destroy; and consequently no error. When the Holy Spirit is poured out from on high, in more than Pentecostal copiousness, and his abundant millennial effusions are enjoyed; when he clearly illuminates the minds of Christ's disciples, and, according to the Saviour's own promise, guides them into all the truth, error shall be banished; and unity of sentiment prevail. Nor till this be the case, can the beautiful and cheering prediction, which we have just quoted from Isaiah's prophecies, be fulfilled, as it foretells of Zion's watchmen, that with the voice together, shall they sing, and see eye to eye. The petition before us, too, we think plainly implies unity of doctrine and of denomination; for how can Christ's disciples be one, in the full sense of the term, while they hold discordant opinions on important religious truths, and are divided into a variety of rival, not to say hostile, sects and parties? On the ground of this petition, then, we anticipate a period when, among believers in Jesus, a oneness of doctrine, and a oneness of church order shall prevail, and when they shall all be united into one great body, having merged their different party names in the general one of Christian.

"Then will the church below
Resemble that above;
Where no discordant sounds are heard,
But all is peace and love."

2. The Saviour in this petition prays, that all his disciples, of every denomination, may be united in love to each other. They may, indeed, and should be, united in this sense, even while they are divided into different sects. The Scriptures teach, that the belief of the

gospel fills the heart with love to Christ and to all who belong to him, and bear his image. "We love him," says the apostle, "because he first loved us;" and again, "Every one that loveth him that begat, loveth him also that is begotten of him." All, then, who believe the gospel, should be closely united in love to each other, through the love of their common Lord. In truth, they must love all their fellow-believers, all who appear to belong to Christ, of every denomination, or they cannot have full evidence of their own discipleship. One apostle says, "Love the brotherhood;" another, "Hereby we know that we have passed from death unto life, because we love the brethren." Now the terms brotherhood and brethren do not mean those only of our own communion: they mean all who are the children of God by faith in Christ Jesus, of every name and denomination. Do believers in Christ cease to be brethren, because they belong to different communions; or are they, on this account, less the members of the one family of God? That is not Christian love which searches no further than the narrow limits of one particular sect. No; Christian love is expansive as the love of Christ himself. It embraces in its ample grasp the whole family of God; and knows no limits and no distinctions in regard to its objects, but the presence or the absence of evidence of union to Christ, and of resemblance to his heavenly image. His eyes surely must be wofully blinded by prejudice and the love of a sect, who cannot recognize Christ's image, unless it be exhibited within the pale of his own party, and his affections sadly deadened by sectarian feeling, who cannot love that image wherever he sees it. Every one, then, whose heart is properly warmed and expanded by Christian love, will know nothing of sects and parties in the exercise of this affection; but will be able to say, with his whole soul, "Grace be with all them that love our Lord Jesus Christ in sincerity."

3. The unity that Christ here prays may exist among his disciples, implies a unity of aim, in the promotion of his cause, and co-operation for this purpose.

All the efforts of the different bodies of Christians as such, are professedly for the advancement of the Redeemer's cause, either at home or abroad. Ought they not then to co-operate for this purpose, in as far as it can be done without compromise of principle? Ought they not to act on the maxim that "Union is strength," and by mutual co-operation, to countenance and encourage each other? This has indeed, and it is matter of much thankfulness, been much more the case of late years than it used to be. Formerly, Christians of different denominations stood at a great distance from each other. The party walls separating them into sects were high and broad, so that it was only individuals of unusually elevated charity that could get even a peep over them. Now these walls are narrowed and lowered, and persons on the opposite sides can meet in a friendly embrace. This has been, in a great measure, the work of Bible and Missionary Societies. While Christians of different denominations have met and co-operated together for the promotion of God's cause, they have become more sensible of their mutual resemblance in views and feelings, their hearts have been warmed with mutual love, and thus they have been prepared for more extensive and effectual co-operation.

Christian intercourse and co-operation might, however, be advantageously carried much further than it has been, without any compromise of principle. Why, for example, should not Christians of different denominations associate together more frequently and extensively in united prayer-meetings, presenting their joint supplications for the advancement of God's cause, and for the outpouring of the Holy Spirit, especially as a spirit of mutual love? Why should not the ministers of the different evangelical denominations exchange pulpits more frequently? Why should it not be more

the practice for those belonging to the different bodies who are equally careful to maintain purity of communion, to sit down with each other at the table of their common Lord? Would not this tend to recommend the gospel to the world? Would it not tend to promote unity of doctrine and of practice? Would it not tend to an increase of mutual love? Were Christ's disciples of different denominations thus to co-operate together, and to hold intercourse with each other, in as far as it could be done without compromise of principle, laying aside party prejudice, and living together in love, it would be a most beautiful and blessed scene, and form a near approach to that state of things, which shall exist in millennial days, when "there shall be one fold and one Shepherd," and Christ's prayer for his disciples shall be fully answered, "That they all may be one, as thou, Father, art in me, and I in thee."

This union which the Saviour prays may exist among his disciples, he represents, as a most important thing, and productive of the most blessed effects. I pray for them, that they all may be one in us, as thou, Father, &c., that, or rather in order that the world may believe, &c. So that in proportion as it prevails, it will lead men to believe in him, and its full prevalence will be accompanied by the universal reception of the gospel, universal subjection to the Saviour.

The advantages resulting from Christ's disciples being divided into different denominations, is a favourite topic with some. They affirm that the emulation of rival parties makes each more abundant in their efforts for the advancement of Christ's cause. Surely such individuals talk at random, and without duly considering the matter. If this divided state of Christians had either been advantageous or desirable, surely the Redeemer would not have prayed so earnestly that all his disciples might be one; nor would his apostles have enjoined them "to keep the unity of the Spirit in the bond of peace," nor have praised the primitive Christians so frequently, for

being of one heart and one soul. The divisions existing among Christians has been one of the most impregnable strongholds of infidelity. It has charged the faults of professors on the Bible itself, and said, Surely it cannot be blamable to disbelieve a book, the professed believers of which are not agreed among themselves about its meaning. This conclusion has been strengthened by the rancorous hostility, and bitter sectarian spirit that has often been displayed by different parties towards each other; and infidels have accused Christianity of an intolerant persecuting spirit, and laid to her account all the blood that has been shed in persecutions carried on by men bearing the Christian name; and all the misery which party zeal and self-sufficient domineering bigotry have occasioned. This has hardened them in their infidelity, and increased their enmity to the gospel. Now when parties shall cease, and Christ's disciples become one in their doctrine, order, and worship, this argument will be taken away out of the mouths of infidels, and the unity of believers will afford a proof of the Divine origin of the gospel. This will be the effect, too, just as Christ's disciples, though still divided into different parties, are united in brotherly love, hold Christian intercourse and communion with each other, and harmoniously co-operate in every practicable way for the promotion of the cause of their common Lord. This will recommend the gospel to worldly men. It will show them that the spirit of Christianity is one of love. It will lead them to say, "See how these Christians love one another!" and to inquire into the nature and the evidences of that religion which they thus see so happily producing "peace on earth."

Besides, "Union is strength." When Christ's disciples become more united among themselves, their efforts for the conversion of the world will be more energetic, and better directed. Much of the energy of the Christian army is now exhausted in petty warfare, and skirmishing among themselves; but when they

are united, their exertions will be combined for the advancement of Messiah's kingdom, and their whole energies exerted for the advancement of this noble object. "Divide and rule," is a well-known maxim. On this principle Satan has acted in regard to the soldiers of the cross; and has thereby succeeded in maintaining his usurped dominion over mankind. Each denomination has put forth its efforts for the overthrow of his kingdom, in a great measure single-handed; and, as a consequence, has met with comparatively little success, in making inroads into the territories of the powers of darkness; and achieved comparatively few victories in its conflicts with human depravity. But when Christ's disciples are united among themselves, obstacles, which now almost irresistibly impede the progress of each single section of the sacramental host, will give way at once before the overwhelming force of their combined energy and exertions.

Again, as this union is to be effected by a more abundant outpouring of the Spirit, it will be preceded and accompanied by a great revival of vital godliness. This will make Christ's disciples live more under the influence of eternal things, feel more deeply for perishing sinners, and desire more ardently the advancement of the Divine cause and glory. Of course new energy will be infused into their efforts, rendering them more active and persevering. They will call on men to mind the things of their peace with a voice so loud, so incessant, so full of thrilling and melting compassion, that the world will be constrained to listen and comply.

Finally, Christ's disciples will then be more fervent and persevering in prayer for the Divine blessing. Their prayers also will be more united, and so have more power with Jehovah. It is on brethren dwelling together in unity that God has promised to bestow his blessing. When, then, a united and broken-hearted church bow before that throne, where power is seated and grace is triumphant,

determined not to keep still, give God no rest until he es-
salem, and make her a praise in the-
earth, He, who is the hearer of prayer,
will open the windows of heaven, and
pour out a blessing, that there shall not
be room enough to receive it. He will
cause his word to run mightily on earth.
Nations shall be born in a day, and the
time rapidly advance, when all the ends
of the earth shall remember, and turn to
the Lord, when all nations shall be
blessed in the promised seed, and when,
to use the Redeemer's own words, in the
passage before us, "The world shall be-
lieve that the Father has sent him."

This union, then, as tending to the advancement of Christ's cause in the world, is most important, and should be desired and laboured and prayed for by all the friends of the Redeemer. It is important, too, as tending to promote the internal peace and prosperity of the church itself. In proportion as it prevails it cannot fail to produce an increase of holiness and spiritual enjoyment. He is a much more happy Christian whose brotherly love is expansive as the love of the Redeemer, and who can look on all who bear Christ's image as his spiritual brethren, and fellow-heirs of heavenly happiness, than he whose views are contracted and illiberal, and who would confine salvation within the pale of his own party. Surely his feelings are not to be envied, who can look around him and count his dozens or his scores, as being all whom he knows that are in the way to heaven; looking on all beyond the precincts of his party enclosure, as being in the "broad road that leadeth to destruction." If Christians, then, would study their own happiness, they must cultivate liberal views, making salvation as free as the Bible has made it, viewing as brethren in Christ, all who believe in him of every name, and cherishing warm brotherly love towards them all. The very fact, indeed, that Christ prayed for this love and unity among all who believe, should be sufficient to convince his disciples that it is both important and desirable; and all

who are like-minded with him, must prize it and long for the accomplishment of his petition in regard to it; so that if there be any who are not desirous that brotherly love, Christian intercourse and unity in all possible ways, should prevail among Christ's genuine disciples of all parties, they have not "the same mind in them that was also in Jesus."

Those who desire this unity will seek to promote it. Let them in order to this plead for it earnestly at a throne of grace. Let them plead that the Holy Spirit may be poured out as a spirit of light; that he may guide the disciples of Christ into all the truth, so that they all may hold the same views as the inspired writers, and consequently the same views as each other. Let them plead also that he may be poured out as a spirit of love; that he would inflame the hearts of Christ's disciples with more ardent love to the Saviour in order to their abounding more in fervent love towards each other. If there were more love to Christ among his professed followers, there would also be more mutual love. He, whose heart is glowing with love to the Redeemer, can never be a party man, nor distinguished by a sectarian spirit. He is so desirous of promoting the cause of God in the world, so filled with compassion for perishing sinners, so solicitous to bring them to the Saviour, and so delighted with the lovely image of Jesus wherever he sees it, that party prejudice and mere sectarian zeal can find no resting place among the high and holy emotions which glow in his bosom.

Those who wish to advance this unity must endeavour to promote the study of the Scriptures, and a conviction of the necessity of following the truth wherever it leads. The union which Christ prays may exist among his disciples is union in the truth. Genuine brotherly love is "love in the truth;" love to Christ's disciples "for the truth's sake" which dwelleth in them. It is not, then, by compromising any part of Scripture truth, or by agreeing to keep it in the background that this union can be promoted; for its fulness and perfection, when

brought in, will consist in all parties clearly understanding, cordially embracing, and fully following the one system of truth contained in the Scriptures. It may be laid down as an axiom in morals as well as in mathematics, "that things which are equal to the same thing are equal to one another," and consequently the nearer the different Christian sects come to the Scriptures the nearer must they approach to a unity of faith and practice. Nothing, then, would tend more to promote this unity than all parties, elevating the Scriptures, both theoretically and practically, to their rightful throne of supreme authority, as the only standard, the infallible criterion by which, in religious matters, all things are to be tested: for, just in proportion as all pay less deference to "the traditions of the elders," whether in the shape of creeds and church articles, or of received opinions and practices, and acquire the habit of bringing all things in faith and practice to the unerring touchstone of God's word, will they all approach to the one centre of truth and unity, till, meeting and mingling in unbroken harmony of sentiment and affection, they shall form one great united body, and the Redeemer shall see his petition on their behalf, "that they all may be one," fully answered.

Let those who desire this unity, also cultivate and seek to propagate the spirit of brotherly love. Let your love and good deeds be extended to Christians of all denominations. Show by your conduct that you are not of a sectarian spirit. Be ready to hold brotherly intercourse with all who love the Saviour, and to co-operate with all such, as you have opportunity, for the advancement of all religious and benevolent purposes. Acting in this way, your loving spirit and attractive example will operate on others and mould them to the same pattern.

Finally, reflect in how many respects all Christ's disciples, of every denomination, are actually one, and how much they have in common. If Christians would give due weight to this considera-

tion, it would have a powerful influence in warming their hearts and expanding their love towards their believing brethren of every name. They are one body in Christ, members of one family, and part of one spiritual temple. They have been redeemed by one ransom, "the precious blood of Christ," are justified by the same righteousness, and regenerated and sanctified by the same Holy Spirit. They believe in and love one common Saviour, worship the same God through the same Mediator, and are all children of the same Heavenly Father. They have the same desires and aversions, the same hopes and the same fears. They have the same temptations to resist and the same spiritual enemies to contend with. They are in common chosen out of the world, and in common hated by the world, and they are journeying to the same heaven; where they shall enjoy through eternity the most intimate and endearing com-

munion. Ought they not all, then, to love each other on earth, and endeavour to keep "the unity of the Spirit in the bond of peace?" Ought they not to rise above their little differences and cherish a warm affection to each other, for the truth's sake and the sake of their common Lord, who prays for them, that they all may be one?

May this petition speedily be answered in the full extent of its prayer, and the church below soon exhibit a realization of the lovely scene so beautifully depicted by the inspired poet, when he says, in the 133rd Psalm, "Behold, how good and how pleasant it is for brethren to dwell together in unity: as the dew of Hermon and as the dew that descended upon the mountains of Zion; for there Jehovah commandeth the blessing, even life for evermore." Yours, &c.,

J. W.

Arundel, 25th Nov., 1844.

ON THE VERY EARLY EXISTENCE OF FALSE PROFESSORS OF CHRISTIANITY AT ROME.

"My bonds in Christ are made manifest in all the Prætorium, and in all other places, and many of the brethren in the Lord, made confident by my bonds, are more abundantly emboldened to speak fearlessly the word; some, indeed, from envy and strife; who from contention preach Christ, not purely, thinking to add affliction to my chains; in pretence rather than in truth, Christ is preached by them: still Christ is preached, and I rejoice," *Philippians i. 13—18.*

This very remarkable passage is full of instruction for the present times: for, while Puseyism is filling the parish pulpits in our land, it is availing itself of the opportunity of preparing a professedly Protestant people for that conversion to Popery which the ministry are, one after another, in quick succession, exhibiting in their own persons. The public journals have lately announced some new specimens of established clergymen becoming popish priests. This last step was, perhaps, the most honest one of their course; for it was only an avowal of their conversion, of which who knows the date? Many of them, who still remain in the establishment, are manifestly papists at heart; and some have said, and are still saying, such things to their flocks as show that if

they were as honest as the open converts to Popery, they, too, would become popish priests. But how lamentable is the condition of the people who attend such teaching! The same persons, who would not go into a Romish chapel, listen patiently, and, if they think at all, think it all very right, that they should hearken to such teachers, are drinking in the poison administered to them by Papists at heart. The great danger of Popery, therefore, lies within the bosom of a professedly Protestant church. The evangelical clergy look on too quietly; for, though some have entered their protest, the alarm is by no means given with the universality and the energy which the faithful watchman should display. The Evangelical Magazine, being

known to be read *within* the establishment as well as *without*, by foes to cavil, as by friends to learn, I take the opportunity thus afforded, to point out to those who are yet accessible to Protestant, or rather scriptural information, what the apostle Paul says of some at Rome, during his abode there.

He was now a prisoner, waiting for the judgment of Cæsar, on the appeal which Paul made to him from the Sanhedrim and the Roman governor, Felix, at Cæsarea. The apostle was living in the Prætorium, or the camp at Rome, though in his own hired house, and the resort of Jews and Christians to him, and his discourses to them, made a noise in all the Prætorium, and spread into all other parts of this metropolis of the world. The Christian religion, therefore, ceased to be the same dangerous secret, as at first; and the things which happened to the apostle, in his being sent a prisoner to Rome, turned out, not to the injury, but rather to the furtherance of the gospel. For truth, says Tertullian, dreads nothing but concealment. Many of the brethren in the Lord, becoming confident by the apostle's bonds, in which he preached boldly, no man forbidding him, were the more bold to preach the word fearlessly.

But now comes the strange discovery, that some, who seem to be classed with brethren in the Lord, preached for the sake of indulging envy and strife. What sort of brethren in the Lord must they have been if they are thus introduced inclusively, and not exceptively? At any rate they are said to have preached Christ, in which the apostle rejoiced; and, therefore, they must have professed to believe in Christ. But what sort of believers, what sort of preachers, were they who preached for the sake of envy and strife? Envy at whom? At the apostle. Envious at the resort to him in the Prætorium! For strife and contention to preach Christ; not *ἀγνός*, not chastely, purely, sincerely; but thinking to bring affliction upon him in addition to his chains! We are confounded at the

thought, that any one preaching Christ should be actuated by this motive, thinking it would make the apostle's chains press more heavily on his limbs! One would have thought this impossible. In a time of persecution we should have supposed that every one who ventured to preach Christ, would be actuated by the purest motives. But such is the human heart, that deceivers have exposed themselves to persecution from the worst motives.

But the apostle says, Christ may be preached in pretence, and not in truth; though in every way in which he may be preached, Paul rejoiced; for, as he found his bonds turned to the furtherance of the gospel, so he expected, that this bolder and more general preaching would turn to salvation, through the prayers of the Philippians and "the supply of the Spirit of Jesus Christ."

What, now, does this teach us concerning the primitive Christians, who have been so much vaunted, as if whatever they did must be right? Is it not plain, that among the very earliest professors,—aye, and among the earliest preachers, too,—we must distinguish between the good and the bad; the sincere and the pretenders; those who preached Christ from good will, and those who preached from contention and strife? It is manifest that we must not be satisfied with knowing what they did, but must inquire what they ought to have done. And how shall we know this, but from the infallible Scriptures?

It is to the honour of the Scriptures, and to show their sincerity and the necessity for studying them, that these evils among the earliest professors and preachers are recorded. A book of imposture would have gilded a rotten post; lauded all primitive Christians; and told posterity that all who first preached Christ were saints; this would have been in harmony with the genius of apostate Rome. She never would have told the world, that some who preached Christ in her streets while Paul was a prisoner in her Prætorium, were doing it in pretence,

from envy and strife against him, thinking to make his bonds an affliction, because they were at liberty to go where they pleased, while he was under state surveillance. Oh, no; all her first preachers were saints!

But the New Testament tells of an Ananias and Sapphira, in the mother church at Jerusalem; of a Demas, "that has forsaken us, having loved the present evil world;" and of the apostle at his first answer before Cæsar, at Rome, forsaken of all men: no one standing by him. "I pray God," says the apostle, "it may not be laid to their charge." O, infallible church! "Ichabod," where was the glory?

But Christianity can afford to be honest, if Popery cannot. Truth remains the same, though all men forsake it. Let God be true, if all men are liars. Popery must canonise sinners; but Christianity can anathematise them. The Scriptures describe men as we find them—strange creatures. Sometimes openly persecuting religion; sometimes nobly suffering for it; and sometimes—O, monstrous!—exposing themselves to suffering *through* it, but not *for* it; having contention and strife and pretence in their hearts.

While these things happened at Rome, where was Peter, the first bishop, from whom the Pope derives by unbroken succession (with three Popes at a time anathematising each other) his infallibility? Why, *mirabile dictu!* the only inspired history of the Christian church never shows him there at all. The Pope sends him there, before Paul arrived. What! the prince of the apostles sitting in his infallible chair, at the centre of unity, and suffering the brethren to preach, and, from contention, thinking to add affliction to a brother apostle's bonds! This is like Paul sending an epistle to Rome, in which there is a most remarkably long list of salutations to numerous brethren, and not one word is addressed to Peter! If he had gone out for an itinerating tour in the country, one would have expected to read, "Give my love to him when he returns!" But all

is silent; and Peter himself silent, too; while Paul is thus treated! Who can believe that he was there? And who that takes the Scriptures for his guide can believe that Peter ever was bishop at Rome, or ever went there at all?

But preaching among the brethren for contention and strife, reminds us of Jeremy Taylor's liberty of prophesying. Verily there must have been considerable liberty of preaching, when Paul wrote these words. And he says nothing against it, only condemning those who preached from evil motives, though still rejoicing that Christ was preached. And so important is it for men to hear of him, that he who is endued with the spirit of the apostles will not attempt to introduce a conventicle act; but will say, it will turn to salvation, through the prayers of the church, and the supply of the Spirit of Jesus Christ.

But I turn again to Rome. "O, Rome!" said the barbarian ambassador, who had witnessed its venality, "I could buy thee, if I were but so rich as to bid high enough." Here we find the strangest, if not the vilest preachers of Christ, in the very age of the apostles. There is nothing in all the New Testament so unaccountable as these preachers of strife, preaching Christ to vex his apostle! Was it for nothing that this was recorded? One would think the Popes had purposely acted this over again, and had called themselves successors of St. Peter, to vex the apostle in heaven, at the sight of such successors.

Ah, let us not wonder, if the worst things were found, at the earliest and at the later times, in such a capital. It was called the cesspool of the world, whither all that was vile resorted, to hide its infamy in the crowd. A vast capital affords the best concealment, and the finest field for deceptive display. There is no place like London for popular nonsense. There the gift of tongues flourished, under the patronage of him who pronounced "Babylon foredoomed of God," and who is succeeded by those who set up the crucifix, display the surplice, and call theirs the catholic chapel. Who can wonder

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that John was told, "The woman thou sawest, as a harlot committing fornication with the kings of the earth, decked with

jewels, and drunk with the blood of the saints, is that great city that rules over the kings of the earth?"

LETTER FROM THE LATE REV. MATTHEW WILKS, TO THE FEMALE MISSIONARIES AT TAHITI.

[We feel greatly indebted to our highly-esteemed friend, the Rev. T. Wildbore, of Falmouth, for the following truly characteristic epistle from the pen of the late Rev. Matthew Wilks. It was written at the Tabernacle House, Bristol, on the 9th June, 1816, when Mr. Wildbore and his venerable friend were supplying the Tabernacle pulpit. The letter was come by very satisfactorily, as Mr. Wilks gave permission to Mr. Wildbore to copy it. To those who had the happiness, as we had, of being intimate with Mr. Wilks, the document will be regarded as a rare treasure.—EDITOR.]

*Bristol, Tabernacle House,
9th June, 1816.*

VERY DEAR SISTERS,—I do—yes, I do,—you say, What do you? I'll tell you what I do. I do often, very often, look backward—then I do look forward,—then I do feel,—then I do talk to myself,—then I do listen, and then I look up in prayer. I first look back to the time when you began to hear and talk of and feel about the missionary work; and when you offered yourselves to the missionary cause. O how you used then to speak of your pity for the poor heathen,—how willingly you would leave home, go anywhere, do and suffer anything, provided you might in the least degree be useful to souls and bodies! You then said that Christ had done so much for you that you could never do enough to express your love to him. You had found the value of his salvation, and longed for the world to know it. When you were told of the difficulties, of the hardships and dangers of such undertakings, you said you were aware of all these things, that you had considered

them, that God was able to sustain you, and you could trust him with your lives, as you had done with your souls. Then, on these disinterested professions, you were accepted, you were equipped, you were married, you were called missionaries;—and then you departed with many a tear, and many a prayer for you.

Then, secondly, I began to look forward, to the day when you should land on a distant shore, when on landing, you should join in sweetest affection in the common cause, bending your knees together in renewed dedication of yourselves, praying for suitable help, for constancy in labour, in patience, in faith, and every exemplary grace and virtue. And having dedicated yourselves afresh to God, rising from your knees, giving your hands to each other in solemn pledge, that you would co-operate with all your might, without jealousy, envy, evil speaking, or surmising; and that you would give reproof with prudence and meekness, and receive it with submission.

I also looked forward to your having arranged your apartments in the most decent way, and yourselves in the most neat and modest apparel possible; with your meals most regularly observed and your engagements punctually kept. Then, I looked forward to each of you having half a score native female children in a regular course of education and of improved habits; and then I looked forward to the time when your letters to the directors should express the gross amount of the numbers trained—the nature of their moral capacities and impressions, how happy you were in your work, how unworthy of the high calling, how much you travelled in birth for the dear children,—that Christ might be

formed in them the hope of glory." Well, now,—the letters, the letters, the letters from our dear sister missionaries! I look, and look, but look and look in vain. Not one epistle, not one line, not one word on this head. Now and then a private letter, disclosing what should be concealed, and concealing what ought to be visible as the impression of the ink, I mean the characteristics of missionary grace and feeling in every line.

Then, *thirdly*, I begin to feel. I feel surprised beyond measure—I feel jaded with the look of fruitless expectation—I feel grieved at my own mortifying disappointment—I feel disgusted for the loss of the poor girls of British patrons, and for the sinking reputation of the female missionaries, so called.

Then, *fourthly*, I do talk to myself, and ask and answer myself, Are these the women who made such strong and elevated professions?—yes, are these the women who raised such high expectation?—yes, and these the women who were equipped, and married, and sent out in consequence?—yes, verily they are. What good deed, then, have we heard of them?—none. What are they doing?—I don't know.—What *have* they done?—nothing that I have heard of. Then I talk to myself again, and ask, Were they good women?—I thought so, and hoped it. How do they show it?—I can say nothing to that. I can only say in what manner they do not show it. Was their love to the mission, or to the man?—I can say nothing to that, unless I judge by actions. Will the blood of the poor heathen be required of them, for not doing all they might and ought?—I don't know they have not done all they could, only if they have, it has not been told by themselves or others; and if they have neglected their duty, they must see to that, for they will find hereafter that God will reckon with them. Then, I talk again to myself and say, I should like for them to do well, and even to excel, not only for the dear heathen children's sakes, and for their own sakes and their families, but for the sake of the missionary cause,

and my own sake too, for I love them, I took a lively interest in them. Some of them were under my pastoral care, they received the Lord's supper at my hands, they called themselves my spiritual children. I took pains with them, and was deeply concerned for their best interest. And all the rest bore good characters in England, belonged to respectable churches and pastors, were all commended by them to God, and their well-being and well-doing fervently prayed for. And then I say to myself, O that I were ten years younger! I would after all go and see them, and provoke them to every possible exertion, both by preaching and example. But I say again, I shall never see Tahiti, and I do not wish to see them here; for if they are unfruitful, we have enough of that sort already; and if it is otherwise with them, their lives and labours are too important to be dispensed with there; I would rather meet them in heaven than in England.

Now, *fifthly*, I listen—a letter having been presented to Mrs. Giles, the senior female missionary, her sister missionaries assemble to learn its contents. It is read—a pause ensues; I hear one say, "How very severe! It is like Mr. Wilks; he is always asking us." Another says, "He little thinks of the languor of our spirits, under a vertical sun." A third says, "Does he ever paint to himself the difficulties we have to encounter, from the customs of these savage islanders?" I hear another say, "The language is indeed cutting; but is there not a cause? has our conduct been as it ought? have we done for the poor heathen girls what we could? It is very true, the climate and character of the people present many obstacles, but you know Mr. Wilks pointed them out to us, and warned us against their influence; so that, for my own part, I must confess I have an accusing conscience, and this cuts deeper than reproof from the lips of man. Suppose we were to adopt a more regular system of employment, somewhat conformable to the following outline:—that each of us take a certain number of girls,

according to our respective circumstances;—that they learn to read a given time every day;—that they be taught domestic work gradually;—that they be instructed to make such articles as are necessary for us and themselves;—that as many of them go to Divine worship on the sabbath as circumstances will allow;—that we have an experience and prayer-meeting once a month among ourselves;—that, quarterly, we all meet at each other's dwellings in rotation, to report progress, and offer fresh hints of improvement,—that one of our number be a secretary, and preserve such minutes as may be deemed suitable for the eye of the Directors at home." To this I hear them all agree.

And now, *finally*, I look upwards and say, "O most merciful God, thou hast had missionaries among the heathen in all ages, some of them very indifferent, and others very excellent, such was Jonah, and such was Paul;—the former did as little as he could help, the latter laboured

night and day; the former was always complaining, and the latter gladly was spent and did spend; the former did not like to risk his reputation for God, the latter did not count his life dear to himself; the former justified his complaints against God, for sending him to the heathen and depriving him of his gourd, the latter thanked God for putting him into the ministry, and readily endured the loss of all things for his sake. But I have no stones to cast at any one, being a man of like passions with others; yet I pray that all those who now labour among the heathen, the dear female missionaries in particular, may be so happy, diligent, faithful, and successful in this work, as to rank amongst the most approved missionaries who have ever been sent to the heathen; and when their labours are ended on earth, I pray that they may have appointed them a high station in glory, to shine as stars of the first magnitude for ever and ever. Amen!"

M. WILKS.

COPY OF A LETTER FROM THE LATE REV. JAMES HERVEY TO THE LATE MISS SARAH BEAR, OF BIDEFORD.

DEAR MISS SARAH,—So you are going to leave us, and will be at your eternal home before us. I heartily wish you an easy, a comfortable, and a lightsome journey. Fear not. He that died for you upon the cross will be with you when you walk through the valley of the shadow of death, *Psa. xxiii. 4.*

People that travel often sing by the way. To render this journey more pleasant, let me furnish you with a song most exactly and most charmingly suited to your purpose. "Who shall lay anything to my charge? It is God that justifieth me: who is he that condemneth me? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for me?" Shall the law lay anything to my charge? That has been fully satisfied by the obedience and death of my Divine Lord. Shall sin condemn

me? That has all been borne, all been abolished by the Lamb of God which taketh away the sin of the world. Shall Satan accuse me? What will that avail, when the Judge himself pronounces me righteous? See *Rom. viii. 38; Gal. iii. 13; 1 Pet. ii. 24; Dan. ix. 24; John i. 29.*

But shall I be pronounced righteous, who have been and am a poor sinner? Hear what the Holy Ghost saith,—*"Christ loved the church, and gave himself for it, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing;"* and such will be the appearance of those who are washed in Christ's blood and who are clothed in his righteousness: "they will be presented faultless with exceeding joy before his throne." See *Eph. v. 25—27; Jude 27.* But what shall I do for my kind companions and dear friends?

You will exchange them for far better. You will go to Mount Zion, to the city of the living God, the heavenly Jerusalem; you will go to an "innumerable company of angels, to the general assembly and church of the first born in heaven, and to the spirits of just men made perfect;" you will go to God, your reconciled God, the Judge of all; and to Jesus, the Mediator of the new covenant; and to the blood of sprinkling that speaketh better things for you than your heart can wish, or your thoughts imagine. Heb. xii. 28.

Perhaps your spirits are weak; there-

fore I will not tire you. The Lord Jesus make these sweet texts a cordial to your soul. I hope to follow you ere long, to find you in the mansions of peace and joy, and to join with you in singing praise—everlasting praise—to Him "who hath loved us and washed us from our sins in his own blood," Rev. v.

Into his hands, his ever merciful and most compassionate hands, I commend your spirit,—and am,

Dear Miss S.,

Your truly affectionate friend,

JAMES HERVEY.

Weston Favel, April 26th, 1755.

THE SUDDEN DEATH OF A CHRISTIAN.

"Oh, were it not for those he leaves
'Lone in a desert land,
'Tis wondrous when a Christian grieves
To find his home at hand!"

DEATH, at any period, or under any circumstances, is deeply, and, indeed, inexpressibly solemn. It is the separation between the soul and the body. It is the introduction of an immortal being to eternity. It is a departure from all earthly friends, and all terrestrial comforts. It is the period when the doom of the spirit is fixed; when its eternal destiny is sealed. And, therefore, whenever death occurs, an event takes place which is peculiarly solemn. And if it be properly contemplated, a most powerful impression will be produced on the mind.

Sudden death is inconceivably solemn. Indeed, it is not only marked generally by overpowering solemnity, there is something about it that is peculiarly awful. A few minutes before, perhaps, the individual removed is in the enjoyment of perfect, or at least, of comparative health, surrounded by the members of his beloved family and many endeared connections, when, most unexpectedly, the startling summons comes, "Thou must

die." The countenance is changed almost in a moment, the energies are paralysed, the chilliness of death is diffused over the frame, and the spirit is introduced to the world beyond the grave.

Still, while sudden death, generally, is peculiarly solemn and appalling, there is something about the sudden death of a Christian—one who has been living near to God, who has been resting implicitly on the boundless merits of the Redeemer, and who has been continually waiting with devout hope and joy for the Saviour's arrival, which is not only alleviating, but, at once, consoling, and, to survivors of a kindred spirit, when properly and soberly regarded, most delightful.

There is, unquestionably, at the time, a powerful shock occasioned—a paralyzing effect produced; still, when the reflective faculties can calmly exercise themselves, and when a certain interval has tranquillised and tempered the emotions, the devout friends and relatives of the dear departed can say, "All is well. He

has gone to glory, and we would not wish him back for a thousand worlds.

' Sweetly he sleeps, the child of God,
From sin and woe set free;
Swiftly the path of death he trod,
Into eternity.' "

The sudden death of a believer in Christ is delightful to him, because it is an instantaneous dismissal from all the cares of life. He obtains a complete deliverance *at once* from the multiplied anxieties of the family; from the intense solitudes which are connected with his daily and hourly associations; and from the harassing and sometimes almost overwhelming vexations of the world. How glorious is the freedom from care which sudden death secures to a Christian, and from solitudes which not only distress, but often operate most injuriously on his spirit!

The sudden death of a believer is a merciful exemption from all the sufferings and trials connected with a lingering illness.

How much have some Christians to endure prior to their removal, and how long do they remain in a most distressing state! Week after week elapses, month after month revolves, year after year sometimes rolls away, and yet they are the Lord's prisoners. They seldom know what it is to be free from pain. They scarcely know what it is to enjoy a night's quiet and undisturbed repose. They are burnt up with fever, or tortured with pain, or rendered continually uneasy, or tried by powerful medicines, or afflicted with frequent surgical operations, till, at last, after a long and most wearisome illness, the frame is broken up, and is prepared to be consigned to "the house appointed for all living."

What an exemption from these sufferings, and many other trials to which we might allude, is the sudden death of a sincere believer! He scarcely knows what it is to suffer at all. The chain is snapped asunder at once. "The golden bowl" is broken in an instant, and the

spirit enjoys in a moment the glory and happiness of paradise.

The sudden death of a believer is a glorious exchange of worlds. The world of ignorance for the world of celestial light; the world of error for that of unerring wisdom; the world of moral degradation for that of spiritual and ineffable dignity and honour; the world of temptation for that "where Satan's shafts are never thrown;" the world of misery for that of incomparable and consummate bliss; the world of sin for that of unbounded holiness; the world of perpetual fluctuation for that of certainty; the world of death for that of immortal and transporting life. Now, what an exchange to a believer, dying suddenly, to be introduced to the world of glory and immortality, perhaps, in an instant; to be translated at once to the new Jerusalem; to have an immediate introduction to the presence of God and the Lamb; to have an instantaneous enjoyment of the perfect and beatified society of paradise; and, as soon as the world of celestial bliss is gained, to find that the very being of sin is eradicated, and that the likeness of the Saviour is possessed in such a manner as it was impossible to conceive before!

Dear readers, you know not when you may die, nor under what circumstances you may expire. You may die in an instant; you may not have an opportunity allowed for presenting a single prayer, however short, or expressing a single desire to any one near, to remember you at the mercy seat. How important, then, to ascertain that you are personally and savingly interested in Christ Jesus, in his dying love, in his redeeming mercy! An interest in Christ as our deliverer from the wrath to come, is everything in the dying hour.

See, also, that you are habitually ready. Cultivate the spirit of the Saviour from day to day. Rise above the world continually. Cherish a devotional frame at all times. Be ever living with heaven in view. Be perpetually anticipating the coming of the Son of man. Remember that "the Judge standeth before the

door." Act, from hour to hour, as though you expected every instant to receive the summons, "Give an account of thy stewardship, for thou mayest be no longer steward."

"Oh! if my threatening sins were gone,
And death had lost his sting,

I could invite the angel on,
And chide his lazy wing.

Joyful I'd lay this body down,
And leave this lifeless clay,
Without a sigh, without a groan,
And stretch and soar away."

Bridport.

T. W.

Poetry.

REFLECTIONS

Occasioned by the Cottage Services on a rural Home Missionary Station.

"T is not in gorgeous temples raised by hands

Amidst the pompous scenes of earthly state,
The Spirit of the living God descends
To dwell with sweetest power. "T is not where

The splendid portal and the long-drawn aisle,
The lofty fretted roof, the storied pane,
Blazing with richest hues that art can give,
The curious carving, and the massive arch;
Bespeak the skill of bold ambitious man,
Or tell the tale of heaven-devoted wealth
Oft given in the hope, oh foolish hope!
That He who gave the whole would take a part

As recompense for sin, and grant that peace
For paltry gold, which they would not accept
When freely offered to the humbled soul,
Because their haughty spirits could not bow
To take salvation with the vulgar herd;—
It is not in such shrines of princely pomp,
Where the rich pealing organ's solemn swell
Subdues the spirit to a sense of awe
No words can tell,—it is not there we feel
Most of the influence which Heaven can shed
To chase the sorrows of the mind oppressed
With woes which make this world a vale of tears,—

To whisper peace to the sin-burdened soul,—
And to implant the hope of future bliss
To cheer the lonely pilgrim on his way
Through rugged scenes where steep and thorny paths

Might cause the feet to fail, and make the heart

To faint and sink with weariness and toil.

No! oft beneath the humble cottage roof,
Far from the busy city's ceaseless din,
Far from the rich abodes of pride and state,
Far from cathedral's pomp and anthem's swell,

The Spirit of the living God is found

Making its loved abode, and shedding round
Its sweetest influence on the little band
Assembled there its blessings to implore.

What though no pulpit grace the chimney-nook

Where stands the man of God,—he hath that Word

The precious truths of which can make men wise

To their salvation. What though no flowing gown

Or snowy surplice give him priestly air,—

What though no bishop's hand his head have crowned

Or his commission sealed,—he hath that Word

Which He who is its Author has declared
Hath power to save the soul; and from his lips

Flow forth its terms of peace and joy to man,
In style so simple that th' unlettered poor
Who listens, wondering, to the tale of love,
Hears and accepts the message for his own,
And finds it life eternal to his soul.

What though the song of praise which thence doth rise

May lack the charm of harmony correct
And strangely grate upon the practised ear,

Yet is it welcome music, for it comes
Warm from the heart, and therefore far exceeds

The sweetest strain cathedral choir can raise
If love be absent from its thrilling sound.

And what! oh, what! if they who listen there

To the glad message of a Saviour's love,
Join in the voice of simple, heartfelt prayer,

And raise the unpretending song of praise,
Belong to the earth's lowly ones, and some

In rustic guise to such a rustic place,—
Their souls are precious in their Saviour's sight,

Precious as they who boast of noble blood;
And He who loves the service of the heart

Smiles on their simple offering, and bestows
A Father's blessing, making them more rich

Than kings and princes are who know him not!

J. T. S.

FOR CHINA'S DISTANT SHORE.

AN ORIGINAL MISSIONARY HYMN.

BY MR. KELLY.

'For a great and effectual door is opened," 1 Corinthians xi. 9.



2.
From friend and brother go,
By sense of duty led,
The stranger and the foe,
To cherish in their stead:
'Tis hard to break such ties,
But grace sufficient is,
And grace the strength supplies,
For such a day as this.

3.
Away then, brother, go,
When Jesus says, depart,
Let nothing here below,
With him divide thine heart.
'Tis bitterness to leave
What so much valued is;
But soon thou shalt receive
"A hundred fold" for this.

4.
Away then, brother, go,
Whose spirit God has stir'd.
To stranger and to foe,
Convey the blessed word.
From friends and home away,
To China's distant shore,
The sacred call obey,
And hesitate no more.

5.
The perils of the sea,
The perils of the land,
Should not dishearten thee;
Thy Lord is nigh at hand;
But should thy courage fail,
When tried, and sorely press'd,
His promise will avail,
And set thy soul at rest.

6.
Nor wilt thou grieve for home,
The home that's left behind,
The thought of one to come,
Will wholly fill thy mind.
And thou wilt bless the day,
When thou didst part with all,
And hasten far away,
At thy lov'd Master's call.

Review of Religious Publications.

THE INSTITUTIONS OF POPULAR EDUCATION. An Essay: to which the Manchester Prize was adjudged. By the Rev. RICHARD WINTER HAMILTON, LL.D., D.D., 12mo, pp. 352.

Hamilton, Adams, and Co.

At a time when men of all parties, political and religious, are roused to a thorough conviction that the people must be educated, it is matter of high congratulation that some of the master-spirits of the age are turning their attention to the investigation of a theme, which is yet but very imperfectly understood. Thanks to "A Patriotic Churchman of Manchester," who, by the proposal of a premium for an essay "On the best Method of extending the Benefits of Education to the People of England, consistently with the Principles of Civil and Religious Liberty," has drawn forth the eloquent and argumentative treatise which we now introduce to the notice of our readers. Of fourteen manuscripts submitted to the inspection of the adjudicators, the essay of Dr. Hamilton is pronounced by them to have "more intellectual power, more practical and sound sentiment, and greater compactness of argument, than any of its competitors." "The publication," they add, "of such an essay will, in their judgment, effectually promote the cause of popular education in the land, and fulfil the purpose of the benevolent individual to whose liberality its existence is primarily owing."

We are not, of course, in a position to enable us to judge comparatively of Dr. Hamilton's labours; but when we look at the masculine character of the production before us,—at the learning, acuteness, comprehensive knowledge, and forcible diction which everywhere distinguish it, we feel no surprise at the decision of the adjudicators. Of all the approved writers of the age, there are very few who could have produced this volume. Original and striking in a high degree, it is at the same time philosophical in all its details; and indicates throughout an enlarged acquaintance with the subject of national education, in all its delicate and complicated bearings.

We shall rapidly sketch the outline of Dr. Hamilton's essay, and furnish some specimens of the manner in which he handles his subject.

His first chapter consists of "Preliminary thoughts on certain portions of our population," in which he expresses just surprise that the philosophy of population has, in all

ages, the present not excepted, failed to occupy that place in human studies which it so well deserves. "Since," observes our author, "in every country the questions it embraces must have been of almost equal importance,—the failure threatening the industrial resources, as the excess does the subsisting means, of every community,—it is a ground of surprise that we can find scarcely any notice of it, any reference to it, in the writings of antiquity." Dr. H. is no Malthusian; though he guards against an opposite extreme. "The sacred volume," he observes, "has gathered up certain notifications of this great study of our nature, which are worthy of their register. It points us to Him who 'enlargeth the nations, and straiteneth them.' It assures us that it must be on account of his anger against our wickedness, if he 'multiply the nation,' and withhold the proper consequence by not 'increasing the joy.' The greatest proportion of human beings to their earthly dwelling-place is always assumed by it to be a good, a thing to be desired. God, it assures us, 'made it to be inhabited.' . . . "Guarding with holy jealousy and fearful judgment every violation of purity, consecrating marriage as 'the true source of human offspring,' no man can be an intruder in the world. His birth gives right to place and provision in it. Parental sin may, in the opinion of society, throw a shame around him. It may be the wisdom of society to treat him differently from the home-born child. But what if no inheritance greet him? What if yearning and high anticipation have not hailed him? The genial font of maternal nourishment was not denied the babe; and the joyless mother, in the sense of its undeserved wrong, has sometimes entwined it in only a fonder embrace. We need not fret ourselves with fears of too many guests for the banquet of nature. The prolificness of our kind has its own limits, and wants not our checks. He who bids the poorest, has spread the board. He has established the proportion between the numbers and the viands. There is bread enough, and to spare."

The object to which Dr. H. directs and many other similar trains of thought is to put down that spirit of "philosophy, falsely so called," which would depreciate the poor man to the condition of a mere "consuming animal," and which regards him "as the supernumerary disturber,—his entrance on this earth an encroachment, his mingling with its tribes an impertinence,—one who came uninvited, and who departs

undesired." "Such a temper," emphatically adds Dr. H., "is not derived from revelation." How striking and beautiful is the following passage:—"The whole population of this country is this country's trust. No man has home, above the meanest hut, but that home is mortgaged for the support of his poorer compatriots. He must share his citizenship with them as equal citizens. The whole law,—not a particular statute or enactment,—both written and traditional,—the virtue of the entire code,—constitutes this benefit of property as much the right of the pauper as the holding of that property is the right of its possessor." Our author concludes this chapter with a table, prepared with great care, showing, at a glance, the centesimal proportions of the population of England, Wales, Scotland, and Ireland, under and above five years of age, according to the census of 1841, to show who are the parties that need education, and to set forth the numbers to which remedial measures may or can be applied.

The second chapter, which treats "*on the poor as a class*," is a noble argument in support of the claims of those to whom privation and poverty have become as it were a birthright. "We, as Christians," says Dr. H., "need not lay our account for any other state of society. Our Bible is full of reference to it as to a permanent condition of things. It makes plain our duties towards it. If it prophetically denote its subversion,—it encourages the hope, it strengthens the assurance, as the result only of religious influence? We, in the meanwhile, are by no means to regard poverty as any judgment upon those who suffer in it: they may be the brethren of Christ, 'the holy seed' which is the substance of the nation as of the church. We are commanded to 'consider the poor.' We must study their case. We must sound their misery. We must render ourselves conversant with their affairs, their prejudices, their physical sufferings, their spiritual privations. 'The righteous considereth the cause of the poor; but the wicked regardeth not to know it.'" Dr. H. is no despiser of the poor; he has made them his study; and he gives them their due meed of praise. We have studied them ourselves; and we believe that the portrait Dr. H. has drawn is true to nature. "Instead," says he, "of deploring the *independence* of our working people, we should deprecate their servility more than the boldest stubbornness of mien. In this there may be an ill-directed spirit. Though it be strong, it is controllable. It contains in it a capacity of greatness. But the independence, which we would encourage is always properly modest and intelligent. It is the part of rectitude. It is the carriage of principle. It abhors the crooked

and the mean. Let the artificer and the husbandman stand in the assurance and erectness of an important constituency. They are the essential strength of society. They are the brawny arms of the political body. They cannot be rent from the great system without its overthrow. Who are the labouring poor? Are they an excrescence, or a surplus, or an evil, of which we might rid ourselves? Honour to whom honour! They are the bank of our wealth! They are the fulcrum of our power! If we reckon capitalists, money-changers, and landowners, at 1,306,757,—and the non-producing classes at 9,468,661, including women, infants, the sick and the infirm,—we have the great majority of the labouring, that is, the producing, order, at no less a sum than 7,751,507. But are they only a mechanical momentum in the great progress of society? Let us not sneer at their mental influence on all. They do think, however penned upon the glebe, or imprisoned in the loom. Their intellectual nature, though feebly developed, cannot be extinguished. It is now, at least, earnestly awake. These deserve our respect. They glorify our country. They are the people! The folk! The nation! Speak of estates! This is the estate for which others merely can be named!"

How just are the following observations:—"It is high time that they, who profess Christianity should entertain both kinder and juster feelings towards our common humanity. We are too much swayed by the extrinsic. We narrow our interest too much by the caste. We owe more to man as man. He may make himself vile, but he cannot make himself indifferent. His greatness will burst forth in spite of all his humiliations. We ought to reckon with him according to his true capacity and being. We are bound to set store upon him according to his unseen and predicted worth." "We must follow him forth into his futurities of existence. Where we cannot give our homage, we can but the less withhold our suspense. What is the possible of such a creature? How tremendous are the alternations which lie in the infinite of his existence!"

Seldom has a finer or juster passage than the following fallen from the pen of man:—"The nature of man is the shoal on which all infidel philosophy, and, if it can be, all infidel benevolence are wrecked. These cannot explain him. They make contrasts in him which they cannot reconcile. The great and the little, the strong and the weak, the divine and the infernal, they cannot adjust. His origin they cannot deduce; his recovery they cannot meditate. They may explore all secrets, and master all difficulties, but this Christianity alone makes

it plain. Man is great, but fallen; is strong, but sinning; is divine, but debased: *therefore* is he spiritually little, weak, infernal. It brings him back to spiritual greatness, strength, and divinity. It shows him all that he was, is, shall be. It explains the intermediate stages and processes. It accounts for all. Man! taught by this religion, I can abhor thee, dread thee, reverence thee, bemoan thee, shun thee, flee thee! But, O fearful, mysterious being, I cannot slight thee."

By such views of human nature as these, and of the poor in particular, does Dr. H. prepare the way for exhibiting the vast, the pressing necessity and importance of educating the people. But we must defer the further analysis of his masterly treatise till another month, when we hope to do justice to his views of the principles which should enter into and regulate "the institutions of popular education."

The SACRAMENTS: An Inquiry into the nature of the Symbolic Institutions of the Christian Religion, usually called the Sacraments. By ROBERT HALLEY, D.D. Part I., BAPTISM. 8vo. pp. 632.

Jackson and Walford.

(Continued from the December No., p. 634.)

Our first notice of Dr. Halley's Lectures was concluded by a quotation distinctly explaining his unincumbered views of the nature of sacraments, as contrasted with the *opus operatum* of Rome, and with even the less objectionable definitions of Episcopalians, Lutherans, Presbyterians, and Puritans. We intimated our substantial agreement with the lecturer; though we by no means bound ourselves to all the statements introduced by him in defence of his sacramental theory. When he declares "that no moral or spiritual change was effected or attested by the religious ceremonies of the Old Testament;" and thence concludes that the same character must pertain to the symbolic rites of the Christian dispensation, we think our author asserts more than can be established. As he admits that "the truth exhibited in the sacraments, just as when it is propounded in words, may be the means of the communication of Divine grace," we do not see how he can consistently maintain "that no moral or spiritual change" is ever "effected or attested" by means of those institutions. In steering clear of the *opus operatum*, in all its pernicious forms, we need not rush into an opposite extreme. It is not, indeed, to an inherent virtue in the sacraments, or to the priestly power in those who administer them, to which any "moral

or spiritual change" is to be attributed; but we cannot see as Dr. Halley does, (not even on his own showing,) that the sacraments may not become the means both of *effecting* and *attesting* a moral and spiritual change. If they are exhibitions of great and cardinal truths,—truths on which the mind may be fixed in deep meditation and firm faith, we see not why it should be said of them that they can neither "effect nor attest any moral or spiritual change." We may have mistaken the lecturer; but, if we have not, we think, in avoiding one extreme, he has pushed off into another. How often has the Lord's supper been made the instrument of growing sanctity to the believer, and of conveying to his heart the refreshing conviction of his interest in Christ, and of his adoption into the family of God! True, indeed, this moral change, with its accompanying attestation, was not to be attributed to any inherent power in the sacrament; but to the exercise of faith, and the accompanying grace of the Holy Spirit: and in no other way can the effect of the word read or preached be fully realized.

We are not perfectly satisfied, moreover, with what Dr. H. has said, in his second lecture, on the subject of the Abrahamic covenant. We believe that "the sign of circumcision" was "a seal," or attestation, "of the righteousness of faith," irrespective altogether of Abraham's faith;—it was God's expressly ordained rite for attesting his own covenant, viz., that righteousness was to be by faith; and if it personally attested Abraham's own faith, it did nothing more for him, in this respect, than it was intended to do for all his descendants, who might follow in the footsteps of his faith. Of course it could not attest the personal righteousness of any Jew destitute of true faith; though, in all the instances of its administration, it could never cease to be a seal or attestation of the great truth that righteousness was ordained to be of faith, and not of works. But more of this hereafter.

In Dr. Halley's third lecture there are some very interesting and learned observations relative to the baptism of proselytes among the Jews, at and before the period of our Lord's incarnation; introduced for the purpose of throwing light upon the probable origin of Christian baptism. If there be nothing new in this part of the author's plan, it deserves at least to be regarded as an excellent condensation of the facts connected with a topic of growing interest in the adjustment of the baptismal controversy. It is quite certain, indeed, that proselytes were admitted into the Jewish church by baptism and circumcision; and hence, there was nothing in the baptism of John or of Christ to awaken the prejudices of new com-

verts, who appear at once to have yielded to the rite as a thing familiar to them.

Our readers will be much interested in the evidence which Dr. Halley has furnished to prove that the households (including children) of Jewish proselytes were baptized as well as circumcised. "Among the Jews," observes Lightfoot, "the baptizing of infants had been a thing as commonly used, before John's coming, and to the very time of his coming, as any holy thing that was used among the Jews; and they were as well acquainted with infants' baptism, as they were with infants' circumcision." Our author gives the following summary of his third lecture: "that previously to the time of our Lord, the baptism of proselytes was customary among the Jews; that the Jewish and Christian baptisms correspond in many particulars, and their correspondence illustrates several allusions in the New Testament; that the Jews were accustomed to baptize the infants of proselytes together with their parents, and so to incorporate them into the kingdom of Israel; that without baptism no Gentile adult or infant could be received into the congregation of Israel, or admitted within the gates of the temple of the Lord: or if these opinions prove incorrect, the general expectation of a universal baptism prevailed about the time of the appearance of John the Baptist, and, however it arose, received the sanction of the Divine authority, in the institution of John's baptism."

The fourth lecture is devoted to the baptism of John, in which the author endeavours to establish the two points, "that it was indiscriminately administered to all applicants; and that it effected no change, moral or spiritual, upon their minds." Here will be found some admirable and convincing statements tending to show, that as Old Testament saints were not regenerated by circumcision, (as our author clearly proves,) but by direct impartations of grace from above; so it is utterly contradictory to suppose that Christianity, in all its freedom from ritual ceremony, should conduct its privileged subjects to the baptismal font, which is only a symbolic rite, for that grace which descended on the mind of a pious Jew without the aid of a ceremony at all.

"Here, then," observes Dr. Halley, in dealing with Tractarians and others, "here, then, for the present, we take our position on ground fortified by antiquity, which our opponents will not dispute, that previously to the resurrection of Christ, there was no regeneration, no spiritual grace, either invariably or occasionally conveyed by any sacrament or ceremonial of any kind whatsoever. According to Scripture, on which we rely,—according to ecclesiastical antiquity, on which our opponents depend, ac-

cording to Catholic witnesses, orthodox at Oxford and at Rome, from Palestine, Asia Minor, Mesopotamia, Egypt, Africa Proper, Gaul, North and South Italy, catechists, bishops, and holy martyrs, without any contradictory voice, circumcision was a mere sign, or seal, never accompanied with regeneration. Nor is any other ceremony ever mentioned as regenerating. But were no persons then regenerated?—or if they were, by what channel was the grace conveyed? or had the Jews nearer access to God without a ceremony? Did they receive communications of grace immediately and directly from him? If so, Christianity has become more ceremonial in its operations, more ritual in its character, than was Judaism; it does through a sacrament, that which Judaism was able to do without one. The embroidered veil of ancient hieroglyphics which concealed the propitiatory has been rent in twain, that in its place might be suspended another of closer texture and more opaque colouring, until the priest, clothed in apostolic powers, raise it with due formality to admit the initiated. Clement of Alexandria, in his fervid commendations of baptism, calls it the immortal eye-water, which enables the eye to look upon the immortal light; but Judaism, it would seem, with a stronger visual power, without the aid of the collyrium could look undazzled upon the surpassing glory. Christianity directs her new-born babes to behold the reflected image, the softened splendour of the Sun of righteousness in the consecrated waters of the baptismal font; but Judaism taught her children to look upwards to the regenerating luminary, as in its strength and brightness it shone directly from heaven upon their hearts. Or is regeneration a blessing which no Jew, no disciple of John, no believer in Jesus before the Pentecost, no patriarch, no prophet, enjoyed? Is it more than the righteousness of faith which Abraham attained,—more than the Divine communion of Moses, the rapturous devotion of the psalmist, the evangelical spirit of Isaiah, the unbending integrity of Daniel, the incorruptible fidelity of Jehu, or the sanctity of the ancient martyrs, of whom the world was not worthy, could ever attain? These men were surely born of the Spirit; although not baptized, they were surely regenerated. If they of whom the world was not worthy, through faith subdued kingdoms, wrought righteousness, obtained promises, died in triumph, and entered the heavenly country, of what moral dispensation, what inward grace of the Spirit were they destitute? If they were regenerated without baptism, why may we not be affected in the same manner by the power of the same truth? or if they entered heaven without regeneration, what is

the worth of grace, which to the unbaptized of the old economy was not a qualification for their entrance into glory? We are told that through baptism is conveyed the remission of sins. Were not their sins forgiven them? We are told that through the same sacrament is imparted the Holy Spirit; had not the psalmist, who, in his penitence, prayed, 'Take not thy Holy Spirit from me,' received that gift, although he was unbaptized? Be this as it may, we take our stand, preparatory to our next lecture, upon the ground conceded by our opponents, that there was no sacrament or ceremonial of regeneration of the ancient economy."

Dr. H., we find, is of opinion that there was no essential difference between the baptism administered by John, and that instituted by Christ. He puts the question thus, with considerable ingenuity:—"Was the difference between the baptism of John and that of our Lord so important, that those who had been baptized by John, were, or ought to have been, rebaptized on their becoming the disciples of Christ?" This was a question warmly contested between Rome and the Reformation,—Rome maintaining that there was an essential difference between John's baptism and Christ's, and the Reformers maintaining the opposite theory. Trent pronounced its anathema upon those who held the validity of John's baptism. It is a question, we confess, of no easy solution; and we are not even yet, after all Dr. Halley's powerful logic, fully persuaded in our minds. We must confess, however, that our author has done something to shake our confidence in Robert Hall's arguments, which we had imagined to be invulnerable.

(To be concluded in our next.)

THE GLORY OF THE REDEEMER IN HIS PERSON AND WORK. By OCTAVIUS WINSLOW, Author of "Personal Declension and Revival of Religion in the Soul," "The Inquirer Directed to an Experimental and Practical View of the Atonement," "The Work of the Holy Spirit," "The Silver Trumpet: or, The Church Warned," &c., &c. Royal 18mo. pp. 512.

John F. Shaw, Southampton-row.

The very useful tendency of Mr. Winslow's writings has secured for them a large measure of acceptance with devotional readers of all communities. They are so excellent and scriptural in their character, that we greatly rejoice in the notoriety they have reached. They are sufficiently theological to be instructive; but free from all technical dryness, and pre-eminently earnest and affectionate in their appeals to the heart and the conscience. We have noticed Mr. W.'s

former works with great satisfaction to ourselves; but we have never been so much pleased with any of them as with the volume now before us. It is entitled to a much higher rank than any of his other productions, as a theological treatise; and deserves a place in every good collection of books as a masterly defence of "the glory of the Redeemer in his person and work." There is so much of Christian experience blended with the train of scriptural argument pursued by him, that controversy is almost lost sight of in the rich glow of pious feeling with which he invests his favourite theme. And yet we cannot help thinking that a Socinian would be more likely to be convinced by his work than by a more elaborate and controversial essay. The volume is divided into TEN CHAPTERS, under the following heads:—

I. The Pre-existent Glory of the Redeemer; II. The Redeemer the Revelation of the Father's Glory; III. The Typical Glory of the Redeemer; IV. The Prophetic Glory of the Redeemer; V. The Glory of the Redeemer in his Humiliation; VI. The Glory of the Redeemer in his Resurrection; VII. The Glory of the Redeemer in his Ascension and Exaltation; VIII. The Glory of the Redeemer in his People; IX. The Holy Spirit Glorifying the Redeemer; X. The Glory of the Redeemer in his Second Coming.

In expressing our high commendation of the spirit and general reasonings of this work, we must be allowed to dissent from some of the views expressed by the author in his last chapter, on "the Glory of the Redeemer in his Second Coming." We do not believe that by any fair induction of the plain, unambiguous parts of Holy Writ, it could be shown that a lengthened period will intervene between the resurrection of the righteous and the wicked. The only passage of this character on which he relies, viz., 1 Thess. iv. 16, 17, says nothing whatever on the subject; it being confined in its reference to the destiny of the righteous. But its implications are all against his theory. "The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." This is not a very striking proof of the risen saint living a thousand years on this sinful earth.

THE TEACHER'S OFFERING for 1844. 32mo. pp. 384.

Ward and Co.

This Sunday-school reward book has always deserved well of the instructors of

youth, particularly of Sunday-school teachers. It now deserves better than ever, for it is really better conducted than at any former period of its history. In the multiplication of reward books for Sunday-school children, we hope it will never be forgotten, as one of the first and most approved of the useful class of works to which it belongs.

DISCOURSES to YOUTH. No. I. *The Orphan Youth, preached in Westminster Chapel, Lord's day, Sept. 8, 1844.* No. II. *The Youth far from Home, preached 13th October.* No. III. *The Youth in Business and Service, preached Nov. 10.* By SAMUEL MARTIN, Minister of the above Chapel. 12mo. pp. 12. 3d. each.

Murray, Sloane-street; and Ward, Paternoster-row.

The worthy and devoted author of these discourses has adopted the plan of preaching a monthly sermon to the young people of his congregation, which we have reason to believe has been attended with the best results. Within the last few months, he has addressed himself to particular states and classes of the young; and the three discourses whose titles are quoted at the head of this article are the first fruits of this pastoral effort. We think the idea a very happy one, likely to be extensively adopted by ministers; and we regard the discourses themselves as well fitted, from their simplicity, affection, and appropriateness, to do great good to those for whom they are intended, far beyond the circle in which they were originally preached. They have a charm of familiarity and kindness attached to them well calculated to win and subdue the youthful heart.

The CONGREGATIONAL CALENDAR and FAMILY ALMANACK for 1845, being the first year after Bissextile, or Leap Year. Compiled pursuant to a vote of the Annual Assembly of the Congregational Union of England and Wales. Price one shilling. 12mo. pp. 132.

Jackson and Walford.

This has been an excellent general as well as denominational almanack from its commencement; but it is so much improved this year that we give it the decided preference to any of its competitors. It is really a most entertaining book, irrespective of all denominational peculiarity; and supplies an amount and variety of information truly surprising. To Congregational Dissenters it will be found an invaluable companion; and we do hope that they will have zeal and

good taste sufficient to prefer this almanack to others, first, because it is quite equal to any other in general information; and, secondly, because it is a kind of *vade mecum* on all topics relating to the position of Protestant Dissenters. It is, moreover, a very cheap book, considering its size and laborious execution.

BIBLE STORIES for the YOUNG. By C. G. BARTH, D.D. *Old and New Testaments. Translated from the Thirtieth German Edition.* 18mo. pp. 284.

Religious Tract Society.

This is one of the most engaging and instructive volumes for young people that has ever fallen into our hands. Its success is a thing absolutely certain. It will be a favourite in every youthful circle. Dr. Barth knows how to address himself to children. All he writes is level to their capacity, and at the same time calculated to elevate their intellect, and to improve their heart. We sincerely thank the translator for so admirable an addition to our stock of books for the nursery.

LAODICEA; or, *Religious Declension. Its Nature, Indications, Causes, Consequences, and Remedies. An Essay.* By DAVID EVERARD FORD, Author of "Decapolis," "Damascus," &c. 18mo. pp. 118.

Simpkin, Marshall, and Co.

The Christian church is much indebted to Mr. Ford for the labours of his pen. He has written with great effect upon topics of lasting interest. His aim has been to reach the conscience, and he has done it with admirable success. In the great day it will be found that he has not laboured in vain. It is pleasing to find that his bow abides in strength, and that the last effort of his prolific pen indicates no falling off of mental energy. If "Chorazin" and "Damascus" were adapted to the ends for which they were written, we may say with confidence that "Laodicea" is not less fitted to perform its quota of service. It is a spirit-stirring work on religious declension; and our prayer is, that many a backslider may be led by it to repent and to do his first works.

ANCIENT HISTORY. *The History of Greece. From various authentic sources, both ancient and modern. With two Maps.* 8vo. pp. 386.

Religious Tract Society.

This is one of a series of volumes on ancient history, now in a process of prepa-

ration by the Tract Society, upon which considerable pains appear to have been bestowed. It would be too much to pledge ourselves for the entire accuracy of so large a volume of closely printed matter; but so far as we have been able to test the authorship of the work, we have been much struck with the sterling character of the undertaking. The marked peculiarity of the History is its distinct recognition of Christian principles throughout, and the vast number of valuable biblical illustrations with which it abounds. As a work for the use of youthful students of ancient history, we regard it as invaluable; and cordially recommend it to the attention of Christian families and public and private schools.

The PEACE ALMANACK and DIARY for 1845, under the Superintendence of the Manchester Peace Society. Illustrated with a steel Engraving of Wm. Penn's Treaty with the Indians, when he founded the Colony of Pennsylvania. To be continued annually.

Manchester: W. Irwin. London: C. Gilpin; Darton and Clark; and Strange.

Wonders never cease; but the greatest wonder is that a work like the one we here announce has never been attempted before; for we can conceive of no method more likely to fix a sentiment in the mind than its iteration and reiteration daily in such forms and connections as will show its application to the realities of life and to the highest destinies of man. Such appears to be the aim of the compiler of the Peace Almanack; and feeling with him an earnest desire for the time when "they shall learn war no more," but "there shall be abundance of peace" so long as the moon endureth, we give our earnest commendation of his work, and shall be happy to learn that his success this year prompts him to a much larger issue for years to come, till there shall be universal, evangelical, and lasting peace.

This Almanack is adapted either for the study and counting-house or for the pocket, and in the latter form it has about eighty blank pages for daily memoranda and cash accounts. We wish it every success.

WORKS RECENTLY PUBLISHED.

1. *Logic*; designed as an Introduction to the Study of Reasoning. By JOHN LESCHMAN, A.M. Second Edition, enlarged and improved. 12mo. pp. 284. J. Maclehose, Glasgow; and Jackson and Walford, London.

2. *Sights in all Seasons.* Tract Society.

3. *The Jew, in this and other Lands.* Tract Society.

4. *The Union Magazine for Sunday-school Teachers.* Conducted by the Committee of the Sunday-school Union. Vol. I. 1844. 12mo. pp. 400. Sunday-school Union.

5. *Kindness to Animals.* By CHARLOTTE ELIZABETH. 18mo. pp. 108. Tract Society.

6. *The Holy Land; being Sketches of the Jews, and of the Land of Palestine.* Compiled from the best Sources. 12mo. pp. 456. Seeley.

7. *Bible Stories for the Young.* By C. G. BARTH, D.D. Old and New Testament. Translated from the Thirtieth German Edition. 18mo. pp. 284. Tract Society.

8. *The Bible Reader's Hand-Book*; combining many of the advantages of a Dictionary, Index, Concordance, Natural History, Geography, and Commentary; explaining the Terms and Phrases, and elucidating some of the most difficult passages of the Holy Bible, chiefly arranged in Alphabetical Order. By the Rev. INGRAM CURBIN, A.M. 32mo. pp. 384. Thomas Arnold.

9. *The Christian Gleaner*; consisting of Original and Selected Pieces. 12mo. pp. 252. Tract Society.

10. *The Child's Companion for 1844.* Third Series. 18mo. pp. 380. Tract Society.

11. *The Sunday-Book.* Part XII. C. Knight and Co.

12. *The Sunday-school Teacher's Class Register and Diary for 1845.* 12mo. Sunday-school Union.

13. *Reality of the Gracious Influence of the Holy Spirit.* By the late JOHN JAMIESON, D.D., F.R.S., F.S., and A.S., Author of "The Scottish Etymological Dictionary," &c., &c. 12mo. pp. 437. Hamilton, Adams, and Co.

14. *Tahiti*; containing a Review of the Origin, Character, and Progress of the French Roman Catholic Efforts for the Destruction of English Protestant Missions in the South Seas. Translated from the French of Mark Wilks. 8vo. pp. 134. J. Snow. 1s. 6d.

15. *The Family Hymn-Book*; or, Hymns, Selected and Original, adapted to Family and Private Devotion. By J. J. J. KEMPERER, Minister of the Tabernacle, Norwich. 32mo. pp. 122. J. Snow.

16. *Egypt and the Books of Moses, or the Books of Moses illustrated by the Monuments of Egypt.* With an Appendix. By Dr. E. W. HINCKLEY, Professor of Theology at Berlin. From the German. By R. D. C. ROSSING, Abbot Resident, Theological Seminary, Andover. With additional Notes. By W. COOKE TAYLOR, Esq., LL.D., M.R.A.S., of Trinity College, Dublin. Biblical Cabinet. New Series. Vol. III. 8vo. pp. 272. Thomas Clark, Edinburgh.

17. *Essays on Christian Union.* By Dr. Chalmers, Dr. Balmer, Dr. Candlish, Rev. J. A. James, Dr. King, Dr. Wardlaw, Dr. Struthers, and Dr. Symington. 8vo. pp. 538. Hamilton, Adams, and Co.

18. *The Encyclical Letter of our Lord Pope Gregory XVI. To all Patriarchs, Primates, Archbishops, and Bishops.* Issued May 6th, 1844. Translated into English, by Sir COLLINGHAM SMITH, Bart. With the Latin Text, and the Authorized Italian Translation Appended. 8vo. pp. 34. J. Snow.

In the press.

19. *Christ the Christian's God and Saviour.* In Four Parts. Part I. The Witness of Christ—the Holy Scriptures. Part II. The Person of Christ—God-man. Part III. The Work of Christ—the Salvation of Sinners. Part IV. The Claims of Christ, or the Duties we owe him. By the late Rev. JAMES SPENCE, A.M. Ward and Co., Paternoster-row.

Obituary.

MRS. RANYARD.

August 30th, 1844, died at Clifton, near Sheffield, Bedfordshire, Sarah, the beloved wife of Mr. Robert Ranyard.

Mrs. Ranyard was the daughter of the late Mr. Thomas Haycraft, of Deptford, whose prayers, example, and pious instructions, with those of her affectionate mother, produced a salutary effect on her early years. "From a child she knew the Holy Scriptures, which are able to make wise unto salvation, through faith in the Lord Jesus Christ."

A long affliction of her father's, and the somewhat sudden death of her mother, deeply impressed her mind, as to the uncertainty of all terrestrial things, and the vast importance of eternal realities.

About two years afterwards, she gave herself wholly to be the Lord's, in joining the church assembling at Haberdasher's-hall, London, then under the pastoral care of the late Rev. Joseph Brooksbank. With this church she continued a valuable member, until her removal to Leicester, when she received her dismission to the society at Bond-street; here, and in connection with that at Lutterworth, with which she was afterwards united, she exemplified the Christian character in no small degree. The law of kindness was in her heart, her happiness was to make others happy; all who knew her loved her.

The year 1835 was the commencement of her protracted affliction, when she was considered by all around her to be on the verge of an eternal world. Her own feelings were, that she should soon stand before the throne of God, and praise Him for redeeming love.

The following are some of the expressions uttered by her at different periods, which were written at the time by her affectionate daughter, who observes,—"It is delightful to hear my beloved mother converse of the love of Christ; his unspeakable value to poor sinners. When feeling very weak, she said, "I shall soon have to pass through the dark valley; but no, it will not be dark; Jesus is precious. I have no triumphant feelings, but I have a calm reliance. He will not, oh no! He will not leave me in trouble to sink." "Begone, unbelief," was one of her favourite hymns. "I have no righteousness of my own, but depend wholly upon Christ." "Jesus, thy blood," &c. "I do not wish to be impatient, but if it be the Lord's will, I should like to be dismissed."

To her friends she spoke faithfully, and urged them to live near to Christ. She said,

"The testimony of a dying person is often remembered;" and exhorted them to "flee to Christ; to rest in Him, to be active in His cause; that He was precious." "I want to go home; though I do mourn, I do not murmur. I wish to be patient. Oh! for grace for dying moments."

She often mentioned her beloved pastor, (the late Mr. Webb,) and said, "He will welcome me; he is a star of the first magnitude; he 'brought many to righteousness;' but I shall be far from him in heaven; the lowest place, not near the throne; for I am an unprofitable servant; but I wish to do all I can, and to bear my dying testimony for Christ."

She urged her brother, with all a sister's affection, to be "decided for the Saviour, active for him;" and often mentioned her eldest brother, earnestly longing for his eternal salvation. She said, "Oh! that I may meet you all in glory." "If I am found in Jesus' hands, my soul can never be lost."

To her medical man, she spoke of the good he might do in his profession, and urged him to speak for Christ, and bring up his family in the "nurture and admonition of the Lord." When he told her he thought she would continue some time, she said, "I do not wish you to tell me so, for I want to go home;" afterwards, she said, "but I hope I shall not be impatient; I wish to wait the Lord's time; for 'tis sweet to lie passive in his hands, and know no will but his."

At another time she said, "Christ is preparing a mansion above for me; but it will not be near Mr. Webb's; yet I shall see him, and he will see me; I hope I am not deceived." Then she directly added, "Oh, no!"

"His love in times past forbids me to think He'll leave me at last, in trouble to sink. Each sweet Ebenezer I have in review, Confirms His good pleasure to help me quite through."

"Jesus, lover of my soul," was also another of her favourite hymns.

To her beloved partner she said, "My love is strong in death. I trust you will be supported under it. I have not a doubt of meeting you in glory, but I want you to be more active in the cause of Christ; to live near to him. You will soon have to pass through the valley of the shadow of death."

She often repeated verses from that beautiful hymn, "When languor and disease invade," &c.

"I desire to trust in his faithfulness, and love, and mercy." Awakening from an

uneasy sleep, she said, "Jesus, to thy dear hands," &c. "Would he thus far have brought me, to put me to shame?" "He is interceding for me; he is merciful and faithful." "My powers are so torpid; I cannot think but he is faithful. Give my love to my brothers and sisters; tell them I have found Christ precious to the last, and I hope they will.—Dying work is hard work."

On my repeating the line,

"My God, my portion, and my love,"

she added,

"My everlasting all,
I've none but thee in heaven above,
Or on this earthly ball."

I said, "The Lord's portion is his people;" she immediately replied, "The Lord is the portion of mine inheritance."

"'Tis sweet to look beyond the cage,
And long to soar away."

Her faithful and affectionate servant, speaking to her of passing through the dark valley, she quickly replied, "It is not dark, Ann, it is all light."

On her partial recovery, feeling that life might be lengthened through many years of weakness, her struggles for acquiescence in the Divine will were for a time very strong. She wished to say, "Thy will be done." Heaven had been in her view, and it seemed hard to linger on the threshold.

It pleased God, subsequently, in a measure to improve her health: and on her daughter's marriage and settlement in Bedfordshire, she with her partner removed into that county. Though seldom enabled to visit the sanctuary, she evidently enjoyed much of the presence of the Lord in retirement: whilst the passive graces of the Spirit were for several years most beautifully illustrated. Patience seemed to have its "perfect work." Nearly three years since, she was deprived of speech; but patience, with its companion, resignation, maintained their seat and influence in her heart.

The placid countenance and expressive smile were something like a heavenly beam, emanating from the bright sun, under a dark cloud, to cheer and console the minds of her sorrowful friends. It was pleasant to behold her; the hand of the Lord was visible, reflecting his promise to those who love and fear his name, that the "Sun of righteousness should arise with healing in his wings."

What she had said, when to her apprehensions so near death, she seemed now silently, yet expressively, to repeat, "I am too weak to think much, or to feel great joy; but I feel like a little child in his father's arms; he knows his father will take care of him, and is not in any trouble."

Thus she continued; until, gently removed from weakness and suffering, she entered into that rest which God has in reserve for all who love and follow him. Her remains were interred in the burial-ground connected with Union-chapel, Sheffield, on Thursday, the 5th of September; and her death improved on the following Lord's-day evening, by the minister of the place, the Rev. B. S. Hall, from Eph. ii. 8: "By grace are ye saved, through faith," &c.; words selected by herself many years since.

May it be the earnest prayer of every reader to be a follower of those who, "through faith and patience, are now inheriting the promises."

MR. W. A. TAYLER.

Mr. W. A. Tayler was born August 13th, 1821, at Castle Coombe, a village in Wiltshire. He was the son of a respectable agriculturist, of the same name. In his infancy he was blessed with a pious mother, whose fervent prayer was, that he might be trained in the paths of virtue and holiness. In his childhood, he became acquainted with wicked boys whom he made his companions, and consequently soon began to cherish a fondness for sin, and a disrelish of spiritual instruction. His disposition was naturally bold and resolute. He possessed such a principle of independence, that he would not be restrained from the obtainment of a desired object by any difficulties that might be thrown in his way. Such was the evincement of his character in youth, that his friends were not without the most distressing apprehensions of his becoming a bad man. Still he was sometimes the subject of powerful convictions, which, to some extent, proved a check to his wickedness. But when he arrived at his nineteenth year, it pleased God to open his heart, and to make him feel the power of his truth and love. Convinced of the evil of sin, and the necessity of a change of heart, he sought at once for mercy, and soon became one of the most devoted Christians I ever knew. I became personally acquainted with him shortly after his conversion, and we formed an attachment to each other which nothing but death could sever.

His deep-toned piety, spiritual conversation, and Christ-like life, left an impression on my mind which I never can forget. I have now before me, a large portion of his diary, autobiography, and epistolary communications, which breathe a spirit of such fervent piety, close communion with God and spiritual-mindedness, which would benefit the world, and which, alas! is too seldom found in the church militant. He was a zealous and devoted Christian; lived near

the throne of grace and cross of Christ. Often would he retire from the family circle to his chamber, and there commune with his God in secret. He deeply felt his responsibility and the necessity of maintaining a holy deportment and unsullied character. He was sensible of the many duties incumbent on him as a Christian; and deeply feeling the constraining influence of the love of Christ, all the powers of his soul were absorbed in efforts of usefulness. He established a flourishing sabbath-school and temperance society in the village; to both of which he was devotedly attached, and laboured hard and successfully for their promotion. He also founded prayer-meetings in two different villages, at which he laboured. He was, indeed, "in the fear of God all the day long," and his lips fed many. It was his delight and happiness to visit the afflicted, warn the ungodly, and gather around him a little band of hearers in different cottages, to encourage them to seek the Lord. His love for souls was very great; and he strove earnestly for their salvation. Nor did he labour in vain, for he was made a blessing to many: and I have met some who bless God that they ever knew him. And when on his dying bed, some wended their way to his habitation, desirous of thanking him for what he had done for them. Frequently, when in the fields, superintending his father's workmen, would he converse with them about their souls; and retire to some contiguous hedge to meditate upon the Scriptures and pour out his soul to God in prayer.

He soon became desirous of entire devotedness to the service of God, and was anxious to receive instruction preparatory to the work of the ministry. He was encouraged in his desires by several ministers, and on January 11th, 1844, he placed himself under the care and tuition of the Rev. B. Parsons, of Ebley; where he enjoyed numerous advantages, which he greatly appreciated. But I should have said, that in this step he took upon himself a heavy cross. His trials were numerous and great; and proceeded from a quarter the most undesirable and distressing. To me, as a confidential friend, he made known all his troubles, and I can say, they were distressing indeed; and all through his devotedness to God.

The short time he was with Mr. Parsons, he made diligent progress. Mr. P. was much interested in him, and felt persuaded he was designed for extensive usefulness. In a communication I received from him a few weeks since, he says, "He left an impression on the minds of all who knew him, that his piety was of the highest order, and we all mourn his early removal to glory. The gain to him is unspeakable, and the loss

to us cannot be told. His religion was of a seraphic character, and was evidently kindled at the same shrine whence the angels and glorified spirits obtain all their purity and devotion. We deemed it a privilege that so bright an example of godliness was permitted to sojourn among us for a short time. Had he lived long, he would, without doubt, have allured many to the cross. His removal is a great and lasting loss to the church," &c.

He had not been at Ebley long, before indisposition became apparent. He was soon obliged to retire from his studies, and returned home followed by the affections, and devoted attachment of all who knew him there. It soon became evident to his medical adviser that a mortal disease was preying on his vitals. His lungs were affected; the consumption was rapid, and in a few weeks terminated his earthly career.

During his heavy affliction, he was patient, and resigned to the will of God. Not a murmur was heard to fall from his lips. Not a feeling of impatience or dissatisfaction was perceived. He experienced the sweet enjoyment of that religion in which he had believed. During his affliction many of his numerous Christian friends visited him, and frequently would hold a prayer meeting with them, and urge them to activity in the cause of God; urging as a motive the love of Christ and the shortness and uncertainty of life. He anxiously looked forward to the happy time of his departure, and said,—

"Oh! I shall soon be dying,
Time swiftly glides away;
But on my Lord relying,
I hail the happy day!"

On the 6th of August he became much worse, and, from that time till death, was extremely weak. On the following Thursday, (August 8th,) he felt that his time was near. The family were summoned around his dying bed. He addressed them individually, affectionately, and earnestly; and turning to his dear mother, he said, "My dear mother, do not weep for me; dying is only going home. You and I have drunk the consolations of the gospel together and we shall drink of the wine of the kingdom together in a better world. I shall not eat again till I sit at the marriage supper of the Lamb." He took an affectionate farewell of all; and then asked them to sing a long hymn. After he was told such could not be the case then, he said, "I shall soon sing to harps of gold!"

"O glorious hour! O blest abode!
I shall be near and like my God."

"Death cannot make our souls afraid!"
"Tell my dear friends, I now prove that,
Jesus can make a dying bed, feel soft as

downy pillows are;' and if they were here they might prove it." On being told that he was fighting with his last enemy, he replied, "The battle's fought, the victory's won. Death has no sting for the believer, I can now sing, 'Victory through the blood of the Lamb.' He is now come to fetch me home. Come, Lord Jesus, come quickly; why are thy chariot wheels so long in coming? But all the days of my appointed

time will I wait." The moment was now at hand for the deliverance of his soul. Extending his arms in ecstacy, he cried, "Come, Lord Jesus, let me embrace thee. Into thy hands I commit my spirit; for thou hast redeemed me." After this, he was heard to say, in a whisper, "Victory, victory, through the blood of the Lamb!" and then sweetly breathed out his soul into the hands of his Redeemer. O may our last end be like his.

Home Chronicle.

MEETING OF THE TRUSTEES OF THE EVANGELICAL MAGAZINE.

THE half-yearly distribution to widows of pious ministers of profits arising from the sale of the Evangelical Magazine, will take place at Baker's Coffee-house, Change-alley, Cornhill, on Tuesday, 14th January, at eleven o'clock, when the attendance of Trustees in London and in the Provinces is earnestly requested.

OBJECTIONABLE ADVERTISEMENTS.

MUCH discussion has, of late, been held among the friends of religion and humanity, on the subject of certain advertisements which occasionally make their appearance on the covers of our religious periodicals; and heavy censures have been pronounced upon ourselves and others for not having excluded all announcements of *quack medicines, spirits, and wines*. We beg at once to say, that we have no desire, by any act of ours, to retard the progress of national reform, or to put a stumbling-block in the way of our brethren. We are firm friends to the temperance cause; and detest quackery in medicine, in religion, and in mercantile life. It is greatly to be lamented that the plan of advertisements resorted to in our day has much of quackery in it, is almost every department. Every commodity now exposed for sale is the best and cheapest of its kind. Some tradesmen not only live, but get rich by this system of puffing, not to say untruthful, advertisement. But can the editor of a religious periodical sit in judgment upon the merits or demerits of such articles? Or ought he, or the work which he conducts, to be held responsible for them? We think not; unless there shall be found upon the face of any advertisement admitted by him, an assault upon religion, or a plain violation of the morality of the gospel.

We are quite ready to take our share of blame, in looking at the past. Announcements have, at times, been made on our cover, through inadvertency, which we have deplored, and for which we have instantly apologized. And it may be, also, that we have not laid down so strict a rule for ourselves in this matter as we ought. We are

hot, however, so wise as not to yield to growing light; nor so self-willed as to prefer our own opinion to the preservation of peace and good-will among our friends. Our anxiety, too, for the poor widows of ministers cast upon our care has made us desirous of obtaining the largest revenue applicable to their relief; and as the cover of the Magazine has all along been a main source of income, we have endeavoured, by all fair means, to keep it above par. But we respect the opinions of wise and good men too much to persevere in any course calculated to inflict pain, or, as may be supposed, to impede the course of that popular reform which we sincerely believe temperance institutions are effecting throughout the civilized world.

We will, therefore, cheerfully abandon in future the publication of all advertisements of quack medicines; which will be an act of homage to our own taste and judgment, no less than a concession to the strongly expressed opinions of some of our best friends, who, with ourselves, deeply deplore the disease and mortality occasioned by the nostrums of medical quacks published daily in this vast metropolis.

In conceding the second point proposed upon us from so many quarters, we must beg it distinctly to be understood, that we do not regard it as unlawful to sell or buy spirits or wines, and that, therefore, we cannot hold it to be sinful to advertise them. But as many, whom we greatly respect, differ from us on these points, we shall consider that we are acting on the safe side in acceding to their warmly expressed wishes. If, in doing so, we can in any degree advance the cause of temperance, we shall indeed

greatly rejoice. But we must look to those friends whose wishes we are anxious to consult, that they will do the utmost in their power by promoting the sale of the Magazine, to prevent loss to the cause of the widow and fatherless.

N.B. A few engagements have been made by our Publishers, which must be kept.

NEW ASYLUM FOR INFANT ORPHANS, ON LIBERAL, AND NOT EXCLUSIVE PRINCIPLES.

THE noble stand made by the founders of this charity against Church bigotry, entitles them to the warm confidence and support of all who respect the rights of conscience, whether members of the Establishment or Nonconformists. For sixteen years the "Infant Orphan Asylum" had been conducted upon moderately fair and liberal principles, a circumstance by no means remarkable when the origin of the institution is taken into account. But, in the course of last year, a Church-catechism-mania seized upon the minds of a majority of the committee; and, in an evil hour, it was resolved that the children in the asylum should be indoctrinated in the baptismal regeneration of that very objectionable formula. Of course, such a violent innovation upon the practice of sixteen years could not fail to be very offensive to Nonconformists, and especially to Dr. Reed and the little circle of friends who formed the institution upon an enlarged and catholic basis. Sufficient had been conceded to Episcopalians in allowing the children to attend church; but, from the commencement, it had been a distinct and expressed understanding that the Church Catechism was not to be introduced. In vain did the minority remonstrate; the change of constitution was resolved upon; the scruples of influential friends were disregarded; a proposal even to exempt the children of Dissenters from the operation of the new law was rejected, and the asylum was stereotyped an express institution of the Church of England. What, in such circumstances, were the liberal members of the committee to do? Were they not bound to act faithfully to their own consciences and to the public trust reposed in them? It may be said, and we know it has been said, Ought not a minority in a committee quietly to submit to a majority? Upon ordinary occasions, where only a difference of judgment occurs upon minor details, we think it ought, and to avoid as much as possible any course tending to division and strife. But if a majority in a committee attempt to violate ancient understandings, to introduce laws subversive of great constitutional principles, to trample on the conscientious

scruples of their brethren in office, to convert a charity intended for the poor of all denominations into the organ of a sect, then does it become the duty of a minority to protest earnestly against such malversation of understood trust, and thereby to prevent a generous public from being imposed upon by professions of liberality no longer acted upon.

We will suppose a case, which may tend to the illumination of those who formed the majority in the "Infant Orphan Asylum." Suppose, then, that Dr. Reed, the founder of the institution, and a Congregational Dissenter, had been in a majority, and that he with his friends had attempted to introduce a *Dissenting* catechism. How would his Church brethren have relished the change? Would they not, one and all, have cried out *fie* upon his *bigotry*? Nay, more, would they not have been fully justified in quitting the institution, and doing their best to form one upon a broad and catholic basis, which should not compromise the conscience of either Churchman or Dissenter?

This is just what Dr. Reed and the five members of committee who acted with him have done, in precisely similar circumstances. We think they acted right well in so doing. And it will be a lasting discredit to Dissenters and Liberal Englishmen in general, if the *New Asylum for Infant Orphans* does not become one of the most popular charities of the age. It has our best wishes, and our conscientious approval; and we are happy to say that it is daily rising in public esteem. In the words of Dr. Reed, we express the grounds of our approbation of this charity:—"The *New Asylum*, while religiously conducted, will be *open to all*, without constraining the conscience of any."

N.B.—OFFICE OF THE INSTITUTION, 32, POULTRY, WHERE ATTENDANCE IS GIVEN DAILY FROM TEN TILL THREE.

THE CURTAILMENT OF BUSINESS HOURS.

A MOVEMENT of a most desirable and encouraging character has been going forward, for more than two years, with a view to shorten the hours of business, and thereby to afford time for intellectual and religious culture, and to prevent that over-taxation of the powers of life which the present unhappy system necessarily involves. "The Metropolitan Drapers' Association" have done good service in awakening attention to a subject which has been too long overlooked. They have held public meetings, printed and circulated admirable addresses to shopmen and masters, secured the co-operation of clergymen and Dissenting ministers, and, in some of the largest esta-

ishments in the metropolis, have succeeded in carrying out their proposed plan. We honour them for their energy and perseverance, and wish them all the success they can possibly desire. At first, they had many difficulties to encounter in their laudable effort, arising from ignorance, prejudice, inveterate habit, avarice, and jealousy of popular movement. But by prudent and wise measures they have done much to enlighten the public mind, to overcome existing scruples, to break in upon ancient usage, to allay apprehension on the score of economy, to prove that their plan of operation is peaceful, humane, and strictly voluntary; and have thus shown their entire effort to be a measure of public utility, beneficial to all parties concerned, and injurious to none. Let them proceed as they have begun, but with redoubled zeal and diligence, and a public sentiment will, ere long, be formed on their side, which will shut every place of business in the metropolis and the provinces at a reasonable hour, and which will secure for young men and women in our shops and public establishments, sufficient leisure for self-improvement, and annihilate that species of refined slavery which has too long obtained in various departments of mercantile life. It is really deplorable to reflect on the condition of tens of thousands of shopmen in our great cities, immured in business, and tied to the counter from Monday morning till Saturday night, with no interval whatever but the few hours allowed them for food and sleep. They can indulge none of the habits of friendship, they have no time for reading and mental culture, no opportunity for healthful exercise, scarcely any leisure for devotion. And what is the natural consequence? Is it not that the sabbath is too generally devoted to purposes for which it was never intended, and that thoughtlessness and irreligion are the offspring of unnatural and oppressive restraint? And why all this deprivation of health and energy, and mental power, and social happiness, and religious privilege? Why? For no better reason, alas! than because blind custom and tyrannous usage have ordained it. Such protracted hours are shown to be unnecessary and injurious. They add nothing to the wealth of proprietors, and extremely little to the convenience of the public. But if they could be proved to be a source of immense revenue, and if the abridgment of them should be fraught with inconvenience both to the rich and the poor, what then? Are injustice and inhumanity to be practised for the purpose of increasing wealth, and adding to the mere convenience of a few? Assuredly not. Our shopmen and shopwomen have souls,—have a social nature,—have a moral being,—and shame on the system which would trample on all

these for no better reason than mere custom, convenience, or gain.

May we be permitted to make our respectful appeal to the Proprietors of our mercantile establishments, and to entreat that they will heartily co-operate in the good work now so hopefully begun? Their countenance will not only secure its ultimate success, but will form a link of confidence and respect between them and their servants highly conducive to their future comfort.

Nor must we omit to counsel the young men in these establishments, to seek the attainment of their object in a becoming spirit, and to be mainly anxious that the contemplated or realized change in their position may be turned to good account; that it may advance their intellectual, their moral, and religious improvement, as well as yield a larger measure of personal and social happiness.

GERMAN JUBILEE SERVICE.

On the evening of Lord's day, Dec. 1, 1844, a special service of an interesting character was held at the German Lutheran Church, Savoy, Strand, commemorative of the formation of a Christian church in that place, 150 years ago. The spacious building was well filled, there being present on the occasion many members of the other German Protestant churches in London, with their respective pastors, who severally took part in the solemnities. After prayer had been offered by the Rev. Dr. Tiarks, of the Reformed Church, Dr. Steinkopf preached the sermon from *Psa. cxxvi. 3*, "The Lord hath done great things for us, whereof we are glad." The venerable Doctor, who has presided over the flock there steadily assembling for forty-three years, gave a detailed history of this religious interest, which appears to have originated with a few pious Germans living in the neighbourhood, who, in the year 1694, met for public worship in an old building, nobly given for that purpose by William III., and which formerly stood upon the site of the present edifice. Subsequently both the congregation and its schools have largely shared the generous benefactions of various branches of the Royal Family. Since the foundation there have been twelve successive pastors, all sound in the faith, and several distinguished by literary eminence.

In the course of the evening, appropriate addresses were delivered by Dr. Kuper, of the German Chapel Royal, and by the ministers of the other Lutheran churches, pastors Walbaum and Cappel. Affection and earnestness pervaded the whole. An anthem composed by the late Dr. Latrobe, to the words *Psa. cxi. 4—9*, was sung by the choir.

Several foreign ambassadors were present,

and a collection for defraying the expenses of recent repairs was liberally responded to.

PROVINCIAL.

ORDINATIONS.

Rev. T. R. Brown.

The ordination of Mr. Thomas R. Brown, as pastor of the Independent church and congregation assembling at Mill-wall chapel, took place on Wednesday afternoon, October 2nd, 1844.

The Rev. Henry Althaus, of Virginia-row chapel, commenced the service by reading the Scriptures and prayer; the Rev. Ebenezer Halliday, of Ratcliff, delivered the introductory address; the Rev. C. J. Hyatt, of Shadwell, proposed the questions to the church and to the minister; those to the church were replied to by J. Hooper, Esq.; the Rev. C. Hyatt, sen., offered the ordination prayer without imposition of hands; the Rev. W. Hodson, of Sion chapel, White-chapel, (Mr. Brown's pastor,) delivered the charge; and the Rev. T. Hill, of Chigwell-row, concluded with prayer.

In the evening, the sermon to the people was preached by the Rev. G. Wilkins, of New Broad-street chapel, City; the Rev. R. Saunders, of Mile-end, and the Rev. C. J. Hyatt, also taking part in the service.

The cause at Mill-wall is the only one on the Isle of Dogs, the population of which is rapidly increasing. It was newly revived under the auspices of the East London Association of Ministers and Churches, in June 1843, when the trustees generously relinquished their claim to a considerable debt, and also liberally contributed toward the necessary repairs of the chapel. For the first six months, it was supplied by various ministers, and at Christmas, 1843, Mr. Brown commenced his labours, since which time a church has been formed, the congregation has gradually increased, and the Sunday-school, under the enlightened superintendence of J. Hooper, Esq., has so increased, that the rooms are inconveniently full. If flourishing churches in other localities were thus to take the weaker ones by the hand, might it not be expected that similar results would follow?

Rev. G. Hillyard.

On Wednesday, the 30th of October, 1844, the Rev. George Hillyard, late student of Airedale College, was ordained pastor over the church assembling in Ebenezer chapel, Pocklington, vacant by the recent death of

the Rev. T. Pearson, in the vigour of life and great usefulness.

The services of the day were of no ordinary kind. Rev. George Schofield, of Malton, (whom Mr. Pearson selected to preach his funeral sermon,) introduced the services by reading suitable portions of Scripture, and invoked a blessing on the services of the day. The Rev. T. Stratton, of Hull, in a masterly discourse, described the constitution of a Christian church, and asked of the minister the usual questions, which were answered by Mr. Hillyard in a manner highly satisfactory to the auditory. The Rev. Walter Scott, Theological President of Airedale College, offered the ordination prayer; and the Rev. John Ely delivered a very solemn charge to the minister.

In the evening, the Rev. James Parsons addressed the congregation, when a collection was made towards defraying the expense of recent repairs and improvements, which amounted to 15*l*.

Dinner was provided for strangers in the vestry of the chapel, and a public tea was held in the Odd Fellows' Hall, when upwards of 300 sat down, after which the assemblage were addressed by the Rev. Messrs. Ely, Stratton, Scott, Bruce, Birch, and others.

Rev. Thomas Davies.

The services connected with the ordination of the Rev. Thomas Davies, late of Highbury College, as pastor of the Congregational church at Maidenhead, were held on Tuesday, the 27th of November, 1844. The Rev. J. Haydon, of High Wycombe, commenced the morning service by reading the Scriptures and prayer; the Rev. J. H. Godwin, Resident Tutor of Highbury College, delivered an introductory discourse from the words, "My kingdom is not of this world," full of convincing argument and beautiful sentiment. The questions addressed to the pastor and to one of the deacons, were put by the Rev. J. Rowland, of Henley, after which the Rev. S. Curwen, of Reading, engaged in solemn prayer for the Divine blessing to rest on the young minister. The Rev. Dr. Leifchild, of London, then gave the charge, from Malachi ii. 6, 7, which was characterized by his usual power and practical wisdom.

After the morning service upwards of 150 members of the congregation and friends sat down to dinner at the Town-hall, which was kindly granted for the occasion by Mr. Higgs, the mayor. After the cloth was removed, interesting addresses were delivered by Rev. Dr. Leifchild, Revds. J. H. Godwin, W. Legge, S. Curwen, — Woodhouse, of London; and the newly-ordained pastor, who presided.

In the evening, the Rev. W. Legge, B.A., of Reading, preached an admirable and impressive sermon to the people, from 2 Thess. ii. 19. The following ministers also took part in the services:—The Revs. Weston, of Wooburn; Harsant, of Beaconsfield; Porter, of Staines; Hall, of Poyle; Armistage, of Carleon; Woodhouse, (Countess of Huntingdon's connexion,) of London; and Fleming and Conder, of Highbury College.

The services were attended by very crowded congregations, comprising many friends of other denominations. The day was one of holy interest and gratification to all, and it is hoped will be found to have been productive of lasting spiritual good to ministers and people.

• *Rev. James Hughes Morgan.*

The ordination of the Rev. James Hughes Morgan, late of Airedale College, as pastor of the Independent church in Christian fellowship at Marshall-street chapel, Holbeck, Leeds, took place on Thursday, September 12th, 1844.

If the morning, the services were opened by reading the Scriptures and prayer, by the Rev. Thomas Scales, of Queen-street chapel. Then a comprehensive and lucid statement of the principles of a "self-regulating" New Testament church was given by the Rev. Richard W. Hamilton, LL.D., D.D., of Belgrave chapel, by whom also the usual questions were proposed. The special prayer was offered by the Rev. David Morgan, of Pendre chapel, Manfillin, the young minister's father; after which a charge, namely, Christian, and truthful, was delivered by the Rev. Samuel Bowen, of Townley-street chapel, Macclesfield.

In the evening of the same day, the Scriptures having been read, and prayer offered by the Rev. Robert Bowman, of Sunderland, the Rev. John Ely, of East-parade chapel, preached a very impressive sermon to the people. The Rev. Messrs. Hudswell, Leeds; Jones, Booth, Martin, and Kean, Heckmondwike; Paul, Wibsey; Oddie, Ossett, Morris, Morley; Cooke, Gomersal, Brown, Brigg; and Lewis, Robinson, and Harris, of Airedale College, conducted the interjacent and concluding services. There were thirty ministers from neighbouring churches, and almost all the students of Airedale College present on the occasion.

On the evening of the following day, a welcome tea-meeting was held, when some of the above-named ministers and other gentlemen addressed the numerous company of friends convened.

RECOGNITION.

Rev. James Macfarlane.

On Wednesday, November 6th, 1844, the Rev. James Macfarlane, late of Wick, Scotland, was publicly recognised as pastor of the Congregational church assembling in Duke-street chapel, Whitehaven.

The Rev. Messrs. Jack, of North Shields; Wight, of Carlisle; Wilson, of Cockermouth; Reeve, of Aspatria; and Potter, of Workington, took part in the services of the day.

In the morning, the Rev. Mr. Wight preached the introductory discourse from 1 Tim. iii. 15, and, as is usual on these occasions, gave a clear elucidation of the character and constitution of a scriptural church of Christ, showed how various corruptions were gradually introduced, which were not entirely purged away at the Reformation. After this calm and clear exposition of the principles of Congregationalism, the pastor and people, having mutually expressed their concurrence in the solemn connection about to be recognised, the Rev. Mr. Jack implored the Divine blessing, accompanied with the laying on of the hands of the presbytery. The Rev. Mr. Wilson delivered an affectionate and impressive charge to the pastor from 1 Tim. iv. 16, "Take heed unto thyself and unto the doctrine." He urged the following points:—Take heed unto thy health, thy soul, thy reputation, thy doctrine, thy flock. He dwelt much on the necessity of deep personal piety as being a requisite indispensable to ministerial success, and showed that wherever personal holiness is possessed in an eminent degree the church is edified and souls saved. Under the head of doctrine he insisted on the necessity of the gospel being preached fully, freely, constantly, remarking that the determination of every minister should be the determination of the prophet Micaiah, when Ahab would have prevailed upon him to become a time-server and to prophesy smooth things, "As the Lord liveth, what my God saith, that will I speak." The service of the morning was closed with prayer by the Rev. Mr. Reeve.

In the evening an eloquent and earnest address was delivered by the Rev. Mr. Jack to the church and congregation from 1 Thess. v. 12, 13, "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake," &c. He adverted in a feeling manner to his former connection with the church. Twenty-five years had elapsed on that very day from the period when he preached his first sermon in Whitehaven. Fifteen of these years he had

sustained among them the office of pastor, and, while there was much in the history of the church which called for humiliation, there was also much which called for thanksgiving to God. Amidst all their short-comings the Lord had continued to add unto them of the saved, some of whom were now engaged in the missionary field, and others preparing for the work of the ministry. He concluded his address by an earnest appeal to the unconverted, and the minds of all seemed to be deeply impressed.

The whole proceedings of the day were characterised by deep solemnity and devout attention. May the gracious Head of the church countenance this union with his richest blessing, making it conducive to the perfecting of the saints, and to the reclaiming of many a wandering immortal to the Shepherd and Bishop of souls. Amen.

CHAPELS.

Wickham Market, Suffolk.

The Independent chapel, Wickham Market, Suffolk, having been recently enlarged, was re-opened on Thursday, the 3rd of October, 1844. The Rev. R. Skinner, of Hadleigh, preached in the afternoon, and the Rev. G. J. Smith, of Halesworth, in the evening. The Rev. Messrs. J. James, of Dobenham; John Ross, and J. Hayward, both of Woodbridge; H. Tayler and W. H. Hines, of Brandeston, took parts in the interesting services of the day.

Middleton, Northamptonshire.

On Monday, September 30th, 1844, was opened the Independent chapel at Middleton, Northamptonshire, when two sermons were preached; that in the afternoon, by the Rev. J. McAll, of Nottingham; and that in the evening, by the Rev. H. Toller, of Harborough. The chapel was crowded both services, and very many were obliged to remain outside for want of room. The day was providentially fine. Friends from Kettering, Wellingborough, Uppingham, and the neighbouring villages, attended to encourage and assist. One hundred persons sat down to tea under a large booth, while very many were accommodated in the houses of friends. The collections and donations at the two services amounted to 47*l.*, leaving a debt of 100*l.* After the evening service, a proposal was made to raise at once the sum required to liquidate the debt. The Rev. J. Dear, of Great Easton, promised to raise 40*l.* before the anniversary. Other individuals then promptly seconded, and

the whole amount was pledged before the service was concluded. We may thus rejoice and give glory to God that in a few months a house to his praise has been erected, at the expense of 280*l.*, and out of debt. May He now send prosperity in blessing his word to the conversion of souls, and all will be well!

THE WELSH CORNER.

MORGAN ON THE REVELATIONS.

One of the misfortunes of the Welsh language is, that it prevents its writers from attaining that reputation and fame which would be their share, were their writings in the language of the empire. Probably this was the sentiment embodied in the myth of Virgil when he said—

Namque (fatebor enim) dum me Galatæ tenebat
Nec spes libertatis erat, nec cura peculî.

i. e., who, as long as he was charmed with the rustic poetry of Mantua, and composed his verses in the Mantuan patois, he was always a poor son of the soil; but when he wrote in the language of Rome, he attained to wealth and fame.

Mr. Morgan is well known and much admired in Wales. He is a powerful and popular preacher, a clear and original thinker, an acute theologian, and a learned historian. In some of these characters he may have many equals; but, take him all in all, he has scarcely a competitor. The ardour of his mind in literary and intellectual pursuits is indomitable. He has had much to try him, and some things to disgust him—some in the neglect of his countrymen, and some in harsh treatment. In the midst of all, his mind has continued strong and fresh, his principles unchanged, and his consistency unimpeachable.

Some years ago, he published a large work, entitled, "A History of the Christian Church." This is the only valuable work on ecclesiastical history in the Welsh language. He may, therefore, be called the father of Welsh ecclesiastical history. In saying this, we do not forget the "History of Religion in Wales," by the late Rev. D. Peter, of Carmarthen. The work of Mr. Peter is a mere compilation. He seems to have collected and translated his materials, and then to pen them without submitting them to a digestive process in his own thought. Mr. Morgan writes church history as one who has thought out his subject, and as one who could philosophise on the tendencies of ecclesiastical events. Were the rising ministry of Wales to give a few months to Mr. Morgan's History of the Christian Church, they would acquire more

intimate and available knowledge of theology than they would by reading seven bodies of divinity.

In 1843, Mr. Morgan published, in a series of lectures, his "Exposition of the Book of Revelations." Sir Isaac Newton has well observed that the cardinal evil in all the interpreters of the Revelations has been that, instead of contenting themselves with expounding prophecy, they turned themselves into prophets. About twice in every century, from the second to the nineteenth, there has been some millenaria mania about interpreting the Apocalypse. These interpreters, or rather prophets, have almost universally and invariably been men of but little theological discipline; and, accordingly, each interpreter, has, like one of the king of Pharaoh, devoured his predecessor, without becoming any better favoured himself. There is no doubt that the Apocalypse, like nature itself, has its secrets, and that these secrets are great truths; but theologians should seek out these truths, as chemists seek those of nature, by modest inquiry, and not by supercilious dogmatism. Millenarianism has never yet appeared as a modest inquiry, but as a confident, pedantic, and rhapsodical empiricism.

In these Lectures, Mr. Morgan's aim is to be a sober and modest expositor of the Revelations. He says that, if the Acts and the Epistles are of importance and value to us, as exhibiting the principles of Christianity practically in the lives of the early Christians for one age, the Apocalypse is of equal importance and value, as portraying to us the same principles developed in the lives and the histories, the temptations and triumphs of Christians during many ages of the world.

As a principle of interpretation, Mr. Morgan thinks that it should never be for-

gotten, that the Revelations is a "book about Christ and his church," intended to embody in emblematical facts, "the testimony of Jesus" before Pilate, viz., "My kingdom is not of this world." He thinks that by losing sight of this one principle, interpreters have done great wrong to the Apocalypse. This made them to count everything as Christianity, which unchristian powers and unchristian principles made or instituted into Christianity, i.e., whatever they found in Christendom. For example, they write and expound as if Popery could exist only under one type, and that the Italian type; but, in reality, Popery may appear under many types. It may have a type in England, France, and Germany, as well as in Italy, and have different types in different forms of church discipline; but in whatever type or form it intrudes into the church, it is an enemy of Christ.

Our space will not allow us to follow the author through these Lectures. In every lecture Mr. Morgan is sober, clear, devout, and in many instances profound and also eloquent.

This indefatigable man is now occupied on a great national work, "The History of Congregationalism in Wales." This enterprise was commenced and announced some years ago, but it proved abortive through the sheer supineness and gross neglect of the Congregational churches and pastors in Wales. If they will allow this undertaking to fail now, we hope that we shall never again hear them priding themselves on their national literature, their able divines, or their noble language. It is only by supporting able and masterly works in their own language, that they will verify the language of their bard, Taliessin—

"Eu hiaith a gadwant."

General Chronicle.

MOVEMENTS FOR CHRISTIAN UNION IN SWITZERLAND.

(From the *Paris Sémur*, Dec. 11, 1844.)

The following are the declarations and resolutions agreed upon at a meeting of Christians, members of different evangelical churches, held at the city of Lausanne, on the 4th of December, 1844, in order to concert means for realizing in French Switzerland the *Voluntary Church System*, or that

* The Cantons of Geneva, the Val de Nyon, Neuchâtel, and portions of Berne, Bale, Soleure, Fribourg, and the Valais. They contain nearly half a million of the whole population of Switzerland, that is about one-fifth.—ED. EVAN. MAG.

of the reciprocal independence of the Church and the State.

"I. They avow their determination to act only in conformity to the word of God. Consequently, in order to render to God the things which are God's, they acknowledge it their duty to obey the magistrates in everything that is not contrary to the word of God; and, for the obtaining of the special object proposed by them, they will employ no means but such as are conformable to that word. And, for rendering to God the things which are God's, they regard themselves bound to work with all their might for the advancement of his kingdom, by which they mean the triumph of

the doctrinal truths of revelation, and the purification of worship, discipline, and morals. This is the distinct and sole object of their association.

"II. They believe that God forbids equally the Church and the State, under any pretence whatsoever, to interfere, as Church or State, in the concerns of the one or the other.

"III. One of the especial characteristics of the Scriptures, in their view, is, that acts professing to be religious are not acceptable to God unless they flow from the free choice of the mind.

"IV. They esteem it to be at once the duty and the invaluable privilege of Christian churches to be governed by and within themselves, solely according to the word of God, under the direction of the Holy Spirit and the supreme authority of Jesus Christ, the only Head of the church."

This meeting consisted of persons from different cantons, and belonging to different religious denominations. It adjourned to the 5th of March next. If it be asked, what has been the effect of this first meeting, we answer that the doctrine of the reciprocal independence of the Church and the State, thus avowed by a body of honourable men, is brought into a decisive and practical form, an incorporation; that it is no longer a theory; that it is, in the eyes of its adherents, a *coming fact*, whose actual establishment it is our duty to accelerate by all the righteous means in our power. This is the sum of the manifestation. The convictions and professions of individuals which preceded it, have received from it a confirmation, at once their effect and their reward. For sustaining any great principle, there must ever be both the insulated mental action, which consists especially in the investigation of the questions, and the collective practical efforts which are necessary for the application of the truths discovered. Upon the principle of the separation of State and Church, there has been no want in French-Switzerland of the former of these requisites; and now we may hope that the latter, also, the *practice*, will no more be wanting.

BIBLE SOCIETY IN FRANCE.

(From *M. de Pressensé*.)

ABOUT a year ago one of our oldest Colporteurs met a female, far advanced in years, in a certain town, to whom he offered

a copy of the Scriptures. Although she was in very easy circumstances, her husband being the wealthiest butcher in the place, she had enjoyed no opportunity of cultivating her mind; her parents, like many others belonging to the class of tradesmen, being wholly occupied in amassing money, to the total neglect of the means of her education. In fact, she could not read. This she candidly owned to the Colporteur on his pressing her to purchase a New Testament. "There can be no doubt," said she, "that if your book contains all that you say it does, it must be an excellent book; but what am I to do, for I have never had time to learn to read?"—"What course do you pursue, then," asked the Colporteur, "when your foreman brings you a letter?" "What? why I refer to my husband, or, if he is not in the way, to my mother, for they are both more clever than myself, and they read it for me."—"Well, then, let me make a comparison. Suppose that I am the foreman, and that God has commissioned me to convey a letter to you which it is your duty to read, and the important tidings in which it is necessary to believe, in order to be saved." "Saved! saved!" interrupted the other; "what do you mean? who is it that has come to tell you what is going forward below? No, no, my friend, when we are once dead we are dead, and happily there is an end of us." The Colporteur's reply was serious, deep, and solemn, and it soon began to alarm the poor infidel. Among the rest he told her, "You are advanced in age; your health does not appear to be strong; and, therefore, be prepared; for who can guarantee you another year in this world? who can say that your soul shall not ere long be required of you?" The female shuddered on hearing this, and declared she considered him as a prophet of bad news. The Colporteur took occasion to dwell a little on her declaration; and, after further conversation, the result was, that the other agreed to purchase a New Testament, though without engaging to make any use of it. Our friend then took his leave.

After an interval of a year, the Colporteur revisited the same place in September last, having entirely forgotten the circumstances above detailed. As usual, he went from house to house, offering the New Testament to all the inmates. On coming to a butcher's shop he halted, and, making known his purpose, a young female, seated in the counting-house, arose, and, running towards him, exclaimed, "She is dead, as you predicted!" "Dead!" cried the Colporteur, in astonishment, "who is dead? and what did I predict?" "What! do you not recollect? I am speaking of my old aunt." And then she reminded the Colporteur of a conversation that had taken place between him and her relative. "True, very

true," cried the Colporteur; "I now remember it well; but I have seen so many different people since, and had so many conversations of the same tenor, that the meeting with your aunt wholly escaped my memory. But tell me," he continued, "in what state of mind did your relative quit this life?" "Ah, sir," replied the other, "there is something astonishing, marvellous, connected with her decease. Only fancy: after your departure my aunt related to us the particulars of your visit, ridiculing your object, and what she called your prophecy, and, amidst bursts of laughter, exhibited the book which you had sold her. Three months afterwards she was suddenly taken very seriously ill. One day during her sickness she called me to her, and with much emotion, addressed me thus: 'You see the uneasy state of mind in which I am. The conversation of the Bible-vender is perpetually recurring to me: if his words be true; if after death our souls—my own soul—oh, I am terrified at the thought! You must go and get me the book and read me something out of it.' I accordingly did so; and from that time my aunt, as well as myself, took such an interest in the perusal, that we continued it daily, and frequently more than once in the course of the day. And oh, what a wonderful change did it produce in the mind of my aunt! Often would she say to me, 'The Bible-vender was in the right: it is indeed the book of books; that which opens to us heaven, and which teaches us to know and love Him who has so much loved us.' 'O Jesus,' she would repeatedly exclaim, 'thou art my Saviour; enable me to believe with my whole heart, and to love thee as my redeemer.' My aunt," she proceeded, suffered much during her illness, nevertheless she never uttered the smallest complaint; and when those around her expressed their grief at her extreme sufferings, she would say, 'Do not pity me, for I now see that all is for my good, since I believe that Jesus endured in his body far more than I, miserable sinner, now suffer; and what He endured was for my salvation.' In this strain she continued to speak to the last. A short time before her death, she begged me to bring her a crucifix; and, pressing it to her heart, she exclaimed, 'Do not think I attach any value to this image—this piece of wood; but though I may perhaps be in error, I love to behold the representation of Him who has revealed himself so clearly to me in His word. Thus she quickly fell asleep."

The Colporteur was deeply moved by what he heard, saying within himself, "How important is my calling! for doubtless more than one copy that I have circulated has produced similar effects, without my knowing it." Then, turning towards the young

female with whom he had been conversing, and in order to ascertain the nature of those impressions which the above occurrence could not fail to have made upon her mind, he asked permission to see the New Testament, which her deceased relative had so highly prized; and on her producing it, he begged that she would let him have it, in remembrance of her aunt. "No! no!" cried the young woman; "I would rather give you this house, and all that it contains—in short, all that I possess in the world—than part with this inestimable treasure. It has comforted, strengthened, and given peace, and the assurance of eternal life to my dear aunt, and from it I hope to derive the same blessing." The husband of the deceased soon after entering the apartment, the nature of the Colporteur's proposal was communicated to him; but he at once declared that the book should never go out of the house, and that he himself hoped that, in his last moments, it would prove a source of joy and consolation to him also. Two young persons coming in, sarcastically observed, "Truly at such a time you will be doing well to read the book; it would doubtless prove of great benefit." The Colporteur, turning towards them, said, "My friends, to some extent you are right; but *to-day* is the proper time for reading the Sacred Volume, and its perusal ought not to be postponed to the close of life, for ye know not when the Son of Man may come." The youths perceived with dismay that the Colporteur was speaking of death, and, in their ignorance, actually fancied that what he said was a prediction addressed to themselves personally of their approaching deaths. An explanation quickly followed, and the Colporteur has good reason to hope that it was profitable to all present.

Such was the effect produced by one of those New Testaments which your Society causes to be so abundantly distributed, and for which the Lord is pleased to open so wide and extensive a door in France. Oh, what an encouragement, or rather, what a glory, for your Society to be such an instrument in the hands of the Almighty for the blessing and salvation of immortal souls! As I said, at the commencement of this letter, if you had but one single fact like that above to record, all that you have hitherto done, all that you are now doing, yea, all that you may hereafter do, for disseminating the word of God in this country, ought to be highly approved and vigorously seconded by all who can for themselves estimate the infinite value of the blood of Christ, and that the price of a single soul is of infinitely greater worth than the whole world.

Paris, Oct. 8th, 1844.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



SWINGING FESTIVAL, SOUTH TRAVANCORE.—*See page 42.*

INDIA.—DEMON-WORSHIP IN TRAVANCORE.

IN no part of India has so large an amount of diversified Missionary labour, through so lengthened a period, been expended, as in Travancore; and in no part have the joyful results of unwearied Christian effort been more conspicuous and decisive. But we are frequently admonished by the statements of our brethren, that, even in this more favoured province, the Prince of this world has not yet resigned his usurped dominion; and that the present is a period which more especially demands extended effort, and more fervent prayer, for the subjugation of those various forms of evil which seem to gather strength for the final conflict in which they are destined to be overthrown. Our engraving for the present month depicts with painful accuracy a scene of idolatrous revelry that occurred early last year near Neyoor, and which is described in the following passage of a letter received from the Rev. Charles Mead:—

"Though many thousand natives have abandoned the worship of devils in Travancore, yet demonology still exists to a considerable extent. Annual festivals are held at the shrines of the evil spirits, when all castes visit the temple and present their offerings. One of the principal shrines of demonology in Travancore is situated at the village of Mundicaudoo. The feast begins in March; and, when the sun enters Aries, the Tookam, or swinging, commences. This absurd and degrading practice is a common appendage to demon-worship in India. At the late feast, there were eight swingings. Each man is suspended on a beam made to rise and fall on a pivot, like the water-drawer used in Indian wells. This is fixed on a frame and wheeled once round the pagoda. The man is supported by two strong pieces of cloth, one of which is fixed under the armpits, and the other at the loins; in which a small hook is transfixed, on which the person is said to be suspended.

"The men that go through the ceremony are substitutes for persons who pay them a certain sum each for their trouble. The whole ceremony is disgusting, and the parties engaged in it are always impatient to have it over. The poor deluded men, whom we saw as the chief actors in the scene, appeared to be under the influence of some narcotic drug, casting their eyes wildly about and dangling their legs in the air. They had a target in one hand, and a stick in the other, with which they beat down the garlands of flowers from the canopy over their heads. Two of the men took up infants in their arms. The great heat and excitement, it was feared, might throw the men off their guard, and the scene produced a greater sensation in the crowd than in the other instances; but the swinging happily passed off without injury to the infants.

"How much needs yet to be done for the poor Hindoos before they are brought within the pale of civilization! Many of the natives confess the emptiness and folly of the Hindoo system; and by numbers, who assembled on the different days of this festival, the Scriptures and tracts read were listened to with great attention and apparent interest; the demand for books was great; and 600 Gospels and Epistles, and 1,100 tracts were distributed among those who could read. The people freely conversed on the comparative merits of Christianity and Hindooism, deciding in favour of the former, and abandoning the latter as defenceless. The Native Teachers were regarded with attention and candour, especially on the principal day of the feast, when about 10,000 persons might have been present.

"It is easy to perceive that the goddess is not so popular as formerly, and that most of those who attend are allured by the dancing, singing of songs, and fireworks exhibited on the occasion; or else they come to enjoy a holiday, and a bathe in the sea. To others it affords an opportunity of purchasing various articles brought by travelling merchants, as at fairs in Europe."

JUVENILE EFFORT AS A NEW YEAR'S OFFERING TO THE JUBILEE FUND.

TO THE MINISTERS OF CONGREGATIONS; THE PRESIDENT AND OFFICERS OF JUVENILE MISSIONARY SOCIETIES; THE SUPERINTENDENTS OF SUNDAY SCHOOLS; THE CONDUCTORS OF BOARDING AND DAY SCHOOLS; AND HEADS OF FAMILIES IN GENERAL, IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

DEAR FRIENDS,—You will not, we trust, consider us too importunate in soliciting your immediate attention to the subject of a *Juvenile Effort*, as a *New Year's Gift*, in aid of the Jubilee Fund of the London Missionary Society. All parties were encouraged and delighted by the zeal and ardour manifested by the thousands of our young friends last year, in the contributions which they raised towards the purchase of the "John Williams." We indulge a hope, that, by those efforts, a deep and permanent interest was created in the hearts of many of the rising generation, on behalf of that noblest and best of all objects—the evangelization of a sinful world. It is our earnest desire, and we feel assured it is your own also, to employ every legitimate means for *sustaining* that interest, by presenting to our young friends another special object of commanding magnitude, just at this important period in the Society's history.

The interest, which they have felt in regard to the "John Williams," will long be perpetuated by the voyages of that vessel and by the accounts we may receive and publish, from time to time, of the labours of our Missionaries in the South Seas; so, too, we trust, that a *Jubilee* effort will not be of transient or evanescent interest. It will be a circumstance of vivid, and, we hope, of grateful recollection, for years to come; and we feel assured that Christian Parents, and all who are entrusted with the charge of training the young, will often recur with delight, in the future movements of the Society, to the fact, that they encouraged their own offspring, and their Juvenile Friends generally, to take part at such a period in the great enterprise; to connect themselves in the very morning of life with so delightful a work; and to dedicate their first energies to Him "that loved us and gave himself for us."

Collecting Cards have been prepared for the occasion, and the following Address to the Young, entitled, "A Plea for Heathen Children." These may be had, on application to the Home Secretary, Blomfield-street, Finsbury, London.

We are, dear Friends, on behalf of the Directors, very cordially yours,

ARTHUR TIDMAN,
J. J. FREEMAN,
JOHN ARUNDEL, } *Secretaries.*

It is earnestly wished that this Juvenile Jubilee Effort should be restricted to the month of January, so that the Amounts collected may be paid in to the respective Treasurers, or to the Parent Society, by the 31st of the month.

ADDRESS TO THE YOUNG.—PLEA FOR HEATHEN CHILDREN.

DEAR YOUNG FRIENDS,—We made an appeal to you last year respecting a New Missionary Ship, and you very kindly answered the appeal. We said, we wanted a new ship, and told you *why*. You said, "Then, we young people, can raise the money for it." And you did so. Many of you gave your own pocket-money, and your presents from your friends. Others of you asked their friends also to give, and by these means the money was raised, and the ship bought. All this you did very cheerfully; and we feel sure there are none among you who repent having been so employed, or having so given your money.

But now a new year has come, and presents a new object to your attention. This is,

you are aware, the Jubilee Year of the London Missionary Society, and we do very much wish that you, beloved young people, would make a Jubilee Effort, and present a Jubilee Gift on this great occasion. We want you to have part with us in this delightful work. We, who sign this address to you, shall not live to see another Jubilee. Long before the year 1891, we shall have finished our course, and be numbered with our fathers who commenced the Society fifty years ago. But many of you will be alive, and will be, we hope, able to say at that time, "We helped them fifty years ago; we have kept on ever since; and now what a delightful change do we witness in the state of the heathen world!"

The one particular object for which we ask you to help us this time is, the teaching poor heathen children the same things that you are taught about the Saviour of sinners, and the way to heaven. We want to increase our Schools in India, and yet we cannot do so without money; and all the money that you can now give or collect we intend to use in having more Schools in that part of the world.

Now, dear young friends, think how much they need them.

India is an immense country: it contains ten times more people than the whole of England. But they are nearly all either idolaters or the followers of Mahomet; and these latter, you know, think that Mahomet, their prophet, is much greater than Jesus Christ; and they believe that, when all the world will be judged in the last day, everybody will have to pass over a long bridge as narrow as a hair and as sharp as a razor; that only the disciples of Mahomet will be able to get over it; and all the rest, such as idolaters, Jews, and Christians, will stagger and fall over a dreadful precipice, and be punished and tormented in different ways beyond all description.

But it is principally among the children of those natives who are worshippers of idols that we are wishing to increase the schools. There are several schools in that country already, and, perhaps, not fewer than 15,000 children under the training of our Missionaries; and many of them are quite convinced of the folly and sin of praying to idols. There was a little boy named Deeno, who died when he was only eleven years old; but he was ill a long time before he died, and during that time the Missionary saw him very often, and talked with him. One day, when his parents were crying at the thought of losing their dear little fellow, he said to them, "Weep not for me but for yourselves. It will be well with me—I am going to the Saviour." The evening before he died, Mrs. Hill came to see him, and, taking him by his emaciated hand, said, "Deeno, are you happy?" He replied, "Yes." "Do you feel your love to God increase?" "Yes." "There will be no weakness in heaven—no sin in heaven, Deeno." His eyes brightened with delight at the thought, and with much emphasis he cried, "No! never!"

He ate a little, and, feeling revived, said, "Father, I am not yours. I am the Lord's. Father, did Jesus die for sinners? Then, believe in Him; pray to Him." He spoke no more after that, but shortly afterwards fell asleep in Jesus.

Simon, another youth in the same school, only seven years of age, was one day seized with sickness in the morning, and died in the afternoon. A catechist called to see him, and asked, "Simon, are you not afraid to die?" "No," said he; "I am going to my Father's house." "Your Father's house! where is that?" Raising his dying head and pointing upwards, he said, "My Father in heaven." "But are you not a sinner?" "Yes; I know I am a sinner; but my heavenly Father sent his only Son to die for sinners. If he calls me, why should I be afraid?"

He then turned on his side, and soon afterwards died. May we not hope he has entered our Father's house in heaven, where there are many mansions, and of which Jesus Christ told his disciples when He said so condescendingly, "I go to prepare a place for you?"

You hope, dear children, to find a place there when you die, do you not? But would Jesus Christ receive you there? Do you think you are truly his disciples? Do you sincerely love Him? Do you try to serve Him? Does it make you happy to hear of these poor children learning about Him, and, when they die, putting all their trust in Him?

Yes, it does; it does gladden your tender hearts, and many of you are saying, "Oh! I wish I could have seen and heard poor Deeno and Simon. I wish there were many more like them!" If you really wish that, you can help us to set up schools and pay the teachers; and we hope there will be many children as tender-hearted as Deeno and Simon.

Perhaps you would like to have one more little anecdote. Many of you have read about Africa, where Mr. Moffat lives, and many other Missionaries. We want to support schools there also. In one of our schools in that part of the world, there was a poor Hottentot boy, about ten years of age, named Frederick. He was taken ill, and felt that he should soon die, and said to the people about him, "I shall not be with you to-morrow. I am going to heaven." He wished to see his school-fellows, and when they came, he said to them, "I am going to leave you; I cannot play any more with you. Seek the Lord while He may be found. Do not wait till you come on a death-bed. It might be too late. Seek the Lord while you are in health." He then shook hands with each of his school-fellows; and after that, he conversed with his little sisters in a very serious manner, and took leave of them. About midnight he asked his father to lift him on the bed, and then said to his mother, "I must leave you. God calls me away. Give me the last kiss." The poor mother, with a heart full of anguish and affection, pressed his pale cold lips for the last time, and received his farewell. His pain ceased—he sank gradually away, and was just heard to say, "Lord Jesus, do receive me—I am a great sinner, but pardon my sins." He then died without a struggle; but such a happy death was, indeed, an impressive lesson to all who witnessed it. They were both surprised and delighted.

These are the happy effects of teaching heathen children in Christian Schools. It would be a sin not to try and increase such schools, and lead many thousands of poor heathen children to know and love the Saviour in the same way.

Heathen parents teach their children to worship idols. They train them up in that way from their infancy. Do you recollect reading of the family in India going to offer sacrifice? The father carried a fowl to offer; his son, a little boy, was carrying three sweet potatoes; his daughter, a little girl, on his shoulder, was carrying a cocoa-nut; the mother was carrying some rice, sugar, and flowers, and she had an infant about twelve months old, and even that babe was carrying a plantain in its little hand for the sacrifice.

How zealous, then, should Christians be to teach these people the knowledge of the True God, and of Jesus Christ the Saviour!

In the "Juvenile Missionary Magazine" for September, there is a letter addressed to young people, by the Rev. Mr. James, of Birmingham, about collecting for the Jubilee. If you will read that, you will see how much they can do, if they set about it in earnest. There are nearly 200,000 persons who buy that little magazine every month. Why, if they collected only one shilling each, it would amount to 10,000*l*.! Some could not collect so much, but many could collect more—very many could; and if they collected, one with another, a half-crown each, that would make the noble sum of twenty-five thousand pounds! And why should not the Christian Youth of our friends in Great Britain raise that sum?

Now, beloved young friends, think for a moment of the many blessings which you share!—Christian parents, ministers and teachers, chapels and schools, bibles, books, and magazines! Thank God for all these—thank God that you are taught the Great Redeemer's name. Ask Him in prayer, "Lord, what wilt thou have me to do?" Then rise and go forth in His service! Try what you can give and what you can collect for the Jubilee Fund—a Juvenile Offering to the Jubilee Fund.

Signed, on behalf of your affectionate friends, the Directors of the London Missionary Society,

J. J. FREEMAN.

* * Cards for Juvenile Collectors may be obtained of the Home Secretary, at the Mission House, Blomfield-street, Finsbury, London.

CELEBRATION OF THE JUBILEE IN THE NORTH OF INDIA.

By communications received from India since the date of our last publication, we rejoice to learn that the confidence reposed in the Missionaries and Friends of the Society at Calcutta, Madras, and other stations, in connection with the season of its Jubilee, have been more than justified by the results, so far as they have been ascertained. The benefactions of our Christian countrymen, in the two cities just named, have been most liberal; nor have the native believers, generally, in proportion to their means, been slow to manifest their attachment to the Society, and their obligations to the Saviour. Should the efforts at other stations, from which no intelligence has yet arrived, prove equally generous, (and of this we indulge the strongest conviction,) India will eventually present a truly munificent offering to the Jubilee Fund. We have now the pleasure to insert a detailed account, extracted from the *Calcutta Christian Advocate*, of the various services and meetings held at our stations in the North of India, viz., Calcutta, Berhampore, Chinsurah, Benares, and Mirzapore; and next month we trust it will be in our power to supply similar information of the proceedings of the Peninsular Missions.

CALCUTTA.—A series of deeply interesting services have been held in Calcutta during the last fortnight, in commemoration of the Jubilee of the London Missionary Society. We sincerely hope that the perusal of the various statements and appeals may excite in all devout thankfulness to God, and increased devotedness and liberality in favour of the cause of Missions.

On Sabbath-day, September 15, the Rev. Thomas Boaz preached two sermons, preparatory to the series of services on which the friends of the Mission were about to enter—in the morning from Nehemiah v. 15, "So did not I because of the fear of God." The importance of acting from christian principle, in all our almsgivings and labours for Christ, was illustrated and enforced from this passage. On the evening of the same day, Mr. Boaz preached, from Psalm lxxii. 29—on the desire of the Christian for the diffusion of the glory of Christ.

On Tuesday evening, Sept. 17, the Sabbath-school scholars, their teachers, the young people attached to the congregation of the Union Chapel, and others interested in the Jubilee, assembled at the Union Chapel-house: they were entertained by the friends of the Mission with tea, after which they assembled in the chapel. The Rev. T. Boaz opened the services by reading the 8th Psalm and prayer, after which he briefly explained the object of the meeting. After the children had united in singing a hymn, the Rev. A. F. Lacroix addressed the juvenile audience on the importance of the work of Missions, the state of the heathen, and the happy results of Missionary labour during the last fifty years.

The Rev. T. Smith, of the Free-Church Mission, in a further address to the young people, endeavoured to carry their minds back to the period when Missions were commenced, and to describe the feelings of those who first manifested an interest in the subject in the father-land. He then endeavoured to carry them on for fifty years, and to place before them the bright scenes which would then, in all probability, present themselves to christian contemplation. He urged on all their deep responsibility to seek salvation for themselves, and the heathen, converted by the blessing of God on Missionary effort, should rise up in judgment to condemn them. After the children had sung another hymn, the Rev. T. Boaz exhorted them to attend to what they had heard, and endeavoured to enlist their youthful services in collecting for the Jubilee fund. At the close of the meeting many of the young people came forward to solicit Jubilee Subscription books—they all appeared deeply interested in the good work.

On Wednesday evening, Sept. 18, the friends of the Mission assembled at the Union Chapel for special prayer, that the Divine blessing might rest upon all the meetings con-

needed with the Jubilee throughout the world, and upon all the labours of the Society in every part of the globe.

The object of the meeting was briefly explained by the Rev. T. Boaz. The services opened by singing the hymn, "commencing—

"O! God! our help in ages past,"

after which prayer was offered up to the Lord the Head of the church, for his blessing, by the Rev. Messrs. Paterson, Brooks, Parker, and Mullens. Suitable portions of Scripture were read, and hymns appropriate to the occasion were sung during the intervals of prayer. The meeting was well attended and full of solemn interest.

On the Sabbath, Sept. 22, two sermons were preached on occasion of the Jubilee at the Union Chapel—in the morning by the Rev. T. Boaz; in the evening by the Rev. Micajah Hill, of Berhampore. In both services, gratitude for past mercies, humility for past defects and failings, as well as deep devotedness to the cause of God for the future, were inculcated, and, we trust, felt by all present.

The sermon in the morning was founded on John iv. 35, 36, and pointed out the application of the sentiment in the text to the present condition of the world:—the agency employed by God in carrying on this work, with the spirit in which the agents toil:—and finally, the success with which God was pleased to crown their efforts. The sermon was marked by deep solemnity throughout. The topics discussed were most appropriately illustrated by a reference to those facts in the history of the world, to which, both in ancient and modern times, the words of our Lord might especially be deemed applicable. We trust that those who listened to these truths may feel encouraged to greater diligence in the Lord's cause, and to more fervent prayer.

At the public meeting held in Union Chapel, on Wednesday evening, Sept. 25, the service was commenced by singing the hymn, "Blow ye the trumpet, blow." Rev. J. Campbell read appropriate portions of Scripture and offered prayer; and A. Grant, Esq., having taken the chair, opened the business by referring pertinently but briefly to the early history of the Society.

The Rev. W. Morton proposed the first resolution, which was as follows:—

- I. "Jehovah commanded his ancient people at various stages of their history to pause and review all the way in which he had led them—they obeyed and were benefited by the survey. The friends of the London Missionary Society, in imitation of the ancient Church, would, at this the commemoration of the Jubilee of the Society's formation, pause and review the goodness of God displayed to the Society, and, through it, to the world during the last forty-nine years."

After speaking of the mingled feelings of gratitude and humiliation which the occasion was calculated to awaken, and explaining the scriptural origin and meaning of the word "Jubilee," Mr. Morton proceeded to remark upon the leading events, characteristics, and results, presented in the history of the Society since its commencement, in 1795. He dwelt upon the innate energy and vitality of Christian truth, as illustrated in the progress of its labours; the state of unmitigated guilt and wretchedness in which the heathen nations were almost universally sunk at the period when those labours were commenced; the blessed results which had flowed from the operations of the Society in the South Seas, South Africa, and the West and East Indies; the development of sanctified human energy in the prosecution of the objects of the Institution, as instanced in the case of Vanderkemp, Morrison, Williams, Moffat, Wright, and Johns; the literary achievements of the Society in the preparation of grammars, dictionaries, and other works, and the translation of the Scriptures into various heathen languages; the establishment of schools, and the effects of instruction among the young; and, lastly, the concomitant good which had been effected in the spread of civilization, industry, social order and comfort, the abolition of slavery, cessation of war and other barbarous and sanguinary customs, and the promotion and security of commerce. Mr. M. next proceeded to give a comprehensive view of the effects

of the introduction and extension of the Gospel in India, and of the necessity for increased efforts; and concluded with an urgent appeal on behalf of the Jubilee Fund.—Mr. Wylie, in seconding the resolution, remarked, with reference to the call of God to his people to review the past way in which he had led them, that the main purpose of it was to humble them. And, truly, when we, in imitation of their example, review the days gone by, and look back on the history of the past, we might well be humbled. Yet, while we should be humbled, it was equally scriptural to rejoice at what had in fact been done. Mr. Morton had already alluded to the origin of the London Missionary Society, which, when contrasted with its present condition, forms a fit subject for admiring contemplation. They all agreed that this was an extraordinary period to which the finger of prophecy distinctly pointed. This would be more clearly known, he believed, before another Jubilee came round, if, indeed, the world should last so long. At any rate, there could be no doubt that great changes were at hand. It was impossible for it to be otherwise, now that the mighty leaven of the Gospel had been cast among all nations.

The Rev. Mr. Denham, Baptist Mission, moved—

II. “An impartial and scriptural review of the past, in connection either with public or private life, must invariably induce in the minds of the people of God feelings of deep humiliation. The errors, failures, sorrows, trials, losses, and sins of the time that has passed, must ever lead to the feelings experienced by the ancient prophet, when he cried, ‘I am a man of unclean lips.’”

This resolution was seconded by the Rev. A. F. Lacroix, who observed that he had purposed entering at some length into the nature and operations of the Society, but he had now resolved to limit himself to the subject of humiliation, which he thought well suited to a Jubilee occasion, and well adapted to make us better Christians, and more effective agents. And, first, in respect to the trials which the Society has experienced: all societies and men are subject to numerous trials and disappointments—this is to be expected from the very nature of things, and we cannot therefore consider the trials which have befallen us to be tokens of God’s disapproval. The Society has had numerous calumniators both in private and public. He would not repeat all that had been said and written against it. Suffice it to say, that it had suffered much from this source. It has had its trials in deficiency of funds. It has also had to resign stations of much promise and usefulness; for instance, the Mission in Siberia, where, after much labour, the Scriptures had been translated and schools planted, and where everything bid fair for success. There, however, bigotry—not pagan bigotry, but the intolerance of the Greek Church—was roused, and through its influence, the Czar of Russia was prevailed upon to order the dissolution of the Mission. In Tahiti, the so-called Catholic Church had begun to mar the labour of years. These, certainly, are severe trials. Then, again, the Society has suffered considerably from the untimely death of their Missionaries. In Bengal alone, many had perished; young men, full of life and promise, all of whom he had personally known, and whose names were seen recorded on the tablets in the Chapel. Another trial arose from the little progress made, more especially in India, where large sums have been expended and many labourers sent, without producing anything like a visibly commensurate result. He could enumerate many more trials, but he would content himself by asking whether these were not sufficient to produce the deepest humility? But some might doubt the propriety of this conclusion, and ask why we should humble ourselves for what we could not effect? To such Mr. Lacroix would reply, that gold is never put into the furnace, but to be purified of its dross:—the blessed angels are never thus tried, for they are holy; it is only the sinful children of Adam who need to be purified from their sins, and it is thus that God chastens societies of men as well as individuals. These trials, however, are not punishments; they are but the reproofs of a loving Father, let us therefore take courage, remembering that “whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.”

At the end of Mr. Lacroix’s speech, a collection was made, the congregation singing the first two and the last verses of the hymn, “When I survey the wondrous cross.”

Rev. A. Duff, D.D., Free Church Mission, moved as follows:—

- III. "An intelligent survey and perception of all God's dealings with the church will be invariably accompanied with scriptural chastening and grateful joy. The Lord hath done great things for us, will be the language of all God's people in all ages. This is the language which the supporters and friends of the London Missionary Society, in common with those of other kindred institutions, would indulge in at the present time, in review of all the tokens of God's favour to the London Society and other similar institutions during the last forty-nine years."

Mr. Lacroix had spoken on the causes we have for humiliation; but there was another side of the picture, and it devolved on him to show the reasons we have for gratitude and joy. We are exhorted to "rejoice in the Lord always," and it is worthy of remark that the chief theme of rejoicing set forth in the Bible, is the conversion of souls. We have heard that, through the means of the London Missionary Society, God has been pleased to reclaim many souls, and to abolish idolatry in various places; and if there be joy, "joy in heaven over one sinner that repenteth," how great must be the rapture of that joy which can exult over 200,000 souls born to glory! The Jubilee was observed among the Jews by the remission of debts, the release of prisoners, and the restitution of property. How happy this emblem of the Christian dispensation,—of "the day which the Lord hath made!" How glorious the liberty wherewith Christ makes his people free! how enormous the debt from which we are absolved! how vast the possessions to which we are restored!—But a grander Jubilee is yet to come,—the time for the restitution of all things, when Christ shall reign universal Lord, the Prince of Peace, the King of Righteousness. To this the prophecy still points, and at this eventful period shall be kept the Jubilee of consummated grace, of a replenished paradise, and of a renovated universe!

Rev. M. Hill seconded the resolution, and the service was closed with prayer by the Rev. T. Boaz.

On Sabbath morning, Sept. 29, the Rev. T. Boaz concluded the public English services connected with the Jubilee, by preaching on the glorious consummation of all Missionary efforts, in the rest, enjoyment, and glory of heaven, from Rev. xii. 5.

On Monday evening, Sept. 30, the Missionaries of the London Society, together with the Missionaries and other friends who had taken part in the Jubilee services, met at the house of, and were entertained by, A. Grant, Esq. It was a most delightful Christian meeting. Ministers, Missionaries, and laymen, of almost every name, all gathered in delightful oneness and harmony to dilate upon themes on which all were fully united, and in which all could cordially engage in putting into practice.

MEETING OF THE NATIVE CHRISTIANS.—On Thursday, Oct. 3, the Native Christian Converts connected with the churches of the London Mission, in and around Calcutta, met at the Society's Institution, Bhowanipore.

The large school-room was well filled, and the congregation presented an appearance highly gratifying to the Christian. To see so large a number of our fellow-creatures brought under the blessed influence of the Gospel, clothed in their right minds, and sitting at the feet of Jesus, in hope of life eternal, was a sight to kindle, in every Christian mind, feelings of intelligent and holy joy. It could have been wished that those who think and speak lightly of Mission labour, and its fruits, had been there to witness this pleasing sight. Nor was it the people *en masse* that gratified us: the marked difference in appearance, dress, and demeanor, of those who had been under the influence of education, as well as Christian principle and habit, over their less favoured brethren, afforded matter for hope to all engaged in laying deep the foundations of the Church of Christ in Bengal. Let the Bengalees once be brought under the influence of Christian truth, and he will be as effective for all the purposes of the Gospel as any of the sons of the East. The service commenced by singing a hymn in Bengalee. The Rev. William Morton read the second chapter of the Acts of the Apostles, and offered up a suitable prayer. The Rev. J. Paterson gave an address on the Society's Missions in the South Seas, Africa, Madagascar,

and India; after which another hymn was sung, and the Rev. A. F. Lacroix addressed the people on their duties as Christians in a heathen country; another hymn was then sung, and a collection was made in aid of the Jubilee Fund. The native teacher Ramchandra closed the interesting service with prayer. The Rev. J. Campbell, and the Native Christian brethren Kali Prasanno Banerjee, Joseph, and Braja, took part in the service. Several Christian friends connected with Union Chapel were present on the occasion.

The concluding service in Calcutta was held on Tuesday evening, Oct. 8; when the collectors to the Jubilee Fund, with the young people of the congregation and Sabbath-school, met at the Union Chapel House, to transfer to the Secretary the sums they had collected. After tea, which was kindly provided by Christian friends, forty-five collectors, the majority of whom were young persons, presented their subscription-books and the money they had gathered, amounting to upwards of 300*l*. They then assembled in the chapel. After singing and prayer, the Rev. T. Boaz, in an animated address, which seemed to be much enjoyed by his youthful hearers, observed, that, as men who had a good character generally endeavoured to maintain it, so they should strive to keep up the regard felt for them on account of their recent zealous efforts to do good to the heathen. He pointed out the reasons which should induce his young friends to continue those labours with earnestness, especially urging upon them, that, however small their attempts might be in the cause of the Saviour, nothing was done in vain, and that God would approve and bless everything by which it was sincerely sought to advance his praise. He then proposed that for the better carrying out of plans that had this object in view, they should form themselves into a Juvenile Missionary Society, and invited them to enrol themselves as collectors. After again offering praise and prayer, the Rev. J. Mullens addressed the meeting on the spirit in which their proposed labours in the future should be carried on, and the proper motives from which they should spring. When the service concluded eighteen young persons gave in their names as collectors for the new Society.

BERHAMPTON.—At this station, on Lord's-day, Oct. 22, two sermons were preached on occasion of the Society's Jubilee, by the Rev. T. Lessel. In the morning in Bengalee, to the native Christians, and in the evening in English, at the Society's Chapel. On both occasions Mr. L. selected as the basis of his discourse, Psalm lxxii. 19, in which he dwelt on the following topics:—1. The glory of God, especially as seen in the face of Jesus Christ. 2. A view of its progress to its ultimate diffusion and triumph over all the earth. 3. The human agency employed by God in this great work, noticing the religious institutions of the day, including the London Society, with a brief view of its rise, progress, and operations in the world.

The collection in the Bengalee congregation was large, considering their numbers and pecuniary means, and it was a cheerful gift: the orphans and little ones most willingly added to the Fund out of their mites. No collection was made at the English chapel, owing to a recent call upon the members for the erection of a chapel at Kagra Bazar. This chapel will be given to the Society as the Jubilee gift of the Berhampore station.

MIRZAPORE.—The subscription to the fund at the Society's station at Mirzapore, is Co.'s Rs. 200. This was subscribed on the Jubilee day, after an address by the Rev. J. H. Budden. The friends at this station have but just raised in the station about 1,100 rupees for an English school, otherwise the sum subscribed would have been much larger.

BENARÉS.—On Sabbath, Sept. 22, two sermons were preached. In the morning the Rev. W. Buyers preached to a large and attentive native audience, from Acts xiv. 27, giving a brief history of the rise, progress, and present state of the London Society. In the afternoon the Rev. J. Kennedy preached from Haggai, chap. ii. and the latter clause of

the 19th verse. The preacher dwelt upon the greatness of the Mission work—the obstacles to its progress—the danger of discouragement—the wisdom of, and success in, entire devotedness to Christ in this work.

On the evening of Monday, Sept. 23, a special meeting was held, when the Missionaries and some of the native brethren addressed the audience, endeavouring to stir each other up to love and good works. The Jubilee at Benares has been celebrated entirely amongst the native community.

CHINSURAH.—The Jubilee has also been suitably noticed at this station, but no detailed account of the proceedings has been received.

The following are the amounts reported as collected to the 19th of October, at the several stations in Northern India:—Calcutta, rupees, 7,200; Chinsurah, 161; Berhampore, 60; Benares, 73; Mirzapore, 200: total, rupees, 7,694; or, 769*l.* 8*s.*

CHINA.

In October we conveyed to our readers the latest Missionary intelligence which had been received from China. The animating expectations of progress and triumph, in the newly-opened fields of Christian enterprise, which it was calculated to awaken, are strengthened by the following statements since received in a letter from Dr. Lockhart, the colleague of Mr. Medhurst, at Shanghai. These honoured brethren, we trust, will shortly be joined in their labours by Rev. W. Fairbrother, who embarked for China in October last.

(From Dr. Lockhart, Shanghai, June 3, 1844.)

At this station we trust, by the Divine blessing, long to live and labour for the spiritual welfare of the people: our lives are in the hand of God, and whatever shall await us, whether health or sickness, may we always be resigned to his most holy will! Often have we prayed that we might have an entrance into this land, and not be confined, as of old time, to one little spot; and now the door is opened wide, and will be opened still wider. Trouble may come, but China can no longer remain shut. May grace be given rightly to improve all opportunities that are afforded us!

It is a source of great pleasure to me to be associated with Mr. Medhurst in my work. We go very much among the people, and mix with them continually. There is a Chinese service at Mr. Medhurst's, and also at my house, on the sabbath; but the best preaching places are the temples, where the people gather in large numbers while Mr. M. is speaking, and hitherto we have never been disturbed by the priests or officials. There is one temple to which we go regularly, and the people bring us benches to sit on. While we stay with them, we distribute tracts, which are cheerfully received, and requests frequently made for more. A few days ago a man called on me among my patients, requesting a remedy for deafness, and giving me a paper in which he spoke of having seen some of our tracts,

and wishing for a further supply. Mr. Medhurst had a long conversation with him: it appeared he met with the tract at Nan-king, where it was most probably carried by one of my patients, and from which he had gained much instruction; he seemed very anxious for information. His stay at Shanghai was very short, but he promised soon to return, and we trust the instruction he received, and the books we gave him, may be the means of leading him to the truth.

In my own department I have sent down to the *Medical Missionary Society*, at Hong-kong, a report of my proceedings, which will in due time be sent home. I have had abundant occupation since I came to Shanghai; great numbers have daily visited the house, and many respectable persons have come from Foo-chow, and other large cities in the neighbourhood. I have had upwards of thirty operations for cataract since I came here, and I am happy to say that in many cases the result is restoration to sight. I am glad to see respectable men and women, even in large numbers, repairing to Shanghai from the country, for medical advice, as it shows that a favourable opinion is produced by our efforts to benefit this great people. A few weeks ago, I removed a large tumour from the neck of a man, with which he had been grievously afflicted for twenty-five years. He went home in three weeks, well pleased to be relieved of his burden.

DEMERARA.

With powerful and mingled feelings we invite attention to the following communication from the Rev. Charles Rattray, of the Demerara Mission. Deeply is it to be lamented, that, in a colony which witnessed the unrighteous condemnation and mournful martyrdom of our honoured Missionary Smith, and which has also, through a long series of years, derived such signal and eminent advantage from the fruits of Christian labour, there should still exist an anti-missionary feeling, so deep and so malignant, as that which has, in the instance before us, eagerly sought to wound the reputation and destroy the work of our excellent brother, Mr. Rattray. An attack more groundless, more wanton, more malevolent, or more unprincipled, has probably never before been made on the character of an upright and honourable Missionary. But injustice and misrepresentation have failed in their dark designs: the reckless charge brought against our brother and his people has been triumphantly refuted, and their good name stands forth fully redeemed from the passing shadow which falsehood attempted to throw around it. The odium of the accusation has recoiled upon the head of its fabricator, and his slanderous imputation has but served to establish more firmly than ever, the character and the cause it was intended to destroy.

(From Rev. C. Rattray, Canal No. 1, Nov 1, 1844.)

When I wrote to you by the last packet, which sailed on the morning of the 20th ult., I had intended to inform you that a fire was then ravaging several properties in our neighbourhood. This, however, entirely escaped my memory at the time. The fire commenced on the estate next to, and on the west of, Java; and as the fields had not been weeded for some time, and the rank grass and weeds were very dry, having been, with many of the coffee-trees, killed from the effects of the water that covered the whole of the fields for more than a month, during the heavy rains of May and June last, the conflagration spread with great rapidity and force, extending to several of the estates to the leeward.

Another fire, originating in the bush, back of the estate, on which our chapel is situated, entered the coffee-fields of Java from the rear, and extended westward and southward in the cultivation of that and several other properties. It still continues to burn, gradually making towards the front of Java and of the estate on which our premises are situated; so that many of the properties, partially abandoned before, but on which there was still some coffee to be obtained in crop-time, will be entirely destroyed. Since the soil, as you are aware, is, for perhaps eighteen inches or two feet from the surface, composed of vegetable matter resembling the peat or turf in Scotland, the land will, in many places, be burned to that depth.

The mail was announced to sail at an early hour on Sunday, the 20th of October; and on Saturday evening, the *Royal Gazette* newspaper published a long leading article, headed, as usual, "Review for home readers," containing an account of the "De-

plorable Ravages by Fire of a number of Estates in Canal No. 1," and charging the population of the district generally with having wilfully set fire to the property, at the instigation of "the Reverend Charles Rattray, a Protestant Dissenting Preacher, attached to the London Missionary Society?"

I doubt not that this "Review for home readers" will be copied into many of the "home" journals, whose editors will not choose to copy any refutation of its abominably malicious and groundless averments and vile insinuations. The fire was said to have been "put to the side line of the estate," to the leeward of my dwelling. "The persecutions of fanaticism, and the worst passions of the human heart"—"indulged by a superstitious peasantry to the ruin of the vital interests of the country, at the bidding of a dark figure shrouded beneath the cowl or cloak of religion," &c.

An official investigation into the origin and cause of the fire was instituted by His Honour the High Sheriff, at Java, on Monday, the 21st of October, and continued, at my urgent request, on Wednesday, the 23rd. The result of this investigation was the clearest proof that the origin of the fire was purely accidental, and that Mr. Rattray and the people generally had been most active in assisting to check its progress. I subjoin a copy of a letter sent to me from the Government Secretary, after the Governor had perused the minutes of the investigation:—

"Guiana Public Buildings, Oct. 28, 1844.

"SIR,—I am desired by the Governor, in reference to the results of the investigation by His Honour the High Sheriff, into the origin of the late fire in Canal No. 1, to state to you that His Excellency was, from

the very first, fully impressed with the conviction of the exceeding improbability of the imputations in the *Gazette* newspaper, against yourself and the labourers, of having either caused, or instigated others to cause, that calamity.

"His Excellency now requests that you will make known to the labourers, and accept yourself, the expression of his thanks and approbation of their friendly aid in endeavouring to arrest the progress of the fire.

"The petition of the labourers shall be submitted to the Attorney-General for opinion, which, when received, shall be made known to you for their guidance.

"I have the honour to be, Sir,

"Your most obedient humble servant,

(Signed) "H. E. F. YOUNG,

"The Rev. Mr. Rattray. "Govt. Sec."

"P.S. It may appear superfluous to add that the newspaper called the *Royal Gazette* is not the official gazette, by authority, and is, consequently, not controlled by the Government, or amenable to any one except through the legal tribunals of the colony.

"The whole official correspondence will, however, be shown to the editor, in order that the best reparation may be made to the injured parties, by a publication of the refutation of the insinuations which that correspondence contains.—H. E. F. Y."

The petition referred to in the above is a petition to his Excellency respecting certain grievances to which the people here were subjected, by what were thought to be illegal restrictions laid on the sale of plantains by the Commissary of Taxation: namely, enforcing the payment of ten dollars for a

license, before any small freeholder could take out the plantains, or other produce of his land, for sale; while large proprietors were allowed to sell theirs in any way they chose, by simply giving in a return of the value of plantains sold during the year, on which value a rate of one per cent. is charged. At the getting up of this petition, on a week-day evening, the names of certain parties connected with estates were mentioned, as having got up and signed a paper exactly opposed, in its tenor and design, to the prayer of that petition: hence arose a most false report that Mr. Rattray had, "from his pulpit," declaimed against several of the resident planters in the *Cinal*.

I am thus particular because you might possibly suppose that, though I would not be likely to instigate the people to put fire to the property of any one, I may have been so imprudent as to "declaim from my pulpit" against individuals by name.

I send, by this packet, a *Royal Gazette* of the 21th, containing some sort of apology. I also send you the paper in which the letter appeared, for the impolicy of writing which I am condemned by the editor of the *Gazette*. But that apology is not at all calculated to remove the injurious impressions made by his widely-circulated "Review for home readers." I trust, however, that what I have now written, and especially the copy of the Government Secretary's letter to me, will fully satisfy the Directors of the utter groundlessness of the insinuations which, ere this reaches, may be spread through the length and breadth of your land respecting the people and myself.

SPECIAL PRAYER FOR TAHITI.

THE deeply afflictive circumstances of our devoted Missionaries, their scattered churches and congregations, and the native population generally, since the island became the seat of war, were briefly stated last month. We were then constrained to express our painful apprehension that the calamitous events recorded could only be regarded as the beginning of sorrows; and the heart-rending intelligence has since been received (not, indeed, directly, but through the medium of the public journals,) of the death of the Rev. Thomas S. McKeen, who was killed on the 20th of June last, while walking in front of his own house, by a shot fired on the eve of an engagement between the French and natives.

Deeply affected by the grievous and alarming course of events in Tahiti, and by the clouds that brood over the future prospects of the Mission, the Directors, while determined not to slacken in their efforts for the withdrawal of the misnamed and oppressive Protectorate, most earnestly entreat the members and friends of the Society, both in town and country, to implore the special grace and overruling providence of God for the removal of existing evils, and the restoration to the island of the blessings of order, safety, and peace. To promote this object, they respectfully and urgently recommend, that, on the FIRST SABBATH OF THE NEW YEAR, and also on the following day, MONDAY, JAN. 6, at the usual *Monthly Missionary Prayer Meeting*, the afflicted state of the Society's Missions in Tahiti should be made the subject of special, fervent, and united supplication.

EMBARKATION OF REV. J. BOWREY.

On Monday, December 2, the Rev. James Bowrey and Mrs. Bowrey, embarked for George Town, Demerara; whence they

would proceed to Berbice, to occupy the station at Rodborough, on the West Coast, in that Colony.

REV. J. E. NIMMO.

We rejoice in being able to state that the intimation communicated in our last Number, derived from the "Calcutta Christian Advocate," of Sept. 14, respecting the apprehended death of this devoted Missionary, has proved incorrect. Our brother, Mr. Nimmo, according to a subsequent number of the same Journal, is still numbered with the living; and will be spared, we trust, many years to labour among the heathen in the service of his Divine Master.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz. —

For the Native Teacher, R. Frost, at Nagercoil. — To the young people of Rev. R. Frost's congregation, Dunnmow, for a box of wearing apparel.

For Rev. J. Russell, Nagercoil. — To Mr. G. Rongh, and members of the church under the pastoral care of Rev. Dr. Russell, Dundee, for a box of infant-school and other materials, value 10/.

For Mrs. Paine's Schools, Bellary. — To Ladies at Sunderland, per Rev. R. Bowman, for a parcel of printed cottons; to the friends and family of W. Reid, Esq., Pasham Rye, for a case of useful and fancy articles, for the benefit of the Orphan School, value 40/.

For Mrs. Porter and the Vizagapatam Schools. — To Mrs. Barnes and friends, Sadron Walden, for a small cask of fancy articles; to ladies of the congregation of Rev. J. Hoxley, Sherborne, for a box of useful articles; to the Ladies' Society for Promoting Female Education, for some working materials.

For Mrs. Campbell, Mysore. — To the Association in Paisley for Promoting Female Education in India, for a box of goods; also to the Association in Paisley in connection with the Free Church for Promoting Female Education in India, for a box of goods.

For Mrs. Dr. Legge's Female Schools in China. — To Mrs. Murker and other ladies in Baniff and Macduff, for a box of useful articles.

For Rev. R. McFar's Station. — To Miss Wynn, Islington, for a parcel of clothing; to friends, per Mr. G. Jones, Woodford, for a box of books and apparel; to Miss Blunt, Cheltenham, for a parcel of clothing; to Miss Watt, Irvine, for a box of clothing; to a friend at Wollerton Hodnott, per Rev. D. Davies, for a box of straw bonnets; to a lady, per Messrs. Stewart, Brothers, Kilmarnock, for a box of clothing; to Mr. T. A. Taylor, Reading, for four years' "Evangelical Magazines."

For Rev. H. Calderwood. — To Mrs. Swan and friends, Glasgow, for a box of useful articles.

For Rev. James Read. — To the ladies at Bond-street Chapel, Leicester, for a box of useful articles of clothing, value 29/; to a few friends of Dr. Hatfield's congregation, per Mrs. Bulley, for a box of clothing, value 20/.

For Rev. G. Schreiner. — To the Missionary Working Society in connection with the Rev. C. Millson's congregation, Pontefract, for a box of useful articles.

For Rev. R. H. Taylor. — To Mrs. Rabbeth and friends, for a box of useful articles of clothing, &c. For Rev. D. Livingston. — To the church and congregation under the pastoral care of Rev. W. Ritchie, for a cask of useful articles.

For Rev. W. Inglis. — To the church and congregation under the pastoral care of Rev. W. Ritchie, for a cask of useful articles.

For Rev. W. Ashton. — To Mrs. Greenwood, Morton, for a box of magazines.

For Rev. R. Birt. — To friends at Calne, &c., for a box of clothing.

For Rev. J. Hill. — To the Rev. J. L. Poore and friends, Salford, for a case and a bale of wearing apparel, and other useful articles.

For South African Mission. — To Miss Maingay, Gueusey, for a parcel of clothing; to Mrs. Pevis and friends, at Ramsgate, for a box of clothing.

For Mrs. Wheeler's Schools, Jamaica. — To friends at Kyde, per Mrs. Guyer, for a box of useful articles.

For Rev. S. Haywood. — To Miss Poulton, Lavenham, for a box of clothing.

For Mr. Pettigrew, Berbice. — To the congregation of Lloyd-street Chapel, Manchester, for a box of useful articles of wearing apparel.

For Rev. T. Heath, and the Samoan Mission. — To a friend, per Rev. J. Cope, Newmarket, for two parcels of ink-powders; to Z., for three parcels of prints, &c.; to a friend at Edinburgh, for a large chest of carpenter's and cabinet-maker's tools; to Anonymous, for a globe; to P. C. M., for a parcel of books, slates, &c.; to Anonymous, for a parcel of clothing; to Mr. T. Gibbons, for a basket of carpenter's tools; to Mr. and Mrs. Deacon, St. James's-street, for a box of books and hardware.

For Rev. C. Pitman. — To the Sunday-school teachers of King-street Chapel, Portsea, for a box of useful articles; to Rev. J. Bruce, Liverpool, for a parcel of books.

For Aberystwyth. — To the Juvenile Missionary Society, per Mr. Rudd, Bradford, for a case of stationery and a package of ironmongery.

For Rarotonga. — To H. M. M., Southampton, for a parcel of prints for the native boy, Samuel; to a friend to Missions, Billericay, for a parcel of clothing; to Mr. A. Turner, Newport, for a box of clothing; to Mrs. Johnson and friends, at Hemel Hempstead, for a box of clothing; to friends at Weymouth, per Rev. J. C. Bodwell, Weymouth, for a box of clothing, value 20/.

For Rev. A. Buzacott. — To the Coventry United Missionary Society, per Miss Hawkes, for a box of clothing; to friends at the Lower Meeting, Westbury, for a box of useful articles, and a little cutlery; to the young ladies of Holywell Mount Chapel, for a box of clothing, value 7/.

For Rev. W. and Mrs. Hill's Schools. — To the young ladies at Miss Renal's School, Wellington, for a box of slates, pencils, &c.; to Mrs. Fisher and friends, for two casks of tools, wearing apparel, school rewards, &c., value 60/., including articles to the amount of 5/., from the Tiverton British School; to the Misses Mann, for a parcel of slates, pencils, &c.; to the Bath Juvenile Missionary Association, for a case of apparel, books, and stationery; to Miss Lemmon, for a

£ s. d.			£ s. d.			£ s. d.					
Falmouth	59	9	4	Richmond	1	1	3	Do. for China	1	0	0
A Sun.-sch. Teacher				Staindrop	5	0	0	2l.			
(D.)	25	0	6	Stockton	10	10	8				
For Schs. in India	9	13	0	50l. 7s.				Surrey.	14	1	2
For Mrs. Maul's Sch.	5	0	0	Gloucestershire.	2	10	0	Wiltshire.	8	11	0
For the West Indies	1	19	0	Nibley	2	10	0	Chippenham	23	17	0
For Chinese Mission	4	5	0	For Nat. Boy J. Rider	2	10	0	Marlborough	5	14	6
Powey	6	10	0	5l.				Worcestershire.			
Grainpound	5	15	2	Hamshire.				Hales Owen	18	13	4
Launceston	42	13	0	Portsea, Zion Chapel	2	10	0	Yorkshire.			
Jubilee offering	5	6	6	Basingstoke, London-st.	20	0	0	Scarborough, Friends, per			
No. Polyphant	1	16	6	on account	20	0	0	Mr. R. Smit for Mrs.			
West Loze	5	7	8	Alton and Bentworth, per	3	12	0	Johns and Family	11	4	0
Meavrissey	6	4	0	Rev. C. Howell	3	12	0	Pickering	11	14	0
Pen-sant	56	7	0	Kent.				WALES.			
Per N. Tea. J. Foxell	1	11	0	Westerham, on account ..	4	11	4	Carmarthenshire, a friend			
For Schools in India	20	10	0	Hamgate, do.	60	0	0	to the cause of the Sa-			
St. Agnes	3	2	0	Margate, Zion Chapel	21	16	0	vinnr	0	10	0
St. Austel	7	0	0	Lincolnshire.				Wolfsdale	2	0	0
St. Columb	16	11	6	Stamford	30	0	0	SCOTLAND.			
St. Ives	8	40	1	Horncastle	19	7	10	Boiton, Legacy of Rev.			
St. Keverne Convent	2	42	0	Holington	1	18	7	John Abenethy, for			
Turo	59	17	0	21l. 6s. 5l.				Chinese Mission, less			
For Schools in India	1	0	0	Donmouthshire				duty and expenses	45	0	7
Wadebridge	2	11	0	Abergavenny	20	0	0	Dundee—			
	319	8	6	Notfolk				W. Baxter, Esq.	40	0	0
Less expenses	7	16	7	Norwich, Mrs. W. Fletcher, for Nat. Tea. Am.				J. G. Baxter, Esq.	10	0	0
	371	11	11	Fletcher	10	0	0	W. G. Baxter, Esq.	10	0	0
				For Nat. Girl, Emma Fletcher	2	0	0	Misses Baxter	3	0	0
				1l.				63l.			
* Including 300l. acknowledged last month.				North Walsham, for Nat. Girl, Sus. Barcham	3	0	0	Edinburgh Aux. Soc. per			
Cumberland.	29	1	7	Northamptonshire.				G. Yule, Esq.			
Derbyshire.				Per Rev. B. Holson—				Mrs. D. Wright, Still-			
Aux. Soc. per J. Harrison, Esq.	4	5	4	Old	4	0	0	ling	1	1	0
Green Bank	31	0	0	Weddon	8	8	0	Mrs. Harper, Preston-			
Belper	5	16	0	Wellfield	27	14	6	Palms	0	7	0
Juv. Society	3	3	0	Per Rev. G. Nettleship—				Pennycook Free Ch.	1	3	5
Ilkstone	7	11	0	Yelvet	11	10	6	Abdusshall Bible and			
Heage and Puteley	8	12	11	Swinford	2	19	6	Missionary Society	3	10	0
Chesterfield, South-pl.	16	11	0	14l. 10s.				Educa. Assoc. Causton-			
Wirkworth	10	10	0	Northumberland				side, Paisley	1	4	8
Derby	88	15	0	Morpeth	17	17	2	Cavers Soc. for diffusion			
For Nat. Boy, J. Coul-				Nottinghamshire.				of Divine knowledge			
bin	2	10	0	Newark	22	11	0	Rockearty United Sec-			
	13	18	0	Nottinghamshire.				cessary Congregation			
Less expenses	7	16	7	Nottinghamshire.				J. Watson, Esq. Leith			
	17	1	1	Nottinghamshire.				12l. 16s. 1d.			
				Nottinghamshire.				Broughton-pl. Church.			
				Nottinghamshire.				Nat. Tea. Broughton			
				Nottinghamshire.				Mr A. Rattay's Sab-			
				Nottinghamshire.				both class			
				Nottinghamshire.				Forres, per Rev. N. Gal-			
				Nottinghamshire.				loway			
				Nottinghamshire.				116 0			
				Nottinghamshire.				Fraserburgh			
				Nottinghamshire.				For Orphans at Renates,			
				Nottinghamshire.				J. Wemyss and A.M.			
				Nottinghamshire.				Park			
				Nottinghamshire.				For Fem. Education ..			
				Nottinghamshire.				Per Inf. Schs. South			
				Nottinghamshire.				Seas			
				Nottinghamshire.				22l. 1s. 6d.			
				Nottinghamshire.				Leith, Kirlgale, for Nat.			
				Nottinghamshire.				Tea. Wm. Marshall ..			
				Nottinghamshire.				10 0 0			
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				Nottinghamshire.				Hibernian Aux. on acco.			
				Nottinghamshire.				100 0 0			
				Nottinghamshire.				BALE.			
				Nottinghamshire.				Missionary Society, per			
				Nottinghamshire.				Rev. W. Hoffman, for			
				Nottinghamshire.				Tal. R.			
				Nottinghamshire.				6 12 0			

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Smith, Bart., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Fisk, Esq., Cochran-street, Glasgow; and by Rev. John Hays, Society House, 32, Lowry Avenue, Dublin.



Rev. F. L. Dubois.

THE
EVANGELICAL MAGAZINE,
 AND
MISSIONARY CHRONICLE.

FOR FEBRUARY, 1845.

BRIEF SKETCH
 OF
 THE LATE REV. EDWARD SHERLEY, B.A.,
Of Cheshunt College.

THE declaration of the inspired penman, that "All flesh is grass, and all the goodliness thereof as the flower of the field," contains a truth which is frequently and painfully verified in the premature removal of Christian ministers. While called to bow with submission to the providential arrangements of the adored Head of the church, how consolatory is the thought, that he changes not, but "that his word abideth for ever."

Edward Sherley, the subject of the following sketch, was born in London, July 12th, 1821. Of his earliest years little need be said,—his childhood was characterised by docility, obedience, and thoughtfulness; he enjoyed the advantages of a religious education, and was early placed in circumstances favourable to the development of his moral and intellectual energies. On the removal of the family to Barnet, at the age of six years, he was placed for the purposes of tuition with the Rev. Alexander Stewart, pastor of the Independent church and congregation in that town, under whose

judicious and careful training he spent the next eleven years of his brief sojourn on earth. Possessing a retentive memory, and good natural abilities, he made rapid progress in those studies to which his attention was directed; and under the ministry of his esteemed instructor he soon began to feel that he was a sinner, and that without an interest in the atoning merits of the Saviour, and the renewing and sanctifying influences of the Holy Spirit, he must be undone for ever. Having resolved to devote himself to the Lord and to his people, he was admitted, at the age of fourteen, to communion with the church at Barnet, as its youngest member. Experiencing the power of the gospel on his own heart, he availed himself of every opportunity of making it known to others. He became an active and useful teacher in the sabbath-school connected with the church, and promoted its interest by every means in his power. After much prayer, mature deliberation, and consultation with Christian friends, as to his path of duty, he determined to

continue his studies under the direction of his pastor, with a view to the ministerial office, in company with several other young men, having the same object in view, some of whom are now labouring in various parts of the world, and others have since joined his redeemed spirit in the better and holier services of the upper sanctuary. At this time, he made his earliest attempts at speaking and praying in public, often walking many miles to preach the word in the destitute villages of the locality; and his first sermon to the church of which he was a member, was from the words of the psalmist—"There is forgiveness with thee, that thou mayest be feared."

At the age of seventeen, our young friend applied for admission to the Countess of Huntingdon's College, at Cheshunt, and was received as an inmate at the close of the year 1838. He had a strong inclination to missionary labour, especially in China, which was rather encouraged by his pastor and afterwards by his tutors, and it was not till within a short period of his death, that he felt it his duty to relinquish that inviting sphere of usefulness, where, he thought, there would be full scope for his exertions. At college, his amiable temper, sedate and guarded conduct, soon gained the affection of the circle in which he moved, while he was diligent and conscientious in bending all the powers of his mind to the acquisition of that knowledge which the institution is designed to bestow. He frequently spoke of the immense value of learning to the rising ministry of the present day, and considered the time he spent at college as the most important part of his life. The ease with which he passed the examination of the London University, in proceeding to the degree of B.A., as soon as his age would allow, is sufficient proof of the respectability of his attainments in science and literature. His constitution, which had hitherto been remarkably robust and healthy, failed considerably during the last two years of his college term; still no serious appre-

hensions were entertained by his friends on his account. In March, 1842, he was summoned home to attend the last hours of a beloved sister, who died after a long illness, in the faith and hope of the gospel. This first death in the domestic circle, much affected him. At the close of the same year his susceptible feelings were again tried, in the loss which the college family sustained by the sudden and affecting removal of Mrs. Harris, the wife of his honoured and beloved Tutor. After the funeral of this lady, he writes thus to one of his sisters:—"The scenes of the past week have too painfully reminded me of our own recent bereavement. All my engagements here seem so insipid, and so bereft of charms, that I fear I am yielding too much to the sense of loneliness, which comes powerfully over my mind when at my accustomed pursuits. The rain pelted against my study window, seems every moment to remind me of their graves, where it is beating too. But why am I so influenced by what is seen and temporal? Why am I not more vividly reminded of that beautiful and blessed land where their spirits now are, and which the storms of earth and time can never agitate?"

During the year 1843, he preached in various parts of the country with much acceptance; and many friends at Dover, Hackney, Worcester, Chatteris, the locality of Cheshunt, and other places, will long remember the interesting strains of persuasive eloquence which fell from his youthful lips. In November of that year, expecting shortly to be called into Devonshire, he came home on a visit to his family in his usual health; and little did he or they then think, that his work on earth was so nearly done, for once, and only once, was he able to occupy the pulpit of his pastor and early friend. A slight cold was soon followed by distressing cough, prostration of strength, and other alarming symptoms; and such was the rapid progress of consumptive disease, notwithstanding every means that medical skill or the most devoted affection could sug-

gest, that in a few weeks his fine athletic frame was reduced to the feebleness of infancy. Anxious to spare the feelings of his sorrowing relatives, he said but little respecting his illness; and when any allusion was made to it, he would invariably silence every murmur by saying, "It is undoubtedly right, or it would not have been sent." The deceptive nature of the disease induced him to indulge hopes of recovery to the last; and, at the commencement of the present year, he was removed to London for the benefit of milder air, and further consultation of his medical attendants. Though unable, through extreme weakness, to converse much, his mind was greatly cheered by the company of those ministers, students, and Christian friends, who, feeling the unusual and mournful interest of the case, frequently visited his chamber of languishing. On one of these occasions, he expressed to Dr. Burder his entire willingness to leave the event of his sickness in the hands of his heavenly Father; and on being asked by the Doctor whether he now felt the support of that gospel he had preached to others, he replied, "Yes, and the more for having preached it to others." On Good Friday, April 5th, inflammation took place in the side, his breathing was short, and it was evident that his little remaining strength was sinking fast. In this state he continued till Tuesday, the 9th, when the morning light too plainly showed that the hand of death was upon him. In the midst of that restlessness which usually precedes dissolution, he expressed his concern at the distress which his illness occasioned his family, and remarked to his mother, "That God could bring very low, and yet raise up again." On being reminded of the power and readiness of the Saviour to uphold in every hour of need, he immediately replied, "Oh, yes, I know it; other refuge I have none." These were his last words; for, sinking

into a peaceful slumber, apparently free from pain, in about an hour afterwards, without a sigh or a movement, he sweetly fell asleep in Jesus, aged 22 years.

On the following Tuesday, his mortal remains were interred in the family vault adjoining the chapel at Barnet. The pall was borne by six of his fellow-students; the service was conducted by the Rev. A. Stewart; and the mourning relatives and other friends were most appropriately addressed by the Rev. P. Smith, B.A., one of the tutors of Cheshunt College. On the following sabbath evening, funeral sermons were preached at Barnet and at Cheshunt, by the abovenamed ministers, in each of which were ably expressed the sentiments of regard and esteem felt by the preachers for their deceased young friend, and the lessons which such an event is calculated to impress on the minds of others.

Thus, by this solemn and mysterious stroke, has been early lost to the church and to the world a promising young minister, whose piety and talents led many to expect and hope for him a long career of usefulness; and thus have his bereaved family been deprived of an only son and brother. While indulging the bitter feelings of sorrow and disappointment which will arise, let us remember that He has done it whose wisdom cannot err, and whose love cannot change; and while we must weep, let our tears be mingled with joy at his happy lot, thus transplanted from the church below to that above, where, freed from a body of sin and all inclination to evil, he serves God day and night, without weariness. Let us seek that grace which made our beloved friend what he was, and which alone can prepare us to join him in the employments of that world where there will be no interruption from pain, or sighing, or death, for the "former things shall have passed away."

THE DYING INFIDEL EMBRACING THE GOSPEL; OR SOME ACCOUNT OF THE CONVERSION OF DR. —.

A PASTORAL RECOLLECTION.

WHAT a flattering and insidious, but at the same time really gloomy and soul-depressing system is infidelity! It is very apt to insinuate itself into the minds of thoughtless youth: because it is so suited to the natural pride and wickedness of the carnal heart, and because its principles promise them freedom from those moral and religious restraints which, through their depraved inclinations, they feel to be so irksome. Probably most who embrace it think, at first, that they have made a great acquisition, and glory in their fancied freedom. They may, too, as long as health and strength last, deem themselves fortunate in having thrown off the shackles of Christianity, which they now reckon a gloomy and debasing superstition, and think their lot superior to that of Christ's disciples, because they can indulge themselves in delights that the inspired volume, which is holy like its Author, strictly prohibits. But though infidelity may do for the day of health, it is utterly unsuited for the time of sickness. It may do to live with, but it will not do to die with. Its boasted power then fails, and the unhappy votary finds that it can neither give peace to the awakened conscience, nor sustain the sinking soul. Yet, even at that trying period, when the world is receding from the view and eternity seems near at hand, the religion of the cross can calm the troubled mind, support the fainting heart, fill with peace and joy, and inspire a well-grounded hope of immortal life and happiness, that divests death of its terror and the grave of its gloom.

These remarks are strikingly illustrated by the following narrative:—

Dr. — was a native of the small town of —, one of the sweetest and most picturesque spots, on one of the loveliest and most romantic of the Scot-

tish sea coasts. His parents, being remarkable for their industry and money-getting propensities, had succeeded in acquiring a very considerable amount of property. He had only one brother, who was settled in a distant town; and only one sister, who was eight or ten years his senior. Both his parents, as well as his sister, were members of the Established Church of Scotland; and none could be more regular in going to the sacrament which was administered in the parish only twice in the year, or in attending the fast-day and the preaching days connected with the occasion. They were thus good church people; but there is every reason to suppose were destitute of real religion, and even ignorant of its nature. The parish minister was a very benevolent, quiet, gentlemanly man, and strictly moral in his conduct, but not of evangelical sentiments. He was one of the moderates, a class of preachers who seldom tell their hearers anything about the Saviour. Their sermons are mostly dry moral essays, inculcating duties, or speaking of the dignity of human nature, the beauty of virtue, &c. They seldom, indeed, say anything opposed to the truth, but they fail to exhibit the grand peculiar doctrines of the gospel, or rather these doctrines have no place in their system, so that I could not help admitting the justice of the remark that I once heard made by a shrewd countryman, on a sermon preached by one of them: "I do not find fault with what he said, but with what he did not say." They used to be much in the habit of quoting Balaam's instruction to Balak, as recorded by Micah, chap. vi. 8, "He hath showed thee, O man, what is good," &c.; though by the way this passage, rightly understood, contains much more evangelical doctrine than they had any idea of. The —s, therefore, had no opportunity

of hearing from the parish pastor about the way of salvation; and as they never attended any dissenting place; they, though professed Christians and church members, remained ignorant of that truth which is necessary to be known and believed in order to salvation. The mother and daughter were, indeed, very serious in their way; but, without the knowledge and the faith of the gospel, seriousness and a regular attendance on religious observances are of no avail. They are only the form of godliness without the power. The individuals in question were also so eagerly bent on the pursuit of the world, as to show that their supreme affections were set on it, and that their principal concern was to acquire and retain its wealth. The father, on the other hand, seemed to have no sense of seriousness; for, though a member of the kirk, he frequently got himself extremely drunk, and often gave way to fearful tempests of passion, in which he would utter the most profane oaths. I mention these things thus particularly because, as we shall see in the sequel, they exercised a most pernicious influence on the mind of the son.

He was a youth of great talents. He made rapid progress at school; and his father, who was somewhat ambitious, determined to have him educated for one of the learned professions. He made choice of the healing art, and having finished his preparatory studies at an excellent grammar school in the neighbourhood, went to the University of Edinburgh. Here he distinguished himself greatly in the literary and philosophical classes, gained a number of prizes, and took the degree of A.M. In his medical studies he was equally diligent and successful; and after attending the usual classes, and undergoing the necessary examinations, had conferred on him, with great *éclat*, the degree of M.D. He now returned to his native town laden with academic honours, and wearing the coveted title of doctor. He returned, but it was to die—to have all his honours, for which he had toiled so long

and struggled so hard, torn from his grasp, and to be consigned to a little nook in an obscure country churchyard. His too close application to study, and over-exertion in pursuing that phantom, literary applause, often to the denying himself of the needful hours of sleep, and the total neglect of exercise, connected with some improper indulgences occasionally yielded to, had broken and worn out a constitution originally robust, and rendered him the victim of that fearfully insidious disease, pulmonary consumption. It was at this period of his history that my acquaintance with him began. In the providence of God I was at the time (the spring of 1829) located in the town, occupying the pulpit of the Dissenting meeting house. Hearing that Dr. — had returned to his father's in very ill health, I called to inquire for him, as I was always welcomed by members of the kirk on occasions of this kind as cordially as by our own people. His mother and sister invited me to come in to converse and to pray with him. I found seated in an easy chair a most interesting-looking young man, apparently about twenty-six years of age, and seemingly far gone in consumption. The high and widely-expanded forehead—the deep lines of thought in that pale countenance—and the large keen dark eye, all told me at once that the invalid was possessed of commanding intellect, while a few minutes' conversation served to show that that intellect had been highly cultivated. As long as we talked on general or literary topics we got on pleasantly enough; but when I gradually began to speak of religion, the case was suddenly altered. A cloud lowered on that pallid brow—the light darkened in that beaming eye—and that speaking, though sickly, countenance gathered into a deep frown, expressive of anger, scorn, and disgust. My surprise was extreme. He did not, however, suffer it to last long. He avowed his disbelief of the Bible, and, disregarding the presence of his mother and sister, who seemed petrified with astonishment, spoke of it in the

most indignant and contemptuous terms, as the bungling device of kings and priests. I was horrified. I had never heard the Book of God so shockingly abused. I, however, waited with patience; and, when the torrent of abuse subsided, began to reply to such real objections as had been urged. This was no difficult matter, as they were only such hackneyed and common-place ones, as have been answered thousands of times. I tried to soothe his irritation, and succeeded. I was also fortunate enough to gain his confidence. Before leaving I engaged in prayer, at the request of his mother and sister, to which he made no objection. He expressed a desire that I would call again; but begged that when I did so I would not speak on religion, as it was a subject on which we should never agree; and he was desirous that we might have some conversation on topics, in regard to which our sentiments would not be so different. I went away deeply interested in him; and, on reaching home, retired to my room and entreated for him the enlightening and convincing influences of the Holy Spirit. For the next three weeks I called on him very frequently; and though there was an unwillingness to talk on religious topics, there was not any of the anger, contempt, and ridicule of our first conversation. He acknowledged his belief in the existence of God, and the soul's immortality. This furnished me with a fulcrum, so to speak, on which to rest the moral lever which I proposed to employ, with the view of raising him from the depths of infidelity to the noble elevation of Christian faith and hope. I urged on his consideration those perfections of God, which every one who believes in his existence must acknowledge to belong to him. I reminded him that the Divine Being, as the creator of all things, must be the preserver and governor of all things—that he must be a righteous governor, as he can have no possible motives to be unjust—that in the very nature of things there is a difference among human actions, some

of them being evidently evil and contrary to the unalterable fitness and propriety of things—that to these God, as a righteous governor, must be opposed—that his benevolence, so strikingly manifested in his works, must lead him to desire the general good of his intelligent creatures; that, therefore, this very benevolence, which must regard the welfare of his intelligent universe as a whole, must impel him to punish those guilty of evil actions, and that he cannot possibly pardon sinners, or those who act contrary to the general rights and interests, unless on the ground of some provision for manifesting his justice and determination to punish, without giving a boon on iniquity, and encouraging his creatures to wrong doing, from the hope of escaping with impunity. I also argued that the sense of moral good and evil inherent in our minds is the law of God written on the heart; and that the accusations of conscience when we do wrong, and its approbation when we do right, are the voice of our Creator and Governor in the soul, telling us of a coming judgment and a coming account to be rendered there, urging the fact that we have all done what we knew to be wrong, and have all a consciousness of guilt, consequently that we stand in need of some ground provided by God himself, on which we may rest for pardon and acceptance with him; showing also how the Christian atonement makes provision for the manifestation of God's justice in the remission of sins, and affords a secure foundation on which we, guilty as we are, may build our hopes of forgiveness and eternal life. I likewise adduced, as I could find opportunity, the evidences, external and internal, for the divine origin of the Bible and the Christian scheme; and knowing well that the word of the Lord is as a hammer and a fire that breaks the rock in pieces, and that his law is perfect in converting the soul, I quoted as largely as possible the simple statements of the Bible itself respecting the duties God requires of us, the account we must render to him, the happiness of

the saved, and the misery of the lost in the future world, our guilty and ruined condition by nature, the way of recovery through the divine Saviour, the free invitations of the gospel, and the gracious encouragements held out to returning sinners. All this somewhat silenced him, but did not seem to produce any decided effect on his mind, as he continued firm in his rejection of the Bible and Christianity.

At this time I had to take a long journey, and was away about a fortnight. On the day after my return, I called on Dr. —. Judge of my delighted surprise, when he said, "O, sir, I have been most anxious to see you. I am now deeply convinced how guilty I have been in rejecting the Bible, and treating that holy book with contempt and ridicule. I now feel that I am that sinner which the Bible declares we all are by nature. This first convinced me that the book must be true, and that it must be God's word, for none but he could have delineated so truly the desperate wickedness of my depraved heart, or so correctly have described to me my real mental state. No one but he could have composed a book so humbling to human nature, and so opposed to our likings and prejudices. I must plead guilty to the charges that it brings against me, and feel that, without an interest in that Saviour whom it reveals, I must perish. But, O, think you, will he receive and wash in his own precious blood a guilty wretch like me, who has so obstinately rejected and denied him, and poured contempt on his blessed name? Of you, too, sir, I beg pardon, for the insulting and offensive language which I have used to you, when endeavouring to promote my welfare." I was overwhelmed with delight and gratitude. I hastened to inform him that I had never felt offended, and to assure him that Jesus was most willing to pardon and save him. I quoted to him some of the most appropriate passages I could think of, shewing the entirely gratuitous nature of salvation, that all to whom the gospel comes

are freely invited to partake of its blessings, and the ability and the willingness of Jesus to save, and explained to him how the message of mercy, the moment that it reaches the sinner, invites him to become a partaker of all the peace and joy of being reconciled unto God, and warrants him, whatever his condition may be, to look, at the instant, to the all-sufficient atonement, with a well-grounded hope of success. This seemed to afford him comfort. He especially laid hold of the following passages, and appeared to rest on them. "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners;" "Come unto me all ye that labour, and are heavy laden, and I will give you rest;" "I will that cometh unto me, I will in no wise cast out;" "Wherefore he is able to save them unto the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them." They were, he said, very comforting to his mind, and afforded him a glimpse of hope. I prayed with him, and left him. When I next returned, I found him in the possession of peace. He was resting, with entire simplicity of heart, on the faithful declarations of God's word. His pride of intellect was completely subdued. Like Paul, he counted all things but loss for the excellency of the knowledge of Christ Jesus, and had assumed the attitude of a patient, lowly scholar, sitting with all the meekness and docility of a little child at the feet of inspired apostles and prophets, to learn the lessons of heavenly wisdom. Having, with his fine and strong mind, yielded to the force of truth, and embraced the Bible as a Divine revelation, he saw clearly that it was the only true philosophy, and the only right exercise of reason, to receive, with implicit faith, and unhesitating cordiality, the plain statements of the Inspired Volume, as being the declarations of the all-wise God, who cannot lie, and, therefore, unerring truth. This unquestioning reception of the Divine testimony, filled him with peace and joy, as the simple

truth always does when received in love.

I was now anxious to learn how he had been led to embrace infidel opinions, and put some questions on the subject. He told me, that until after his acquaintance with me, he had never had any knowledge of the gospel scheme in its noble grandeur and beautiful simplicity. He had read the Bible as a class-book at school, but the teacher had never tried to explain its meaning, or enforce its truths. It had been put into his hands when he was very imperfectly acquainted with the art of reading, and spelling out its hard words when preparing his lessons, had early given him a distaste to its pages. He had also been required, when a mere child, to commit to memory, as a school-task, the Westminster Assembly's Shorter Catechism; but as this, too, was without any explanation on the part of the teacher, the questions had been merely learned by rote, without almost any knowledge of their meaning. The preaching under which he had sat in the parish church had exhibited Christianity as a cold, lifeless, formal thing, having nothing almost to awaken the conscience, excite the affections, or warm and subdue the heart. He saw that the doctrines of the Bible produced but little effect on those with whom he was best acquainted, who believed it to be the word of God. He saw his own mother and sister so earthly-minded, so thoroughly engaged in the pursuit of the things of this world, that it was evident they were mainly concerned about the life that now is, though they professed to be looking for a future and eternal state of existence; and he saw his father, though he called himself a Christian, and sat down at the communion-table, often indulging in gross vice. All this led him, he said, to think, that if Christianity produced so little effect on those who embraced it, the rejection or reception of it was a matter of very little importance. After going to the university, he became addicted to some indulgences, that, limited as his knowledge of the Bible was, he knew it condemned;

and he was led to wish that it were not true. This, connected with his former prejudices, had a great effect on his mind. He knew nothing of the evidences of revealed religion, and began to be very sceptical of its truth; a state of mind which was fostered and encouraged by his logical and philosophical studies; not, as he remarked, that these studies had in themselves any tendency to do this, but they produced such effects on him, through his own depravity, and his ignorance of the evidences of the Divine inspiration of the Bible. The feeling, too, that this book was humbling, in the highest degree, to his intellectual pride, greatly irritated him, and excited the enmity of his heart. He knew that it condemned him for the pursuit of learning and literary and scientific reputation as his chief good; thus making a god of knowledge and applause. This he could not bear; and he could as little bear that the highest importance should be attached to the knowledge and belief of doctrines that were level to the meanest capacities, and the being conversant with which would give him no proud superiority over the despised vulgar.

His mind was thus a soil thoroughly prepared for receiving the seeds of infidelity, or rather already filled with its bitter roots, which the slightest congenial influence would excite to active growth and development. "When, therefore," he continued, "I, in this state of mind, became acquainted with fellow-students in the medical classes, who avowed infidel opinions, I greedily drank in all their arguments, eagerly embraced their sentiments, and became the confirmed and furious infidel I was when you first saw me. Thank God he has, by his grace and truth, delivered me from the snare of the devil, and enabled me to embrace the Saviour whom he has revealed. When I first became aware that my disease was confirmed consumption, and that I must die, I thought it a hard thing to be cut off in the flower of my youth, and to have the expected rewards of my years of studious toil torn

from my grasp, and my heart rose in bitter enmity to the Supreme Disposer of all things, but I now feel resigned to his blessed will; for I now know that he does all things well, and have the cheering hope of entering on a happiness far superior to anything here below. Glory to that dear Saviour who gave himself a ransom for our sins, and who hath abolished death, and brought life and immortality to light by his gospel."

Dr. — lived after this for about eight weeks. His disease did its work very slowly, though not, on this account, the less surely. He gradually became weaker, and especially toward the last suffered very much from cough and sickness. But he continued firm in his attachment to the Bible and to the Saviour. I saw him often, and usually found him with the word of God beside him, which he studied as much as his extreme weakness and his harassing cough would permit. He continued to rest simply on the Saviour's work, and in doing so, enjoyed profound peace. The tempter was hardly at all allowed to harass him with doubts and fears. He felt deeply for the salvation of his relatives, and spoke to them very earnestly on the things of their peace. His admonitions seemed to produce a deep impression on his mother and sister, but whether it was lasting or not I cannot say, as I shortly afterwards removed to a great distance from that part of the country.

The time now came that Dr. — must die, but death had now been to him divested of his sting. He continued to trust in Jesus, who did not forsake him, but stood by him, and upheld him in his lying hour. He departed, in the full possession of that peace and hope, which he had lately found in believing the gospel, and his emancipated spirit, we have no doubt, went to mingle with that great multitude who, having washed their robes, and made them white in the blood of the Lamb, are before the throne of God, and serve him day and night in his heavenly temple, finding in

his presence there is fulness of joy, and at his right hand pleasures for evermore.

This simple narrative is full of instruction. It teaches a most solemn lesson to parents. It shows them the overwhelming importance of setting before their children a holy, consistent example of practical godliness. Parents, if ye are worldly-minded and careless about eternal things, you cannot fail to exercise a most pernicious influence over your children, encouraging them to neglect God, and to go on in a course that, if persevered in, must prove ruinous to their own immortal souls. You must meet them at God's tribunal. What an awful thing, then, would it be if, in the great day, you should meet them on the Judge's left hand, and be accused by them as having been accessory to their perdition. If this paper, then, should fall into the hands of any parents who are neglecting religion, let me intreat them to lay these things to heart. Let them begin to seek an interest in Jesus for themselves, and let them engage in his service, that thus they may be qualified for doing their duty to their children, and for becoming instrumental in promoting their salvation.

Let pious parents also learn to be diligent in the discharge of parental duty. Be careful, we beseech you, to instruct your children in the great leading doctrines of the gospel. Explain to them what they read and commit to memory. Try every means to impress their minds with Divine truth, and to imbue their hearts with the love of the Saviour, that thus, if God spare them, they may be fortified against the snares of a deceiving world, or that, if he call them away in early life, it may be to the participation of his heavenly kingdom and glory.

This narrative teaches also a most important lesson to youth. It shows them the necessity of seeking first the kingdom of God and his righteousness. You see here, dear young friends, Dr. — eagerly engaging in the pursuit of

universally honours, and of the qualifications necessary to fit him for a useful profession, but neglecting eternal things, and cut off when he had just reached the goal for which he had been toiling. Now just think, we entreat you, how little it would avail you to be successful in any worldly pursuit, if God should call you away while yet neglecting the one thing needful. Especially learn to be on your guard against the wiles of infidels. They are soul-destroyers. Come not, therefore, into their secret. You must die, and their system cannot support you at the hour of death. It generally fails them then, and indeed it has nothing in its nature to yield them comfort. How often, on the brink of eternity, has the conscience, awakened from its infatuation, thrown the whole soul into agonies of terror, and hurried it from the body, pouring out the bitterest execrations on the cruel system of infidelity.

We may learn from this account, too, that infidelity is an affair of the heart rather than the head. It is not the result of careful inquiry, and patient, candid investigation. Dr. —'s account of the process by which he became involved in its trammels may be considered as a fair specimen of the manner in which the majority of its votaries are led to adopt its sentiments. They begin by disliking the Bible, because it condemns them; they wish it untrue. They are ignorant of its evidences, they are not at the pains to examine them, they become sceptical, and when they meet with infidel arguments and opinions, they eagerly embrace them, because they are agreeable to the state of their hearts, and serve to calm their consciences, and lull them asleep in sin. Thus it appears that moral depravity is the great source of infidelity. So strikingly agreeable to truth and fact is the declaration of our Lord, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil: for every one that doeth evil, hateth the light, neither cometh he

to the light, lest his deeds should be re-proved."

The narrative may serve also to encourage us to persevere in our efforts for the salvation of others, and to cherish the hope of success even in regard to the most hardened sinners, and in cases seemingly the most desperate. No character almost could appear to be more hopeless than Dr. —, when I was first introduced to him. He was a hardened infidel, on the brink of the grave, so opposed to the truth, that the very mention of religion excited him to fury. Yet we see him gradually yielding to the influence of the gospel, and dying a humble, penitent, and hopeful believer. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

It gives us reason, further, to admire and adore the freeness and sovereignty of Divine grace. Here we see Jesus arresting and saving on the very brink of the grave, one who had long denied him, and ridiculed his name. What a manifestation of astonishing love was this on the part of the Saviour! What a monument of rich grace and mercy was this ransomed sinner. Had he not indeed much reason to adopt the language of Paul, "And the grace of our Lord Jesus Christ was exceedingly abundant with faith and love which is in Christ Jesus."

Finally, we see here the power of the gospel to support in that most trying of all seasons—the hour of death. To that hour we are all hastening forward. May all our readers believe, and embrace the gospel now, and be enabled, when they come to die, to trust, with lively faith, in that Saviour whom it reveals, feeling in their happy experience the truth of what the poet says:—

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

TWO LETTERS TO A YOUNG CHRISTIAN, ON THE SUBJECT OF BAPTISM.

LETTER I.

MY DEAR YOUNG FRIEND,—As you have recently been placed in the way of difficulty and temptation in relation to the ordinance of Christian baptism, and have requested from me a few thoughts in reference to the propriety of our mode of administering it among Independent churches, I will most willingly endeavour to comply with your request, and assign a few of those reasons which perfectly satisfy my own mind that ours is “the good old way,” and the scriptural mode of performing the duty which our Lord commanded before his departure to the skies.

When our Divine Redeemer issued that injunction, “Go ye and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost,” &c., he made use of a word, the meaning of which was doubtless well understood by those around him, as the rite of baptism had long been in use in the Jewish church, and the word was extant in the Jewish Scriptures, in that very version which was then in common use among them. On inquiring, therefore, what was the precise meaning of the term in question, and how it would be naturally understood by them, I think it is quite important to observe, that there had been many instances of the application of water under the Old Testament economy, to which they had been accustomed to give the name of *Baptism*. This you will see distinctly stated by the Apostle Paul, in the 10th verse of the 9th chapter to the Hebrews, where, in speaking of these different ablutions, he calls them “baptisms,” as it is in the original “divers baptisms;” among which he enumerates, in the very same chapter, “Moses sprinkling both the book and all the people.” This “sprinkling,” or affusion, or application of water in any way, among the ancient Jews, was called a “baptism.” As such it had long been practised among them; and as such was

understood by those who immediately heard the words of our Lord.

I find, moreover, on looking into the Greek Scriptures, (the version of the Sacred Volume which they were then accustomed to use, and from which our Lord and his apostles generally quoted,) that the same word, baptize, βαπτίζω, is employed in connection, and for purposes where it cannot signify the application of the subject to the elements, but must intend the application, or coming of the elements upon the subject: as, for instance, when the dew of heaven fell upon Nebuchadnezzar in his punishment among the beasts of the fields, it is said he was “baptized” therewith; and in other places a similar use of the term occurs.

Let us now proceed, with these recollections, to glance at the meaning and use of the word in the New Testament, and what it was employed to designate there. For this, I contend, is the principal object of inquiry, and upon the application of the term by the inspired writers everything depends. It is of little matter, comparatively, how other writers employ it, whether ancient or modern, whether Greek or English, whether classic or common: the question is, what does it signify in the word of God? It is true that the ancient Greek authors use it frequently to denote immersion, but they employ it also to signify other modes of the application of the element, intimating, as can be sufficiently proved, a latitude of meaning in this term which admits of its being used to designate any mode in which water, or any other element, comes in contact with any substance whatsoever. This, all the lexicographers admit. But whatever the import of the word in the classic or other writings may be, it is not with these we have to do. The question is, What is its general and prevailing sense in the Book of God?

On opening this, and comparing one passage with another, and "spiritual things with spiritual," I am constrained, my young friend, to affirm, that I cannot find one certain instance of immersion in the records of the New Testament; that there are many places in which baptism could not have been administered in that way; that the thing signified requires a different mode of administration; and that to plunge a person in water, as an emblematical rite of Christianity, is, in my estimation, as far as it can go, subversive of some of the principal doctrines of our holy religion, even of those very doctrines of grace, "whereby we are saved." Let us look at the particulars a little more minutely.

First, I affirm, most seriously and deliberately, that I cannot find *one certain instance of immersion, that is, of one person taking another and plunging him in water, as a religious rite, in the whole of the New Testament Scriptures.* It is in vain for the advocates of such a mode to tell me that that is the true meaning of the term, for this is what logicians would call a *petitio principii*, a begging of the question, the very matter in dispute, and which we are to endeavour to ascertain by the light of the written record. And where, I pray, does it mean immersion? Take the very strongest passages, "Philip went down to the water, and came up from the water," and our blessed Lord and his herald did the same. But is there any proof in this, that the one took the other and plunged him into the stream? It is well known that the original Greek preposition signifies nothing more than *approach to*, or *receding from*, any object to which it may be applied. Thus it is repeatedly said that our Lord and his disciples "went into a mountain," but do you suppose that they penetrated into its bowels, or did more than approach and remain for a while upon its surface? Just after that little word, and render it *to or from*, as it is in scores of instances translated, and you take one stronghold of the Baptists away. Moreover, if Philip plunged the eunuch, the eunuch

also plunged him, for what is said of the one is said of the other, that "they both went into the water." The fact is, which any one who attends to the narrative may observe, the coming "to," or "into the water," was not the baptism at all, but only preparatory to it; and determines nothing about it. When they came there the rite was performed, but in what manner is not specified; that it was by immersion there is no evidence whatever. Look at the passage in the Epistle to the Colossians, of which so much is made—"Buried with him in baptism." Why, first, it ought to be observed, that our Lord was never baptized with Christian baptism at all, it not having then been instituted; and though baptized by John, it is not clear that it was by immersion. Secondly, He was never "buried" in the way in which we inter, or is supposed to be represented by immersion, for his tomb was "hewn out in a rock," as a side cupboard is placed in a wall, or as tombs are made in some of our large cemeteries at this day, and a door opened into it, against which a stone was rolled, to keep it secure. Now, where is there any similitude between this and immersion? Moreover, our Lord's baptism could not be any example to us, nor could we follow him in it, for he was not baptized as a penitent, nor as a believer, but simply as "the High Priest of our profession," initiated into his office as other priests had been, by a rite of purification. Find me any certain instance of immersion in the New Testament if you can. Ask those who contend for it, if they would consent to be so baptized "with fire?" The disciples are said to have been. But it was when the cloven tongues descended, and lighted, or "sat upon" each of them.

Second. I said, *there are many recorded instances of baptism in which, all things considered, it was impossible that immersion could have been the mode employed.* This I think every impartial person will admit; and as your own recollections will supply them, I need not here enlarge. The vast numbers, and promiscuous multitudes baptized by John, of

both sexes, of all stations, and of all characters, forbid that it should have been performed by immersion. The multitude baptized at Jerusalem on the day of Pentecost, at noon-day, in the open streets, and in a city through which no river flowed, must have had this rite performed on them in some other way. The baptism of the Samaritans, "both men and women;" of Saul in the house of Judas; of Cornelius and his household; of Lydia, and of the jailor, with their respective households; of the Corinthians, and of the chief ruler of the synagogue in the house of Justus, certainly could not have been administered at the time, and in the place, and in the circumstances stated, if immersion had been indispensable, especially the immersion of modern times. You can observe, and judge for yourself. A little reflection only is required. He must be a most ingenious person, and previously much inclined that way, who can prove immersion in any of these.

Third. But what I think has had the most powerful influence in deciding my mind on this painful controversy, and which I have endeavoured to examine in all its parts and bearings, is, that *the "thing signified" by this Christian institute requires an administration diverse from that of immersion, and cannot possibly be represented by it.* Now I put it to all candid and reflecting persons, is not the "thing signified" in sacred matters of more importance than that which signifies it, and ought not the latter to be a representation of the former? Is not this its very import and design? But how, I ask, can the "pouring out" of the Spirit of God, or his influences graciously imparted from above to the mind, or the application of the blood of Jesus, which is expressly called "the blood of sprinkling," be at all represented by the act of plunging the human body under water? Is there any similitude, any agreement between them? I confess I see none whatever. These are the things, all admit, represented by the waters of baptism. But the Scriptures invariably speak of the Holy Spirit as being "poured

out," "shed forth," and "given" from above in the gospel dispensation. It is said, in reference to the influences of grace under the Messiah's reign, "He shall come down like rain upon the mown grass, as showers that water the earth." Jehovah, by his prophet Isaiah, had said, "I will *pour out* my Spirit on thy seed, and my blessing on thine offspring," and the church of God is represented by the same prophet, as waiting in the attitude of devotion, "until the Spirit be *poured* upon us from on high." Joel had recorded that celebrated promise, "I will *pour out* my Spirit on all flesh," which Peter declares of the day of Pentecost to have been fulfilled. And in the early part of the history of the Acts of the Apostles occurs, I think, the best interpretation of the scriptural meaning of the word "baptize," which can be found or desired, to me so satisfactory and conclusive, that, till that be impugned, I shall not seek for another. Our Lord had commanded his disciples, in Acts i. 4, to wait for the promise of the Father which he had given them. "For John," said he, "baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Accordingly, Peter, when explaining what but a few days after had occurred, distinctly says, in chapter ii. verse 16, this is that which was spoken of—"I will pour out my Spirit," &c. This "pouring out" is that "baptism;" this act is the fulfilment of that very promise. Can anything be more plain, unequivocal, or apposite to our subject; or what more by any candid mind can be desired? Baptism, all admit, was to represent the gift of the Holy Spirit. That pouring out of His gracious influences was the baptism; significantly represented through every age by the sprinkling, or affusion, of water in the name of the Father, the Son, and the Holy Ghost. Now all this I can perfectly understand, and see in it an appropriate similitude between the outward and visible sign and the inward and spiritual grace,—the one emblematic and promissory of the other. I think, so

administered, I perceive an instance of merciful condescension in the appointment of this simple rite, as a sensible confirmation of the promise, and an encouragement to our faith and prayers. But between the gracious communication of the Spirit, so represented and so described in the inspired writings, and the dipping or plunging the human body into water, I see no similitude whatsoever. You are at liberty to reflect for yourself, and with the love of truth and candour, to determine. But take simply the representations of the word of God; by these we are perfectly willing to abide.

Fourth. I have yet another point to urge, which I think has not a little to do with our conclusion, and which I submit to every pious and considerate mind; and that is, that *the act of immersion—the taking of one person by another and putting him under water—is at variance, as an emblem, with some of the principal doctrines of the gospel, and so far as an outward sign can be, is a subversion of them.* Let not the charge appear startling,—I ask an examination of it. Most of the Baptists admit with ourselves what are termed the “doctrines of grace,”—its sovereignty, its freeness, and its first approach to the soul. Indeed, comparatively few Christians of the present day will be found, but who have given up the extreme points of the Arminian scheme, and admit that the work of conversion, as to the power that converts, is all of God from first to last. They say, “We love Him because he first loved us.” They feel that they were made “willing in the day of His power.” We can all gratefully sing,

“Grace taught my wandering feet
To tread the narrow road,
And new supplies each hour I meet,
While pressing on to God.”

All these supplies come from God; all the blessings of salvation are freely communicated from him to our minds; his grace prevented us; it sought us when wandering; it constrained us when reluctant; it conquered us when rebellious;

and all we are as Christians, and all we have, and all we hope for, comes from the approach of his mercy to our souls, and its daily communications from above. But do you not perceive that immersion, which is the application of the subject to the water, and, not of the water to the subject, is, as a sign, at variance with all these gracious truths and doctrines? I know it is only a sign, but there is something in the axiom that “actions speak louder than words;” and a sign ought to represent the thing signified: and, moreover, if there be one external action which is in unison with the doctrines of grace, and another which is not, I think there can be no hesitation which we ought to prefer. Immersion is the application of the person to the element: sprinkling, or affusion, is the application of the element to the individual. Here, in my view, is the greatest, and by far the most important distinction between them. The one is in harmony with the leading doctrines of salvation, and with the great fact that all its blessings come from God to man: the other implies, if it has any signification, that they come from man to God. The one indicates our approach to the blessing, the other represents the blessing as coming to and descending upon us; and which is the most appropriate and scriptural I leave you to decide. If the waters of baptism were intended to denote the gift of the Holy Spirit to the soul for its sanctification, or the application of the precious blood of Christ for its pardon and justification, then I think that must be the divinely appointed sign which employs the element most naturally and most faithfully to represent the gift of God through Jesus Christ our Lord. The thing signified is the coming of the blessing upon our souls, not the approach of our souls to the blessing. The gracious truth designed is the reception of Divine influence, as the apostle Peter inquired in reference to the Gentiles, “Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we?” But there is

nothing that represents *reception* in immersion. It is the water receiving the man, and not the man receiving the water. In other words, it is no emblem of a reception of the influence of the Spirit of God, or of any other benefit. Indeed, I know not of what it is an emblem, for it is only the plunging of one individual by another individual under the water; and what, in the dispensation of mercy, or in the kingdom of God and of Christ, this represents, I am unable to determine.

Your mind will, I hope, be led into a suitable and profitable train of reflection by these remarks, and if there be anything in which I can render you any further assistance I shall be happy so to do. Much might have been added to all these particulars, but I wished to study brevity. Let me entreat you not to be led away by any plausible appearances, or imposing sounds, the *vox et præterea nihil*, but examine everything carefully, and judge of all by the word of God. It has long been my conviction, after some reading and observation, that little thought will make a baptist; that is, an immersionist, but that much thought will lead him to prefer a more simple and "excellent way." Let the Scriptures be

read, not superficially, but attentively, and the spiritual meaning of the ordinance be kept in view, and the practice of the apostles be impartially examined, and I fear not the result. He that adds much water to a little, and submerges a fellow-being under the water, as a religious rite, is, I think, guilty of a work of supererogation, and of adding to the simple institutes of Christianity what is both unnecessary, and what its divine Author never intended should be added thereunto. It is somewhat observable that the revival of Popery and the prevalence of Puseyism at the present day, should be contemporaneous with great zeal in some quarters for immersion-baptism. You see they are both external things, undue attention to which is always dangerous in the church of God.

I now leave for the present this subject to your consideration, earnestly desiring that you may be conducted into all "the truth as it is in Jesus," not over-anxious for the minor matters of the law, but chiefly concerned for "judgment, faith, and the love of God." And affectionately commending you to his care and benediction, I remain,

Your sincere friend and well-wisher,

URBANE.

THOUGHTS ON PUBLIC PRAYER.

To the Editor of the Evangelical Magazine.

SIR—It has been remarked of the public prayers of the late distinguished Robert Hall, that they were no less characterised by the plainness and simplicity of their language than by the fervour and devotion of their spirit. The minds of the more uneducated part of his congregation were not stumbled by the occurrence of hard words, nor puzzled and embarrassed by involved and obscure sentences, so that, if attentive, they could follow him with ease, intelligence, and profit. His real dignity, both mental and moral, was perhaps never more ap-

parent than in his addresses to the throne of the Divine Majesty.

I am by no means friendly to the use of the liturgy of the English Church, because I think that free prayer is more in harmony with the spirit and genius of the Christian religion, and more calculated (when rightly conducted) to promote the spiritual edification and benefit of the assembled worshippers. Yet the propriety and beauty, as well as eminently devotional character of most of its prayers are universally acknowledged, and it is well worthy of observation, that

simplicity is a strongly marked feature in their style and composition, and that which adds much both to the charm and the power they are felt to possess. I think there is not a word in the whole morning and evening service, I mean the prayers, but the ordinary poor can understand.

Without at all intending to disparage the general character of the prayers which are presented to God in our Congregational chapels, or wishing to encourage anything like *fastidiousness* in the hearers, I think it right that our ministers should kneel, (and I am not aware of any better way of communicating to them the fact than through the medium of your columns;) that many pious and sensible persons have been grieved at hearing such words and phrases as "perfunctorily," "moral putrescence," and others of a like kind, in solemn addresses to God, professing to come from

the whole congregation, when no small proportion of it can form no conception whatever of the ideas which such terms are meant to convey; so far as the poor and illiterate are concerned, this is surely to pray "in an unknown tongue."

Such bad taste as this,—to use no stronger expression,—would be deemed highly exceptionable in students whose judgments may be supposed to be yet immature, but when witnessed in ministers of prominence and long-standing in our churches, it is more to be regretted and still more to be censured.

The effect of it, too, as an example on young ministers should not be overlooked, for while such ought to receive with meekness the candid and faithful animadversions and counsels of their seniors in the work of the Lord, they have a right to expect from them a practical exemplification of the proprieties they inculcate. *Verbum sapienti sat.* B.

ANECDOTES AND SAYINGS.

THE LATE REV. HENRY VENN.

"WHEN at the University of Cambridge he was reckoned one of the best players of cricket there. In the week before he was ordained, he played in a match between Surrey and all England. The match had excited great interest, and was attended by numbers of spectators. When the game terminated in favour of his party, he threw down his bat, saying, 'Whoever wants a bat which has done me good service, may take that, as I have no further occasion for it.' His friends inquiring the reason, he replied, 'Because I am to be ordained on Sunday; and I will never have it said of me, "Well struck, parson."' And to this resolution he strictly adhered, though urged to continue the exercise by the tutors and fellows of his college. He could never be prevailed on to play any more. Thus being faithful in a little, more grace was imparted to him.

"The first powerful impression made upon his mind arose from an expression

in the Book of Common Prayer, which he had been daily in the habit of using, like the world in general, without paying much attention to it, "That I may live to the glory of thy name." The thought powerfully struck his mind—What is it to live to the glory of God? Do I live as I pray? What course of life ought I to pursue to glorify God? And he soon came to this conclusion, that, to live to the glory of God, required that he should live a life of piety and religion to a degree in which he was conscious he had not yet lived; that he ought to be more strict in prayer, more diligent in reading the Scriptures and pious books, and more generally holy in his conduct; and seeing the reasonableness of such a course of life his uprightness again discovered itself by an immediate and steady pursuance of active and holy obedience. And withdrawing from his former companions, he found only one person among them all who appeared willing to listen to his conversation on religious subjects.

While Mr. Venn was curate at Horsley his activity and zeal offended some of the neighbouring clergy, who took no pains in their parishes, and who, of course, stigmatized him as a Methodist. But on one occasion, at a meeting of some clergymen, when he was thus rudely treated, he met with a singular defender in an old fox-hunting clergyman. "Hush," said he, "I feel a great respect for such men as Mr. Venn, and wish there were more of the sort. They are the salt of our order, and keep it from putrefaction. If the whole body of the clergy were like ourselves, the world would see that we were of no use, and take away our tithes; but a few of these pious ones redeem our credit and save our livings for us."

Mr. Venn became intimate with Messrs. Whitefield and Wesley, and Lady Huntingdon; and while both at Huddersfield and Yelling he preached in her chapels, in private houses, and occasionally in the open air. And even in advanced life he still continued the practice of preaching in barns, and other unconsecrated places in the vicinity of Yelling, as well as at Surrey and Orange-street chapels in London, up to the year 1790, and within a short time of his death.

Mr. Venn, in writing to a friend, says, "I was greatly encouraged a few days ago by a young farmer who was educated for a higher form of life at the University, but came to settle three years ago in my parish, a perfect infidel. He is now going to be a steward in Ireland, and he said in company lately, 'Though I have lost more than 200*l.* by my farm here, I shall never repent my coming. I have gained at the church [Yelling] what is worth more than all the world.'" —*Life*, p. 307.

MR. VENN'S WIFE.

When Mr. V. was at Huddersfield, in early life, he was in embarrassed circumstances. In this state the faith of his excellent wife was of great use to him. She had at first been very averse to his accepting his present situation; but when

she now saw the vast extent of field in which he was to labour, and the uncommon success with which he was blessed, she told him that he was in the path of duty, which he must not on any account desert. She exhorted him to throw himself upon the care and providence of that God who would never forsake his servants who faithfully call upon him. And the event answered her expectation. He was enabled to live in a continual reliance on the care of Providence; and from various sources, unexpected at the time, his wants were remarkably supplied.

One instance of this, at a subsequent period of life, is too remarkable to be omitted. A tradesman becoming importunate for the payment of his bill, Mr. V. had no resource but to go to God in this hour of trouble; and whilst on his knees, a letter, inclosing a bank note for 50*l.* arrived. It came from an unknown gentleman, who had received great benefit from reading his book, entitled, "The Complete Duty of Man." — *Life*, p. 30.

LORD BOLINGBROKE, THE WELL-KNOWN DEIST.

Lord Viscount Bolingbroke was a man of fascinating manners and commanding eloquence, abounding in wit and fancy, master of polite learning, which he knew how to make use of on all occasions; but in his private character without morals and principles. He entertained a very contemptuous opinion of clergymen in general; and this is not so much to be wondered at, for many of those with whom he came in contact were mere sycophants and time-servers, fawning on the great for preferment.

It is well known that Lord B. professed himself a deist; and those principles which he had long avowed, he confirmed with his dying breath, having given orders that none of the clergy should be permitted to trouble him in his last moments. He was affected with a cancer in the cheek-bone, for which he was treated by W. Chiselden,

Esq.; but renouncing the aid of this eminent surgeon and employing a quack, this philosophic infidel died miserably in the year 1751, aged 73.

His works were edited by David Multer; and Dr. Johnson, hearing of their mischievous tendency, which nobody disputed, indignantly pronounced this memorable sentence on the author and his editor:—"Sir, he was a scoundrel and a coward: a scoundrel for charging a blunderbuss against religion and morality: a coward, because he had not resolution to fire it off himself, but left half-a-crown to a beggarly Scotchman to draw the trigger after his death."

ANECDOTE OF LORD BOLINGBROKE AND
DR. CHURCH, VICAR OF BATTERSEA.

Lord Bolingbroke was one day sitting in his house at Battersea, reading Calvin's "Institutes," when he received a morning visit from his intimate friend, Dr. Church. After the usual salutations, he asked the doctor if he could guess what the book was which then lay before him, "and which," says Lord B., "I have been studying?" "No, really, my lord, I cannot." "It is Calvin's 'Institutes,'" said Lord B. "What do you think of these matters, doctor?" "Oh, my lord, we don't think about such antiquated stuff; we teach the plain doctrines of virtue and morality, and have long laid aside those abstruse points about grace." "Look you, doctor," replied Lord B., "you know I don't believe the Bible to be a Divine revelation; but they who do, can never defend it on any principles but the doctrine of grace. To say the truth, I have at times been almost persuaded to believe it upon this view of things; and there is one argument which has gone very far with me in behalf of its authenticity, which is, that the belief in it exists upon earth, even when committed to the care of such as you, who pretend to believe it, and yet deny the only principles on which it is defensible." This anecdote was communicated to Lady Huntingdon by Lord Bolingbroke himself.

LADY HUNTINGDON AND LORD BOLINGBROKE ON THE SUBJECT OF PRAYER.

"Lord B. professed great friendship for Lady Huntingdon, and extraordinary admiration of her talents and her devotedness to the cause of God; and he was seldom in her company without discussing some topic beneficial to his best interests, and paid the utmost deference to her ladyship's opinion. On one occasion, he said, 'How does your ladyship reconcile *prayer to God* for particular blessings with absolute resignation to the Divine will?' 'Very easily,' replied the Countess, 'just as if I was to offer a petition to a monarch, of whose kindness and wisdom I had the highest opinion. In such a case, my language would be—I wish you to bestow on me such a favour, but your Majesty knows better than I how far it would be agreeable to you, or right in itself, to grant my desire. I, therefore, content myself with humbly presenting my petition, and leave the event of it entirely to you.'"—*Lady Huntingdon's Life and Times.*

CHARACTER OF MR. WHITEFIELD, BY
LORD BOLINGBROKE.

"He often attended Mr. Whitefield's ministry, and on several occasions complimented him on his eloquence and abilities, and in a letter to Lady Huntingdon, his lordship says:—"He is the most extraordinary man in our times. He has the most commanding eloquence I ever heard in any person; his abilities are very considerable; his zeal unquenchable; and his piety and excellence, genuine, unquestionable. The bishops and inferior orders of the clergy are very angry with him and endeavour to represent him as a hypocrite, an enthusiast but this is not astonishing, there is so little real goodness or honesty among them. Your Ladyship will be somewhat amused at hearing that the King has recommended to his Grace of Canterbury that Mr. Whitefield should be advanced to the bench, as the only means of putting an end to his preaching. What a keen, what a biting remark! but how just,

and how well earned by those mitred Lords.'"—*Lady Huntingdon's Life and Times.*

Luther used to say, that "he was never employed about any fresh work but he was either visited with a fit of sickness or some violent temptation."

Rev. Mr. Grimshaw used to say,—"I love Christians, true Christians, of all parties; I do love them; I will love them; and none shall make me do otherwise." When this very devoted clergyman was seized with fever, caught in visiting his afflicted parishioners, and which ended in death, he felt the sentence of death in himself. He said to a

dear friend, "My last enemy is come, and the signs of death are upon me; but I am not afraid; no, no! blessed be God, my hope is sure, and I am in his hands." At another time, laying his hand upon his breast, he said, "I am quite exhausted, but I shall soon be at home for ever with the Lord—a poor, miserable sinner redeemed by his blood."

Mr. Grimshaw had a son who was addicted to drinking. He often addressed the horse his venerable father rode with these words, "Once thou carriedst a saint, now thou carriest a devil." Yet the many prayers offered up for him were not in vain. The Lord gave him repentance, and just before he died he exclaimed, "What will my father say when he sees me in heaven?"

Poetry.

THE WORLD'S JUBILEE.

A Hymn for the Jubilee Year of the Missionary Society.

BY THE REV. DR. RAFFLES.

Tune—The Vesper Hymn.

HARK! ten thousand, thousand voices
Sing the Song of Jubilee;
Earth, through all her tribes, rejoices,
Broke her long captivity!
Hail, Emmanuel!—great Deliverer!
Hail, Emmanuel!—praise to Thee!
Now the theme, in pealing thunders,
Through the universe is rung,
Now, in gentler tones, the wonders
Of redeeming grace are sung.

Wider now and louder rising,
Swells and soars th' enraptured strain;
Earth's unnumbered tongues comprising,—
Hark! the Conqueror's praise again.
Hail, Emmanuel! great Deliverer!
Stones shall speak, if we refrain.
Thus, while heart and pulse are beating,
To his name let praise arise,
Till, from earth, the soul, retreating,
Joins the chorus of the skies.

Then, in loftier, sweeter numbers,
We shall sing Emmanuel's praise:

Freed from all that now encumbers,
Nobler songs our voices raise.
Hail, Emmanuel! great Deliverer!
Live for ever, in our lays!
While our crowns of glory casting
At his feet in rapture lost,
We in anthems everlasting,
Mingle with th' angelic host.

But, till that great consummation,
That bright sabbath of mankind,—
Till each distant tribe and nation
Taste the bliss by God designed,—
Speed the gospel!—let its tidings
Gladden every human mind!
Be its silver trumpet sounded,
Let the joyous echoes roll,
Till a sea of bliss unbounded
Spreads o'er earth from pole to pole!

Then shall come the great Messiah,
In Millennial glory crowned;
"Israel's hope," and "Earth's desire,"
Now triumphant and renowned.
Hail, Messiah!—Reign for ever!
Heaven to earth reflects the sound;
Heaven and earth, with all their regions,
At his footstool prostrate fall—
Heaven and earth, with all their legions,
Crown Emmanuel, Lord of all.
Edge-hill, January 1, 1845.

TO A FRIEND IN AFFLICTION.

(From the German.)

WEEP not, weep not, though grief and pain and sorrow
 Bear thy crush'd spirit, trembling, to the earth;
 Weep not, weep not; there comes a brighter morrow—
 A time for joy, for gladness, and for mirth.
 Through the long hours of the darkest night
 The stars shine downwards with the purest light.

The earth is fresh and lovely after showers;
 The lark soars high and sings his blithest strain;
 The air smells sweet, laden with scent of flowers;
 The cuckoo's lonely note is heard again;
 The clouds shoot by, and heaven's aerial blue
 Is sweetly tintured with a deeper hue.

Weep not, weep not; but raise thy thoughts to heaven,
 Calmly reposing on a Father's love,
 And meekly hope to be by Him forgiven,
 Who lives and reigns and intercedes above,
 Casting thy sorrows on His gentle breast,
 Commit thy soul to Him, and leave the rest.

E. D.

Review of Religious Publications.

MEMOIR of the Rev. JOHN ELIAS. *By the Rev. E. MORGAN, M.A., Vicar of Syston, Leicestershire, and Author of the "Life of the Rev. T. Charles, of Bala," &c. With an Introductory Essay, by the Rev. J. K. FOSTER, late President of Cheshunt College.* 12mo, pp. 216.

Liverpool: J. Jones, Castle-street.
 London: H. Hughes, St. Martin's-le-Grand.

To ministers of the gospel, of every denomination, and to all who take a proper interest in the cause of Christ, the publication of this memoir will be highly gratifying, and it will no doubt be read with avidity. Every one will be desirous of learning something more of a preacher so celebrated as John Elias, and of ascertaining the secret of his extensive usefulness; nor are they likely, under the guidance of Mr. Morgan, to be at all disappointed.

We fully agree with Mr. Foster, that those readers whose affections are larger than their own denomination, "will delight in the fact, that the vicar of an English parish is the writer of a Welsh methodist's life;" and that "the spirit manifested in the work reflects infinitely more honour on the Established Church than all the claims of high churches, and all their lofty and disdainful conduct towards dissenters." The author of the introductory essay justly remarks, that "this memoir is a practical refutation of that narrow popish notion,

which would confine all ministerial authority and efficacy to a succession preserved, or supposed to be preserved, by means of episcopal ordination. If the stream of grace to regenerate and sanctify mankind can only flow in an episcopal channel, the consequence must be that the good effected by Elias was only apparent, or that, at least, it was temporary, and did not extend to the salvation of the soul—to the preparing of men for death and judgment. Who would tolerate, in science or art, the pretensions of genealogical descent to superiority and monopoly, to the damage of those whose discoveries and doings have enlightened and blessed mankind? Must we deny the merits of Cooper, because he was not of the family of Hunter or Harvey? or those of Herschell, because he did not trace his descent to Newton? High pretensions to apostolic succession, and to the power of conveying sacramental grace, go to the denial of a large portion of the good effected by preaching the gospel, and to the lowering of religion from an intelligent system of spirituality and holiness, to a passive reception of rites, and to a blind and superstitious obedience to the priesthood."

It appears that, towards the close of his life, Mr. Elias, at the request of his brethren, wrote a brief sketch of his own history. This piece of autobiography, together with his other papers, and select portions of letters, forms the groundwork of the pre-

sent memoir, in the drawing up of which Mr. Morgan has made good use of his materials, and has acquitted himself much to our satisfaction. If we cannot approve of everything we have read, we can at least say that there is very little of which we disapprove; and that we cordially recommend the volume to our readers. We have perused, with no ordinary interest, the account of Elias's early serious impressions, his entering the Welsh Methodist Connection, and the commencement of his ministry. His difficulties, afflictions, and the opposition he had to encounter, afford an encouraging display of the providence and goodness of God; while the account of his marriage, family, and the education of his children, contains much that may be useful to those who are about to enter the conjugal state. The chapters which refer to Elias's ministerial character, his intellectual powers, his zeal in the cause of religion, and great success, abound with useful hints on the method of preaching, and deserve to be carefully studied by those who wish to be the instruments of turning many to righteousness, and from the power of Satan to God. The delineation of his private character, his catholic spirit, declining years, and happy end, are eminently conducive to the imitation of those excellences by which Elias was distinguished, and will therefore be found worthy of serious and prayerful attention.

Among so much that might be quoted with approbation, if we had room for lengthened extracts, we content ourselves with a few passages from the seventh chapter, calculated to give some idea of what Elias was as a preacher. "Even Whitefield and Rowlands," it is said, "were not, perhaps, endowed with greater skill in addressing a congregation. He would avoid words that were not easily understood, or that were unsuitable to the truths he was about to deliver. His style was simple, his preaching plain, yet animated and searching. Remarkable was his judgment in introducing important subjects, so as, under God's blessing, to answer the end in view. He always endeavoured, by the Spirit's aid, to enlighten the conscience of the people, as to their awful situation, before he would bring gospel truths before them. He trembled lest his publishing the gospel in its amazing freeness, should ease the minds of the impenitent, and make them sin more boldly against God; and he would, therefore, endeavour to guard against so injurious a consequence. Having calmly, soberly, and seriously laboured in dispelling darkness, rectifying the judgment, and convincing the conscience, he would bring to his aid the force of imagination, using all manner of figures. Great was his skill in personifi-

cation. One might suppose that the scenes represented in Scripture were really present before his eyes. And, oh, what devotion was there in all his manner! What life and spirit in the subjects of which he treated! It is almost impossible to meet with a preacher who could so strongly rivet the attention of his hearers. How amazing were his delineations! He would preach on the fall of man in such a way, that we felt ourselves as if going into the depths of misery below, and entering the everlasting prison, while we cried out, 'What shall we do to be saved? Save, Lord, we perish!' After having placed us before the judgment seat, naked and destitute of all righteousness, he would then change his subject, and would, in a most captivating manner, show us the plan of salvation by Jesus Christ, till we felt ourselves raised up, as it were, from the depths of the fall, and fixed on the rock of ages, with songs of thanksgiving in our mouths, forgetting our poverty, and thinking no more of our distress. He would sometimes say, 'Stop! silence! what are they saying in heaven on the subject?' It seemed to bring us within the very precincts of glory. The effect was often thrilling. When the subject was of an alarming nature, he would, at times, make use of the same extraordinary mode, and the effect was equally remarkable. He would exclaim, 'Stop! silence! what are they saying in hell on this awful subject?' The solemnity that came upon the people was remarkable. They were almost breathless; and the preacher would then expatiate on the most likely and natural things supposed to be uttered in heaven, or hell, the effect of which may be more easily conceived than described. The writer remembers to have heard Elias preach, in a most awful and terrific manner, on the subject of the last day, representing the wicked as tares made up in different bundles, according to their degrees in iniquity, and then cast into the everlasting burnings. A certain flax-dresser was, in a daring manner, going on with his work in an open room, opposite to where Elias was thus preaching on the stage; but the flashes of the preacher's fire increased more and more, till the man was obliged to leave his work and run into a yard behind his premises in order to avoid it; 'but the awful language of Elias followed me there also,' said the trembling sinner. In the course of his sermon at the close of an association, when his text was, 'Shall the prey be taken from the mighty, and the lawful captive be delivered?' he made use of the following bold and impressive language: 'Satan! what do you say? Shall the prey be taken from the mighty?' 'No, never, never; I will increase the darkness of their minds, the hardness of

their hearts, the evil desires of their souls, the strength of their chains; and my strongholds shall be made stronger. The captives shall never be delivered; I utterly despise the puny efforts of ministers.' Then, in a different tone of voice, and looking upwards, he exclaimed, 'Gabriel, messenger of the Most High God! shall the prey be taken from the mighty? What dost thou say?' 'Ah! I apprehend not; I have been hovering these two days over this vast assembly that has been hearing the word of God, expecting to see some chains broken, some prisoners liberated; but now the opportunity is nearly over, and the multitudes are on the point of separating. Ah! there is no sign of even one being converted; and I shall not have to convey the glad tidings to heaven of one sinner having been brought to repentance!' Turning, in the next place, to the preachers, Elias said, 'Ministers of the living God! what think you? Shall the prey be taken from the mighty?' 'Alas! who hath believed our report? and to whom is the arm of the Lord revealed? We have laboured in vain, and spent our strength for nought. The Lord seems to hide his face from us; his arm is not stretched out. Oh! we fear there is but little hope.' He then cried out, 'Zion! shall the prey be taken from the mighty? What sayest thou?' 'Ah! the Lord hath forsaken me! I am left alone, and am childless; so that my enemies say, This is Zion, whom no man seeketh after. I am afraid that none will be delivered.' 'Praying Christians!' said he, 'what do you think?' 'Lord God, thou knowest. High is thy hand, and strong is thy right hand. O that thou wouldst put forth thy strength, and overcome! Let the sighing of the prisoner come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.' Then, looking up in a very serious manner, as if going to speak to the Almighty, the preacher asked, 'And what is the mind of the Lord respecting these captives?' 'Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered.' 'O! delightful! There is now no doubt respecting the liberty of the captives: it is positively declared that they shall be delivered—that they shall be saved! Yea, the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads! There was something peculiarly engaging in Elias's manner of speaking. He was, indeed, a complete orator. His eloquence was nature decked in her best ornaments. His gestures gave effect to his words, as he could express his meaning by his bodily motions. He was all eloquence; and it would not be too much to say of him, taking

all things together, that he was the first preacher in the world."

Thus do the natives of the Principality, especially those of the Calvinistic Methodist Connection, continue to speak of their favourite preacher; but the half of what they say has not been told to our English readers. Should they be somewhat incredulous, we cannot wonder at it, as we ourselves have thought, that in estimating the talents of this confessedly great and useful man, our Welsh brethren have expressed themselves in terms rather too extravagant. We advise our readers, however, to procure this valuable memoir, and judge for themselves. Mr. Morgan has done his part well. The book is cheap at three shillings and sixpence, being well printed, on good paper, with a portrait of Elias, taken, apparently, towards the close of his ministerial labours. We wish the esteemed writer all the success he can desire, and hope that he will be encouraged to proceed with the volume of sermons and letters alluded to in his preface.

The SACRAMENTS: An Inquiry into the nature of the Symbolic Institutions of the Christian Religion, usually called the Sacraments. By ROBERT HALLEY, D.D. Part I. BAPTISM. 8vo. pp. 632.

Jackson and Walford.

(Continued from page 26.)

Having glanced at Dr. Halley's first four lectures, we now propose to examine briefly the remaining portion of the work, only regretting that we cannot do greater justice to a volume of such distinguished merit. Our author, in his fifth lecture, has furnished a very lucid and elaborate refutation of the several theories of baptismal regeneration,—those of the old-fashioned high-church party in this country, and those of the school of Dr. Pusey and Mr. Newman. We think he has successfully demolished them all. The theories are four in number:—1st. That baptism places its subject in a state of salvability; 2nd. That baptism bestows a title to eternal life, which is retained until forfeited by sin; 3rd. That baptism produces a moral and spiritual change, which renders valid the title to eternal life; and 4th. That baptism is so frequently the medium of regenerating grace as to warrant the church, in the judgment of charity, in declaring the subject of it regenerate. To the first of these theories, Dr. H. opposes the formidable and, we must say, unanswerable, objection, "that all men, according to Scripture, baptized or unbaptized, are in the state of salvability here supposed;" and with regard to the

second and third, our author thinks justly, that those who hold the one might with equal consistency adopt the other, there being no greater incongruity in holding the doctrine of a moral transformation in baptism, than a relative change. He thinks, therefore, that the Tractarians are more consistent with themselves than some of their neighbours; but he challenges the advocates of both theories to prove their doctrine from Scripture without the aid of corrupt and bewildering tradition. We sincerely believe they cannot. The fourth theory, he shows to be no less untenable than the rest; it being only a feeble device "to reconcile the preaching of Christ crucified as the wisdom and power of God to salvation, with the standards and formularies of the English Church." "It is held," says Dr. H., "by no other Christians in any part of the world. Every administrator of baptism, according to the offices of that church, prays to God to 'sanctify this water to the mystical washing away of sin,' and then gives thanks 'that it hath pleased thee to regenerate this infant with thy Holy Spirit.' In these formularies it is clearly implied, that the effusion of the Holy Ghost is so connected with the baptism with water, that the child born of water is also born of the Spirit. The Tractarian party maintain that, with the exception of the instances in which the false reception has frustrated the grace, the effusion of the Holy Spirit is inseparably connected with the baptism of water, duly and canonically administered. Their opponents, whose views are defended at length by Mr. Faber, in his 'Primitive Doctrine of Regeneration,' maintain that the connection is not inseparable, but that there are two other modes of regeneration; yet as it is one mode in which the grace of regeneration is frequently imparted, the church, as it must pronounce some opinion, pronounces the most charitable, and declares the baptized to be regenerate. Why the church must pronounce some opinion upon a subject of which it confessedly knows nothing, Mr. Faber does not condescend to inform us.

"It may probably be said, I have no right to attribute the doctrine of baptismal regeneration, in any form, to the whole of the evangelical clergy. I have a right to attribute it to every man, who thanks God immediately after baptism that the child is regenerate; because I cannot suppose that, with these words on his lips, in a solemn religious service, he believes the child is not regenerate. In support of this statement, I appeal to the testimony of the ablest opponent of the Tractarian party. In reply to one of the Oxford Tracts, in which it is said, 'In coming and, we trust, better times, it will, I think, be quoted as a curious and remarkable fact, that there once existed a consider-

able number of the English clergy, who succeeded in persuading themselves that their church did not consider the grace of regeneration to be conveyed in baptism,' Mr. Faber says, 'I never yet happened to meet with an English clergyman who had either succeeded in persuading himself, or had even attempted to persuade himself, that his church did not consider the grace of regeneration to be conveyed in baptism,' p. 220. . . . There are some grave and serious objections to this fourth hypothesis of the evangelical clergy, which do not apply to the second, or even to the third, that of the Oxford theologians. Mr. Faber says, that regeneration may, 'according to the Divine pleasure, take place either before baptism, or in baptism, or after baptism.' In baptism he makes regeneration depend very much upon the worthy reception of the rite. The hypothesis is, that a person worthily disposed, that is, believing in Christ, and having the answer of a good conscience to the legitimate interrogatories, is often, he will not say always, regenerated in baptism.' . . . 'This modified theory of baptismal regeneration, in its reference to infants, supposes that some infants are regenerated in baptism, and others are not. Is it not more reasonable, more in harmony with the great principles of Divine government, and more scriptural, to receive the Tractarian doctrine than to admit a distinction so arbitrary and uncertain? Before the infants have done good or evil, as they lie unconscious on the arm of the priest, the washing with water becomes regeneration to one, and not to another.' Dr. H. clearly shows that there is not a particle of scriptural evidence for this hypothesis, nor indeed a particle of support from antiquity itself, which leans far more to the Tractarian notion of the rite.

Our author's mode of combating the theory of baptismal regeneration, in whatever shape it has obtruded itself upon the Christian church, is very masterly and convincing. He first disposes of all the texts of Scripture upon which our opponents rely, showing that they afford no warrant whatever for concluding that the baptism with water and the baptism of the Spirit were ever associated; that while they describe two baptisms they never assert their absolute connection. He next takes a rapid glance of ecclesiastical antiquity, tracing with as much precision as the subject will admit of, the rise, progress, and ultimate position of the doctrine of baptismal regeneration. This sketch evinces great research, and presents a startling illustration of the lengths to which men will go in superstition when they forsake the sure and unerring light of Revelation. In the three

last pages of his fifth lecture, Dr. H. has most felicitously exposed the inconsistency of the Tractarian party, in a vein of satire worthy of the theme. They appeal to the fathers for the true doctrine of baptism, and he very justly asks them why it is that they strip the rite of all the gorgeous appendages with which they were wont to connect it? Either they defer too much or too little to antiquity. If the fathers, of blessed memory, are to be followed as authoritative guides, they are to be followed fully. After all, the baptisms of Tractarians are but mock resemblances of the baptisms of more ancient times,—mere shadows of the august ceremonies of the Nicene age. Let the Tractarians answer Dr. H. if they can. He has put them fairly on their defence, and in doing so, he has read many a wholesome lesson to others who may not be so far gone in their admiration of Catholic antiquity as the Romanizing party, now struggling for pre-eminence in the English Church. The whole article on baptismal regeneration is so admirably handled, that we could wish to see it in a tract by itself. It is well fitted to do good service to the cause of truth at the present moment.

We regret to say that the press of other matters will not allow us to finish our critique for the present month. If in our concluding article we venture to dissent from some of our friend's positions, he will see from the spirit of our former notices, that conscience and not prejudice has dictated the objections we have been compelled to express.

(To be concluded in our next.)

The VAUDOIS; Observations during a Tour to the Valleys of Piedmont, in 1844; with Remarks on the Origin, History, and Present Condition of that Interesting People. By E. HENDERSON, D.D. pp. 262.

Snow, Paternoster row.

The Vaudois recall to us a piece of curious information which we owe to our missionaries in China. That vast empire seems to have derived some of its most striking characteristics from Egypt, whence it received its dominant race. For it is known to the best informed among them, that the aborigines of the country are a body of mountaineers in the interior, who have never been subdued, having, for ages untold, bidden defiance to an empire of hundreds of millions to drive them from the fastnesses which nature has reared for their defence. They are, therefore, viewed by the other inhabitants with mingled fear and scorn, as a species of demons in human shape, and

the proclamations of the government contain the most ludicrous statements of the annihilation of these evil spirits, who, however, continually re-appear, to be annihilated again. That such a handful should hold out in the centre of such an empire is one of those facts which theory would pronounce incredible.

Just such is the position and history of the Vaudois in the very bosom of Italy, the seat of the beast. Any Protestant who is a thoughtful student of ecclesiastical history might be supposed to say, "We know that our churches date their origin from what is called the Reformation from Popery; and, therefore, our ancestors were involved in the great predicted apostasy. But is there, in no part of the world, a people that escaped the general corruption, and are pure without being reformed? Where is that wilderness to which the woman of the Revelation fled, and where God provided a place for her, to be hidden, when all the world wondered after the beast?" The history of the church informs us, that, when the falling away was advancing like one of the avalanches of the Alps, there was a people hidden by their position and by their simple poverty, who retained the purity of the Christian faith and worship, in the deep valleys of Piedmont, though under the very nose of the harlot that was making "all nations drunk with the wine of her fornication." Their name, as inhabitants of the valleys, would be Latinised *Valdenses*, which is so like to Waldenses, that they have been confounded with the followers of Peter Waldo, a reformer of Lyons, who appeared previously to the Reformation. But all the sects which arose before Luther, as the Lollards, and Hussites, and Wickliffites, were absorbed among the Protestants; and the Vaudois, who existed from time immemorial, still remain in their ancient abodes, virtually unchanged. They remain, like the aborigines of China, feared and despised, dreaded, hated, and wondered at.

That the bloody sword of persecution should not be stretched out against them was too much to be expected, for it was too mortifying to Rome to have in its immediate vicinity witnesses for the original faith and purity of the church, to suffer this without an effort to quench the witnesses by fire and sword. At one time, they were expelled the country *en masse*; but by heroism, scarcely less than miracles, they, impelled by longing for their native seats, fought their way back again, and, by the interposition of the Protestant powers, obtained the ultimate possession of their secluded vales. Never were they suffered, however, to remain long without some efforts from the Catholic governments in which they were embosomed, to crush them. A recent

alarm induced Dr. Henderson to make a generous effort to visit them, in order to know the facts of the case, and inquire what could be done in their behalf. The man who had crossed the Caucasus to distribute the Bible was just fitted for an expedition scarcely less arduous; and he has here favoured us with the narrative of a tour for which he might be almost envied.

We have had, indeed, from Gilly and some others, modern accounts of the Vaudois; but Dr. H. has given us a statement of their present condition at a critical moment. In addition to this it must be observed, that the work before us is the only detail furnished by an observer of more scriptural views of the church, one approaching to the sentiments of the Vaudois themselves; for his predecessors in this branch of research have been naturally led by their own prepossessions to find, or fancy, in these valleys, evidence of the antiquity of pre-lacy, of which the Vaudois know nothing.

Our temptations to make extracts, for which we cannot be indulged with room, are unusually strong; and our only relief is, the hope that the announcement of the work will create a longing to read what is at once so curious and so instructive. A map of the country occupied by the Vaudois, and copious geographical information, furnish the means of becoming acquainted with their physical circumstances, while the following testimony from an enemy shows that they belong to the noble army of martyrs. According to Casto, a Neapolitan writer, and a Catholic, "Some had their throats cut, others were sawn through the middle, others were cast from the top of a high cliff; all were cruelly, but deservedly, put to death. It was strange to hear of their obstinacy; for, while the father saw his son put to death, he not only gave no sign of grief, but said, joyfully, that they would be angels of God; so much had the devil, to whom they had given themselves up, deceived them." Two of their most distinguished bards, Negrino and Paschali, perished in this persecution. The martyrdom of the latter was accompanied by circumstances as touching and instructive as any related in the early annals of the church. Such as were not put to cruel deaths were sold into slavery, or condemned to the galleys.

La rentrée glorieuse, of their chivalrous return to take possession of their country, from which they had been expelled, is more interesting than any romance; and it is consoling for us to think that our isle afforded them protection and relief. Oliver Cromwell not only encouraged a collection for them in England; but interposed with such force, by his ambassador, that he threatened to send a British fleet across the

Alps, if the persecution were not abandoned. At the Restoration, alas! the remainder of the charitable collection, instead of being remitted to those for whom it was raised, was spent on the mistresses of Charles. Milton, the Latin secretary to the Protector, employed, not only his powerful classic prose, but his most impassioned poetry, in their behalf. Other Protestant states also interposed, both in a diplomatic and a pecuniary way, by which the precious relics of a purer age have been preserved from extinction.

Dr. H. attended their public worship and a meeting of their pastors, and it is gratifying to know, that our countrymen are held in grateful remembrance in this most interesting district. Colonel Beckwith, a British officer, has taken up his abode among them, as a benefactor, and his schools, as well as a college founded by the Rev. Dr. Gilly, have conferred a lasting benefit on the poor but pious race.

A curious account of infant baptism among them, and the Vaudois confession of faith, will interest the searcher into ecclesiastical antiquities. Indeed, no pious person can fail to find this a spirit-stirring volume; and we cannot but hope, that in these times of renewed apostasy to Rome, the work of Dr. H. will materially contribute to save our countrymen from returning to a church steeped to the chin in blood. Who that has learned to glory in the cross would not rather stand before Christ at last with these "faithful witnesses who have been slain where Satan's seat is," than with him who wears three crowns preceded by a sword, and is surrounded by cardinals most significantly clothed in scarlet?

MEMOIR of Mrs. LOUISA MUNDY, of the London Missionary Society's Mission, at Chinsurah, Bengal. With Extracts from her Diary and Letters. By her Husband. pp. x, and 294.

London: Snow; and Ward and Co.

This is a book which well deserves a place in the houses and hands of every English friend of Christian missions. It gives us a good and striking portrait of an able and devoted female missionary. In elevated piety, in fervid attachment to missionary work, in untiring devotedness to her high vocation, and in happy inventions for devising liberal things, Mrs. Mundy is equal to any female missionary of either Europe or America.

Mrs. Mundy's complete and entire character was missionary. It is purely in this character that her husband presents her to the public. Mr. Mundy passes over altogether the early history, the education, and

parentage of his excellent wife, and enters at once, in *medias res*, upon her missionary predilections—her missionary longings; and then details her missionary measures, and her missionary successes.

From this book our English Marys and Marthas, Phœbes and Priscillas, our young female Christians, who look forward to the missionary work, will learn how to be "always abounding in the work of the Lord."

We will present them with a specimen of her daily habits, and of her day's work:—

"She was always, when in tolerable health, up at sunrise, and spent, on the average, about two hours before breakfast in reading the Scriptures and prayer; she then arranged her domestic concerns for the day. After breakfast and family worship she assembled together the children of both schools, and united with them in the devotional exercises of the morning. Teaching then commenced, in which she was employed in the upper school till twelve o'clock. She then, if circumstances permitted, visited the infant school for half an hour. From this time till dinner (two o'clock) she was employed in writing letters, preparing work for the children, or in sending out to different persons the work which they (the children) had already completed. After dinner, she usually rested a little, and then spent half an hour in prayer, chiefly, I believe, for individuals who had desired to be so remembered by her, or for such persons as she thought needed to be thus borne in mind at the footstool of mercy. She then commenced some netting or other work of a similar kind, for the benefit of her school funds, at which she continued till near sunset, when she generally took an airing, or paid a visit of mercy to some sufferer in the neighbourhood, frequently combining the two together. After tea the work for her school funds was again resumed, and continued till nine o'clock, and frequently later; and then, after family worship, another hour was given to God and her Bible before she retired to rest.

"Such was her routine of exertion and devotion—not occasionally, but constantly, unless interrupted by sickness or other unavoidable circumstances."

Such is the picture of the laborious, useful, and happy life of this eminent missionary. The whole volume proves that there is no life so really happy as a life of usefulness for Christ. We heartily hope that our London and British daughters, not only they who waste their nights and ruin their health and peace in fashionable frivolities, but also they who do "not give their necks to the work of the Lord," will read this volume, and compare their inane pleasures with the solid and lofty delights of this virtuous woman, whose own works, for the

glory of Christ and the good of souls, praise her in the gates.

The INFLUENCE of the PIOUS upon the AGE in which they LIVE. A Sermon preached in the Independent Meeting-house, Stepney, October 24th, 1844, on the celebration of the Hundredth Anniversary from the Founding of the Church in that place. By the Rev. RICHARD WINTER HAMILTON, LL.D., D.D., Minister of Belgrave Chapel, Leeds, 8vo, pp. 68.

Jackson and Walford.

The impression produced by this discourse in the delivery was unusually powerful. Its originality, combined with the assertion of noble sentiment, and the detail of interesting facts, gave a charm to it, in the minds of a crowded and intelligent assembly, not soon to be forgotten. The two features in the discourse which rendered it so striking, were the vivid sketch which it supplied of church history, upon Christian principles, and the interesting details which it furnished of the Congregational church at Stepney, which has been among the most honoured in the British metropolis. Dr. H.'s defence of the principles of Nonconformity was calm and dignified, free from all bitterness and sectarianism; and just such as we like to listen to in these controversial times. The following passage will suffice as a specimen:

"We, at this hour, recall far distant days—days strange and eventful, days of fiery trial, battle-days, days of dark omen, days of struggling light, days of victory. Our separation is scoffed at as a modern thing. We are harshly censured for the novelty of our position. It is cast as a rebuke upon us, that we withdraw from the catholic consent. It is laid to our charge that we break off from all communion with past ages. The dark scar of our excision from some common trunk is constantly exposed. We can only offer a momentary defence. Our present duties lead another way. But this we may surely say, we despise not antiquity. We do not so cancel our nature, nor stifle its yearnings. We hear in it an awful voice. We love its grave words, its hoary spoils, its wise teachings. We rise up before it, and give it reverence. We may even yield to the opposite prejudices. Our jealousy may be of innovation. We have distrusted even improvement. But though we know that 'the age of time is the youth of the world,' our very passion is for the old of doctrine and practice in Christianity. No yore can satisfy us but the primitive and apostolic. Things of the third and fourth centuries, things of the middle ages, we do not, indeed,

slight and disesteem, because they are ancient, but because they are late and new. We assent to that which was from the beginning.

"We never decline the argument (of that we are not accused) in behalf of the scriptural character and archetype of our Independent churches. We might sometimes spare ourselves the trouble; for others, and opponents, demonstrate it for us. If we, therefore, can exhibit the narrative of any particular church, as subsisting for a considerable period of years, this is no boast as to the antiquity of our system. We should smile at such a boast. We go to the first records—the church books of Jerusalem, Corinth, Philippi, Thessalonica—the ordinals of Antioch, Iconium, Lystra, Ephesus, Crete. But long before the age of Constantine—for if the corruption had not been deep and wide, could he have done what he did? could he have exercised such interference, had Paul and Peter and John then survived?—Long before his age there had been a prevalent defection from the platform. It is so simple, so divided from the world, so vital only in truth and piety, that ambition and avarice felt it always to be a stumbling-block lying in their way. The Apocalypse was soon given to the early Christians, to forewarn them. Error has sprung up after error, just as that mysterious prospectus had intimated them. Whatever caused a new despotism, called the Church—primarily a spiritual, and then a political confederacy—to recede from the self-regulated churches, which were, at the first, in Christ Jesus, of course overwhelmed that peculiarity. That peculiarity was proved to be the safeguard of their purity; for this, from the same hour, declined. Persecution rose, and, with chains and fires, forbade their reconstruction. In the long interval the model was seldom followed. They who started away from the Roman fable were not, after having always loved that gross error, prepared, all at once, for this original. But this we affirm, that always, as reformation has advanced, it has come nearer and nearer to it.

"To some it will seem that if there be any break in the chain—that if we cannot unroll an uninterrupted genealogy of our ministers—that if we cannot trace an uninterrupted succession of our churchmen, we have no apology at all. But we confess ourselves undesirous of this kind of evidence, though we should have been glad of such a perpetuity of what we esteem the truth. As evidence we must have regarded it as worthless. Our one business is with Scripture; there is Christianity; elsewhere it never was; it may be reflected thence—but that is all. You might as well speak of the sun being elsewhere than in the heavens,

because it is diffusive of its influence—because its light paints the flower and fires the gem. Continuousness proves nothing, at the best, but in the descending line. The enquiry is, from what point, from what staple it begins? Suppose that there be a wanting link. The passover was a most solemn festival of the Jews. It was as the trophied pillar of their history and religion. It was their original inauguration as a people. It had fallen into disuse. Hezekiah resolved to restore it. He found many difficulties to overcome. The reason is given—'For they had not done it of a long time, in such sort as it is written.' Though so many moons had waxed and waned—though the whole temple-service had been suspended for years, so that they shut up the doors of the porch, and put out the lamps, yet when passover and temple-services were restored, these rites were deprived of none of their authority and efficacy. But we are not anxious to find the majority, could we hope to do so, on our side. We hold not this to be any test of right. If we consult the prophecies of Scripture we shall always behold the Babylon, the sorceress, the harlot, supported by the kings and the many peoples of the earth. And where shall we find the true church, the real disciples of Christ? In swelling numbers? In golden balls? They are two witnesses clothed in sackcloth. They are represented by the afflicted and mourning woman, widowed and bereaved, who fled into the wilderness. Every community which we are wont to revere has been first a small body of Christians, amidst some great abuse and usurpation of Christianity, complaining of it, protesting against it, and then a separation from it. If it was a schism in the community, it necessarily ceased to be a schism when it had withdrawn. The justification of these separating parties has always been that the mass which they have left has itself changed—they have but reverted to what the pure and undeteriorated church originally was. From every part of the Catholic Church, so called, there have sprung frequently withdrawals. If we be reminded that we form such a separatist community, we find ourselves in the predicament, merely, of every Protestant church. It is the dilemma in which the holiest and best of men have always been willingly placed.

"We see, in these frequent withdrawals from the most numerous profession of the gospel, nothing more than an obedience to the command, 'Come out of her, my people.' We mark, also, a series of dispensations, carrying forth the cause of Him whose eyes are on the truth, and whose heart is toward his people."

The PICTORIAL SUNDAY-BOOK. By JOHN KITTO, D.D., Editor of the "Pictorial Bible." 4to. 24s., bound in cloth. pp. 518.

C. Knight and Co., Ludgate-hill.

The industry and extensive knowledge of Dr. Kitto are matters of equal notoriety and wonder. "The Pictorial Sunday-Book" is a fresh proof of the versatility both of his genius and research. It is really a charming volume for the younger branches of our several families, and as such we give it our very cordial and earnest recommendation. What would we have given for such a book when we were young! But there were no such books then extant. The Bible readings, on the life of Christ, on Scripture history, on the Psalms and Prophets, are highly instructive; and, with their multitudinous pictorial illustrations, cannot fail to be very attractive to young people. And the geography of the Holy Land, with a series of the most accurate maps, constructed on an entirely new principle, renders the volume not only an admirable companion for the young, but a work of standard merit, deserving of a place in the libraries of the most erudite in the present day. No better information, we believe, can be found on the topics here discussed.

CHINA, and her SPIRITUAL CLAIMS. By the Rev. EVAN DAVIES, late Missionary to China. 18mo. pp. 144.

John Snow.

The respected author of this pleasing and instructive little volume laboured for many years among the Chinese at Pinang, under the auspices of the London Missionary Society, and only retired from his post of duty as the result of an entire failure of health, which rendered a protracted residence in the East not only inexpedient but hazardous to life itself. He was, while in the field, a laborious and faithful missionary of the cross. As his heart still clings to the sceptres of his early toil, we are not surprised to find that he still wishes to serve the cause by his pen. We think the volume before us is well fitted to answer this end. It is a *mul-tum in parvo*, and supplies information and excitement beyond what could be expected in a treatise so brief. We very cordially recommend it to our readers as an authentic and heart-stirring detail of matters most important in connection with the Chinese mission.

The SERMON on the MOUNT. A Birth-day Present or Gift Book for all Seasons. Printed in gold and colours.

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This is a unique and beautiful specimen of modern illumination, without any popish figures of saints, or angels, or any other superstitious emblems. It must have been got up at vast expense; as every page is different from another, and is completely filled with richly-coloured devices, tastefully and elegantly arranged, so as to be most pleasing and grateful to the eye. As there is no part of Scripture more touching or instructive than our blessed Lord's Sermon on the Mount, the volume will prove a highly acceptable and useful present to young people, who will find more to improve the heart in the appeals of Him who "spake as never man spake," than in all the albums, keepsakes, and sentimental productions of the age.

WORKS RECENTLY PUBLISHED.

1. *History of the Reformation in Germany.* By LEOPOLD RANKE. Second Edition. Translated by SARAH AUSTIN. First 2 vols. 8vo. Longman and Co.

2. *The Morning Exercises at Cripplegate, St. Giles-in-the-Fields, and in Southwark;* being divers Sermons preached A.D. MDCLIX—MDCLXXXIX. By several Ministers of the Gospel in or near London. Fifth edition, carefully collated and corrected. With Notes and Translations. By JAMES NYCOLE, Editor of Fuller's "Church History of Britain" &c. In six vols. Vol. V., containing "The Morning Exercises Methodized," and the commencement of that against Popery. 8vo. pp. 728. Thomas Tegg.

3. *China, and her Spiritual Claims.* By the Rev. EVAN DAVIES, late Missionary to the Chinese. Royal 18mo. pp. 144. J. Snow.

4. *Life in Earnest.* Six Lectures on Christian Activity and Ardour. By the Rev. JAMES HAMILTON, National Scotch Church, Regent-square. 18mo. pp. 236. James Nisbet and Co.

5. *Cobb's Child's Commentator on the Holy Scriptures.* Part I. pp. 48. 6d. Ward and Co.

6. *A Family History of Christ's Universal Church.* By the Rev. HENRY STREABING, D.D. Part I. 8vo. pp. 80. 2s. G. Virtue.

7. *The Silver Trumpet; or, The Church Guided and Warned of Perilous Times.* By OCTAVIUS WINSLOW. 18mo. pp. 32. J. F. Shaw, Southampton-row.

8. *Christian Baptism.* An Inquiry into the Scriptural Evidence of its Nature, the Mode, Subjects, and Design of the Rite; and the Meaning of the Term. By JOHN H. GODWIN. 12mo. pp. 424. J. Snow.

Obituary.

SAMUEL TOOMER, ESQ.,
Of Wingham, Kent.

The subject of the following brief memoir was born at Newbury, Berks, on the 18th of May, 1761. His parents were in circumstances of comparative affluence; his mother, a woman of decided piety, who gave herself unto prayer; for whose memory he ever cherished deep veneration, and to whose prayers and instructions, under God, he ascribed his first serious impressions of divine and eternal things.

When about the age of fifteen years, he was thus led to seek a personal interest in the great salvation; and from thenceforth to the close of a long life, he was enabled to maintain a consistent and useful course of Christian profession.

At the age of twenty years he left the paternal roof, and settled at Basingstoke, Hants, where he commenced business, and soon after united himself to the Congregational church; and a few years after, while as yet but twenty-eight years of age, he was elected to the office of deacon, which office he sustained more than thirty years.

With a naturally active mind, and a heart sanctified by the love of Christ, he could not be indifferent to the best interests of those by whom he was surrounded, and the young became the objects of his spiritual solicitudes. For them he opened a sabbath-school, and became a teacher; and from that time to his last day on earth, a period of sixty-two years, few, very few, were the sabbaths on which he was absent from his beloved employ; and towards the close of life he could remember more than fifty who had attended his instructions, and thus became converted to God: since his removal several others have avowed their attachment to the Saviour, and two have become united with the church.

A few years after he had thus become a "teacher of babes," he added to this labour of love by commencing village preacher; and Basing, a village near Basingstoke, was the scene of his first efforts to do good in this department of his Master's work. Here God blessed his instrumentality, and from this station he had the happiness to see twelve persons brought to the knowledge of the truth, and united with the church at Basingstoke.

During his residence at Basingstoke it was found necessary to erect a new chapel for the use of the church and congregation in which he held office: in the accomplishment of this object he took an active part, and towards its cost he contributed nearly 1000*l*.

In the year 1796 he, with a relative, (the late Rev. R. Sloper, of Devizes,) became possessed of property in and near the town of Sandwich, Kent. At that time the old meeting-house at Sandwich, although capable of seating two hundred persons, was attended by a congregation varying from four to ten. The minister being an Arian, these good men, desirous to give practical expression to their gratitude to God by doing something for his cause in the locality with which they had thus become connected, immediately set about to gain possession of the ancient sanctuary, that it might again be devoted to the worship of the triune Jehovah. After some negotiation with the minister, they agreed to give the sum of eighty pounds, upon condition that the pulpit was resigned; and the remaining two trustees executed a new trust deed, such as they approved. This being done, application was made to the late Thomas Wilson, Esq., for a minister under his direction. The late Rev. John Gore visited, and became the first pastor of a newly-formed church. Mr. G. remained until his removal to Barbican, and was succeeded by the Rev. W. Chapman, now of Greenwich. God greatly prospered this endeavour; and, to the close of life, Mr. T. continued a devoted friend and liberal contributor.

In the year 1799 he retired from business, but continued to reside at Basingstoke until the year 1827, when he removed to Canterbury, and soon after to Wingham, to reside near his only son, who had taken, at a nominal rent, the old General Baptist Chapel in that village, and erected another in the adjoining village of Preston. Here he resumed his former engagements as deacon, village preacher, and sabbath-school teacher;—superintending the Wingham sabbath-school, and alternately with his son preaching at Wingham on the sabbath morning, and at Wingham and Preston in the evening. After some years he erected another village chapel at Stourmouth; and, notwithstanding his age, he regularly took his appointment at each place on the sabbath, and not unfrequently visited them to conduct worship in the week.

The congregation at Wingham gradually and greatly increased; and although at his expense the chapel was twice enlarged, it was still found insufficient conveniently to contain all who pressed to hear the word of God. Mr. T., thus seeing the necessity for a larger place, determined upon its erection: in order to this, he became the purchaser of a small estate, of which the house in which he resided formed a part; and there, from

a plan by and under the superintendence of James Fenton, Esq., of Chelmsford, a neat and commodious chapel has been erected, capable, without galleries, of seating about 350 persons. The cost of this, with large vestries and ground attached, sufficient for burial-ground or the erection of school-rooms, was about 1000*l*.—the whole of which he paid; and although from a delay quite unusual in his movements, the premises were not vested in trust, and the deed signed, until three days before his unexpected removal, and thus, by the statute of mortmain, rendered void, his son and executor, knowing his intentions, and being like-minded, has executed a fresh deed, which is now duly signed and enrolled.

To the Bible, London Missionary, Religious Tract, and Temperance Societies, he was an active agent and liberal contributor, and a subscriber to the Evangelical Magazine from its first number; nor was he lacking in those more private acts of Christian kindness and benevolence, in which the left hand knoweth not what the right hand doeth.

While he thus abounded in the work of the Lord, his active service was neither the substitute for, nor preventive to, the cultivation of deep-toned personal piety, and a close and humble walk with God. He was eminently a man of prayer—it was a privilege to hear him pray; there was a fulness, simplicity, and unction about his prayers, that bespoke a mind intimately conversant with the exercise and accustomed to close fellowship with God: this appears to have been the secret of all his excellency—he lived near to the fountain whence he drew all his spiritual supplies. His attachment to the house and service of God was most ardent and undeviating; he not only built a house for his God, but was among its most constant guests; and “the prayer-meeting” was regarded as among its most delightful, profitable, and useful services; and although he possessed the gift of prayer above many of his brethren, he could enjoy delight and derive profit from the exercise, although Christians endowed with but the meanest gifts might be engaged in pleading with God on behalf of the rest.

Such was the man; and his communications with his friends in his epistolary correspondence were the transcripts of his own mind—spirituality, humility, ardent attachment to the cross and cause of the Lord Jesus Christ, and an anxious concern that others might share his holy joy and confidence, were always manifest. In one of his letters he says, “What but power Divine—what but infinite love can enable you to hold converse with God? This, if I know anything of religion, is ‘walking with God.’—this is heaven begun below. I cannot conceive of anything more delightful,

more dignified, more honourable, than to be admitted to free intercourse with our Maker. Wonderful condescension in him, that man should be permitted to talk with God as a man talks with his friend!” In another letter, referring to the intercession of Christ, he says, “We sometimes think it a great privilege to be interested in the supplications of Christian friends. If those friends are much attached to us by the ties of relationship or great intimacy, we esteem their prayers of more value than some other; but if they are very holy, humble, heavenly-minded, are much and often with God in secret, and are remarkable for importunity of spirit in prayer, we think it a peculiar honour to have a share in their addresses at a throne of grace, remembering the effectual fervent prayer of a righteous man availeth much. But what are all these, even if we had a thousand such friends, to the prevalent intercession of Christ,—a Friend that loveth at all times, for him the Father heareth always.” In a letter to his venerable friend, Samuel Legg, Esq., of Stratford, under date March 28th, 1844, he writes, “I hear that my greatly esteemed friend is about to call his family together, to unite with him in prayer and praise on his attaining his 90th year. When I heard this I was reminded of the good old patriarch Jacob, who called his sons around him and blessed them just before he was about to be gathered to his fathers; and, in the midst of the solemn and affecting scene, he paused and said, ‘I have waited for thy salvation, O Lord.’ What holy serenity of mind—what blessed composure of spirit—what readiness to depart and exchange earth for heaven! Oh, I wish to possess such a frame of soul, when called to leave this world! I have often told our people I should like to die with these words on my lips—‘Into thine hands I commit my spirit, for thou hast redeemed me, O Lord God of truth.’” In another letter to the same friend, under date April 24, he writes, “These words, ‘Let brotherly love continue,’ have of late been much on my mind. The more love we have to Christ and his disciples, the more happiness; there is such pleasure in Christian communion, which only Christians know; natural affection, when united with spiritual, is doubly sweet, because it will be everlasting.” “Thank you for the sermon you sent me; I much approve the spirit of the author, it is so full of Christ.” Writing to another friend, only four days before his removal to a better world, he says, “When I called upon you at Whitstable, I found you suffering from a fit of ague; I sincerely hope it has pleased our heavenly Father either to mitigate or remove the complaint. It is, my dear friend, consolatory to be assured you are of the

rock Christ, and that this is among the all things that work together for your good. You are in the hands of a loving Father, a faithful Friend, and a skilful Physician; who hath said, I am the Lord that healeth you; I will send health and cure. As I advance in life, I find cause for and comfort in saying,

"I'll praise his name for grace received,
And trust him for the rest."

His granddaughter, who resided with him for the last few years of his life, in a letter to the writer says, "The trait in my dear grandfather's character which most forcibly reverts to my mind, is, his habitual humility. This lowly view of himself was most conspicuously manifest at the family altar. The nearer he approached his eternal rest, the more vividly was his mind impressed with the infinite holiness of God and his own unworthiness; aspirations like the following were frequently on his lips:— 'Humble me deeply, O Lord, for my great unworthiness; and may thy numberless mercies affect my heart.'" It was the privilege of our departed friend to enjoy through life a large measure of health, which was graciously continued to its latest hour.

On the morning of Lord's day, June 16, 1844, he arose in his usual health, and attended the early prayer-meeting at seven o'clock; at nine he was found in his place in the sabbath-school; at half-past ten he entered the pulpit to read the Scriptures and offer prayer, it being his son's turn to preach the morning sermon. The afternoon found him again among his sabbath-school children, many of whom presented him with selections of Scripture texts on the subject of heaven, to which he had directed their attention on the previous sabbath; one of the children having recorded 400. In the evening, being his turn to speak at Wingham, having passed through the first part of the service, he announced for his text Jonah iii. 9, "Who can tell if God will turn and repent, and turn away from his fierce

anger, that we perish not;" and, having proceeded about half through his sermon, without a sensible pause he fell backwards, and before any one could reach the pulpit he was translated, and his redeemed spirit was with God. It is remarkable that he had often expressed a wish he might die on the sabbath and in the pulpit.

On Friday, June 21, his mortal remains were interred in a family vault beneath the old chapel, attended by several hundred persons, almost every inhabitant of the village testifying respect by partially or wholly closing their dwellings. The funeral service was conducted in the new chapel. The Rev. John Vincent, of Deal, read the Scriptures and offered prayer; the Rev. Henry Cresswell, of Canterbury, delivered an address, founded on Job v. 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." The Rev. Henry J. Rook, of Faversham, delivered a short address at the grave, and, on the following sabbath evening, preached a funeral sermon, from 1 Cor. xv. 10, "But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain." Funeral sermons were also preached at Canterbury, Faversham, Whitstable, and Sandwich.

The manner in which this excellent man was removed from earth to heaven necessarily precludes any record of his dying experience; nor is such needed, for, notwithstanding it is both delightful and profitable to watch the old disciple as he draws to the close of his pilgrimage, and to listen to his dying testimony to the faithfulness of God, and the power of his grace; yet, so far as he is concerned, a life of nearly seventy years devoted to the service of God is worth far more as the evidence of the possession of the grace which bringeth salvation than the most triumphant death-bed frame of spirit.

Thus lived, and thus died this devoted servant of Christ. "The memory of the just is blessed."

Home Chronicle.

PRESENT ANOMALOUS POSITION OF THE ESTABLISHED CHURCH.

As Protestants and Britons, we dare not look on with indifference upon the strange events now passing before our eyes in the Episcopal Church of this country as by law established. Its connection with the State, its aristocratic relations, its hold of the universities, its immense wealth, its complicated machinery for the indoctrination of the people, and its overwhelming power for

good or evil, compel us, even in ordinary times, to watch its movements with intense anxiety for the well-being of our country, and the interests of "pure and undefiled religion." But, in times like these, when the spirit of revolution, like an electric shock, is passing through the very vitals of the Establishment; when Romanism in mask—if mask it can be called, is rearing its head on the episcopal bench; when the universities are pouring forth a host of

teachers imbued with hatred of the Reformation, with gross superstition, and with an intolerance, savouring more of the dark ages than of the nineteenth century, we are constrained to urge upon every Englishman, and especially upon every English Christian, the paramount necessity and obligation, of resisting, by all lawful and constitutional methods, this portentous outburst of priestly domination. The blessings of the Reformation were too dearly purchased, to be surrendered at the bidding of a party, animated by no better spirit than that of the older Jesuits. If the people of England suffer themselves to be cajoled or bullied out of their Christian liberties and privileges by the present body of ecclesiastical agitators, they will deserve to suffer all that may follow. But unless some new spirit shall arise in the land, we see nothing to prevent the insidious, not to say the open, triumph of Popish heresy. We are not of the number of those who think that the retractions of the Bishop of Exeter are worth anything, except as they show that even this unmanageable prelate may be influenced by a gentle warning from high quarters. What opinion has he disavowed? What sentiment has he uttered that will be a guarantee that his influence will be employed on the side of pure Protestantism? The agitation now afoot about surplices, and stone altars, and credence tables, and offertories, must go far deeper, if it is to issue in any permanent good. We admit that these are all very foolish things, unworthy of being contended for by rational, sound-thinking men; and certainly very unworthy of those who claim, with such exclusive pretension, to be the successors of the apostles. But we hold them to be symptoms of a state of mind far removed from "the simplicity that is in Christ Jesus," fast verging on the spirit of Antichrist; and as such, we urge our countrymen, with all earnestness, to "give place to them, no not for an hour." They are the result of a concealed sympathy with Rome; and they are the precursors of greater evils. Let the people of England take these innovations into their own hands; and not only so, but the priestcraft and the false doctrine upon which they are based, and with which they are all more or less connected; and the monster evil will not then be hushed, like the slumbering fires of a volcano, but eradicated; and a purer Protestantism will come over the mind of this country than has hitherto dawned upon it. Such meaningless documents as the letter of the Archbishop of Canterbury will rather fan, than allay, the existing evil. There is not a particle of stern principle in it. Nobody could learn what the aged prelate really thinks on the topics which have elicited his letter.

One thing is obvious; if the people had been quiet, we should have heard nothing from his Grace of Canterbury, and now that we have heard, it is but a dubious oracle. Let the people, therefore, determine for themselves, that no Popish tricks shall be played off upon them; and that they will yield to no teachers disposed to play such tricks. The remedy is in their own hands, and if they are true to themselves, they may bid defiance to Oxford, to Exeter, to London, and even to Canterbury itself. But in the meantime they must listen to no weak counsels about peace; they may have no legal power vested in them, for interference in such matters, but public opinion in this country is a thing which cannot long be resisted. It has already wrought wonders even in this controversy. But it must demand much more than the abandonment of surplices, and altar-pieces, and credence tables, and offertories; it must make a bold stand in every parish for the *doctrines* of the Reformation; it must teach the colleges and the bishops, that, if they will train and ordain men imbued with the spirit of Popery, the people will not be taught by them; it must not only lop off the branches of the present desolating heresy, but strike at its very root; and it must never retire from the contest till Tractarianism is compelled to doff its lofty pretensions, to abandon error for truth, or to sculk into Rome, the true and only home of its affections.

Amidst this mighty conflict with deadly error, we long to see the evangelical clergy taking a more determined lead. Some of them have done noble service; but others, we fear, have been very supine. It is in sincere affection we remind them, that if they do not bestir themselves, they will be chargeable with unfaithfulness to Christ, and their influence in the Establishment will soon become extinct. The Tractarians, they may rely on it, are bent on their destruction. They hate them more than they do Dissenters, and that is quite needless. But they cannot take part in this contest while they cling to High Church principles. They must stand on the same platform with Paul in his Epistles to the Romans and Galatians, if they would honour themselves, and do real service to the cause of truth. They must make common cause with all the true friends of the Protestant Reformation; and fear God more, and the bishops less. May God grant that all enlightened Christians may, at this momentous crisis, be found earnestly and unitedly contending for the faith once delivered to the saints; so that, out of all these painful struggles, may arise a clearer perception of apostolic truth, a more perfect abandonment of error, and a closer union and affection among all the people of God!

GRATUITIES TO THE WIDOWS OF PIOUS MINISTERS

VOTED BY THE

Trustees of the Evangelical Magazine,

AT THEIR HALF-YEARLY MEETING, HELD JANUARY 14TH, 1845.

Sum Voted—£780 1

Name.	Denom.	Age.	Sum.	Name.	Denom.	Age.	Sum.
ENGLISH.				ENGLISH.			
A., E.....	Ind.	38	8	R., E.	Ind.	46	8
B., E.....	—	63	10	R—e, E....	—	63	10
B., C. C....	—	49	8	R., J.....	Cal. Meth.	80	10
B., M.....	—	44	8	S., A.	C. of Eng.	72	10
B., H.	—	41	8	S., E.....	Ind.	54	10
B., M. L....	—	35	8	T., J.....	—	63	10
B., D.	Cal. Meth.	82	10	T., E.....	Pres.	69	8
C., E.....	—	71	10	T., A.	Ind.	63	10
C., A.	Ind.	61	10	W., A.....	—	53	8
C—k, A. ...	—	59	8	W., M.....	—	72	10
C., J.....	—	77	10	W., S.	—	51	8
C., A.....	C. of Eng.	64	10	Y., M.....	—	—	10
C., M.....	Cal. Meth.	50	8				
C., M. A. .	Ind.	51	8	WELSH.			
D., E.....	—	51	10	D., D.	Cal. Meth.	51	6
D., M. A. .	—	42	8	D., D.....	Ind.	79	8
D., S.	—	75	10	E—s, J.....	—	62	8
E., E.....	—	58	10	E., E.....	—	53	8
E., A.....	—	75	10	E., J.....	—	43	6
E—s, E. ...	—	45	6	G., E.....	—	66	8
E., S.....	—	78	10	G., E.....	—	53½	12
E., A.	—	43	6	H., M.....	—	38	6
F., E. S. .	—	60	10	J., A.	—	71	8
E., F.	—	68	10	J., A.	—	71	8
G., A.	—	44	8	J., E.....	—	75	8
G., J.	—	40	8	J., J.	Cal. Meth.	53	8
G., A.	—	70	10	L., H.....	Ind.	64	8
G., M.....	—	50	8	P., C.	—	36	6
G., M. A. .	—	55	10	P., M.	Cal. Meth.	78	8
H., P.	—	53	6	P., L.	Ind.	44	6
H., M.....	—	48	10	R., J. J. .	—	50	6
H., E.....	—	52	10	W., M.	—	77	8
H., D.	—	82	10				
H., A.	—	91	10	SCOTCH.			
H—s, M....	—	51	10	B., J.	—	54	8
J., L.	—	57	10	C., M.....	—	—	10
J., J.....	—	67	10	D., M.....	Pres.	58	8
L., S.....	—	56	10	G., R.	—	72	8
M., M. E..	—	74	10	J., A. P. .	—	70	8
M., M.....	—	56	8	K., W.....	—	60	8
N., H.....	Pres.	62	8	M., B.....	Ind.	78	8
N., A.	Ind.	59	10	P., E. S. .	Pres.	65	8
O., M.....	Pres.	79	8	P., M.....	Ind.	71	8
P., S.....	Ind.	79	10	R., J. W..	Pres.	61	8
P—e, S. ...	—	72	10	S., M.....	Ind.	73	8
F—s, S.	—	49	8	W., M.....	Pres.	54½	12
				W., A.....	—	48	6

TESTIMONIALS TO THE REV. MICHAEL ANGELO GARVEY.

The Rev. M. A. Garvey having lately resigned the pastoral charge of the church and congregation at Kentish-town, his friends in that connection were anxious to present to him some token expressive of their high esteem for his Christian character.

On Monday, the 28th ult., a public meeting was held in the chapel for this purpose. The service was commenced by singing; after which, the Rev. Henry Townley read a portion of Scripture, and engaged in solemn prayer. Dr. Leifchild, who presided on the occasion, then introduced the business of the evening, bore a very honourable testimony to the character and to the talents of the Rev. M. A. Garvey, and stated his conviction that the time would come when he would occupy some very important station in the Church of Christ.

A handsome silver service, consisting of a tea-pot, a coffee-pot, sugar-basin, and cream jug, were then presented by Mr. Spalding, deacon of the church, to the Rev. M. A. Garvey, who expressed his gratitude with very deep emotion.

The Rev. Henry Townley then rose and stated, that another present had been prepared by the ladies of the Bible class, expressive of their heartfelt gratitude to their kind instructor for the unwearied zeal he had manifested in their spiritual welfare. He took this opportunity of expressing, in strong terms, the very high esteem he entertained for the Christian character of the Rev. M. A. Garvey, founded on personal intimacy for several years.

The present from the Bible class, consisting of a very elegant silver cup, was then presented by Mr. Spalding.

In expressing his gratitude, the Rev. M. A. Garvey was very deeply affected.

In conclusion, the Rev. Dr. Leifchild addressed some very suitable advice to the church and congregation, a hymn was sung, and the Doctor concluded by prayer.

The whole service was deeply interesting; a devout and affectionate spirit pervaded all the proceedings of the evening.

ORDINATIONS.

Rev. John Martin Strongman.

On Wednesday, Nov. 27, 1844, the Rev. John Martin Strongman, late of Highbury College, was ordained pastor of the church and congregation assembling in the Congregational chapel, Farringdon. The Rev. B. Tozer, of Witney, commenced the services of the day by reading the Scriptures and prayer. The introductory discourse

was delivered by the Rev. H. March, of Newbury. The Rev. W. Harris, of Wallingford, asked the usual questions; and, in the unavoidable absence of the Rev. J. Frost, of Hungerford, offered the ordination prayer. The charge to the minister was delivered by the Rev. E. Henderson, D.D., Theological Tutor of Highbury College; and the morning service concluded with prayer by the Rev. H. Larter, of Highworth.

About one hundred persons sat down to dinner; after which appropriate remarks were made by the Rev. Dr. Campbell and Henderson, the Rev. Messrs. Harris, March, and the newly ordained pastor.

In the evening, the Rev. J. Price, of Abingdon, opened the service by reading and prayer; after which, the Rev. Dr. Campbell, of London, delivered a most appropriate and effective address to the church and congregation; and the engagements of the day were concluded by prayer, by the Rev. H. March.

Nearly twenty ministers were present, and suitable hymns were read by Messrs. Breeze, Pillgreen, Milligan, Boyce, Thomas, Moss, Wheller, and Fleming. A new organ was erected and opened upon the occasion. The chapel was crowded during the services; and it is hoped the engagements of the day, which were most delightful and encouraging, will leave a permanent and beneficial impression.

Mr. Isaac Hanks.

On Thursday, Oct. 26th, 1843, Mr. Isaac Hanks was publicly set apart to the pastoral office over the church and congregation assembling in the old Independent chapel, Silver-street, Malmesbury, Wilts. The ordination services were conducted by the Rev. Richard Knill, Wotton-under-edge, the Rev. Thomas Shakespeare and the Rev. William Heath, who, after reading a short sketch of the origin and progress of Congregationalism in the borough of Malmesbury, and the peculiar and interesting circumstances which led to the formation of the first Independent church in that place, stated the particular leadings of Providence in answer to special prayer, which induced the present church and congregation to assemble in that chapel. Mr. Hanks, after having satisfactorily replied to the questions proposed, stated his reasons for accepting the cordial and unanimous call of the church to become their settled pastor, which were listened to with much interest; and the impressions produced by the whole of the services of the day were such as will not easily be forgotten.

In the evening, the Rev. Mr. Sherry, of Sherston, Wilts, opened the service by read-

ing the Scriptures and prayer; and the Rev. Richard Knill preached to the people.

WIGAN.

The late Rev. P. Wright, Missionary to South Africa, having been originally a member of the church at St. Paul's chapel, Wigan, it was deemed proper by that church to give some expression to their high esteem of his self-denying and successful labours, and of their special attachment to his excellent widow. The annual congregational tea-party—consecrated this year to the Missionary Jubilee—was selected as a fitting occasion for this purpose. It was held on New Year's-day. A numerous party sat down to tea; after which, the chair was taken by the Rev. W. Roaf, pastor of the church. In the course of the evening he presented to the church at Philippolis, of which Mr. Wright was pastor, a communion service, purchased by the cheerful subscriptions of every member of the church at St. Paul's chapel, and bearing the following inscription:—

“Presented,
by the Independent church at St. Paul's chapel,
Wigan, England,
(in memory of the late Rev. P. Wright, who,
with his excellent widow, were originally its
members.)
to the Independent church at Philippolis,
South Africa,
as a token of Christian love;
Jan. 1st, 1845.”

Hymns, entitled “The Jubilee,” “The Church's Address to Mrs. Wright,” and “The Separation,” composed for the occasion, were sung. The interest of the meeting was greatly increased by the presence and address of the Rev. R. G. Milne, of Twintwistle, and the Rev. W. C. Milne, Missionary from China, twin sons of Dr. Milne. The presentation was deeply affecting. The meeting will be long remembered by all who were present. The Revs. W. Turner, of Hindley; G. A. Spencer, of Ashton; J. Holgate, of Orrell; and S. Cathcart, of Wigan, assisted in the business of the evening. Before Mrs. Wright's departure from England it is expected the congregation will present her a box of articles likely to be useful in advancing Christianity and civilization in South Africa.

General Chronicle.

LETTER FROM FRANCE.

*Ingouville, near Havre-de-Grace,
Dec. 26th, 1844.*

REV. AND DEAR SIR,—The letter from Dr. Jenkyn, which appeared in your Magazine last month, reminded me of his countryman and namesake, who labours, as a missionary, at Morlaix, one of the chief towns of Brittany. A few weeks since, Mr. J. spent a sabbath with me, and in the evening presented to my people the claims of his interesting field. He came from Wales to Morlaix ten years ago, having preached during that period in a private room, and elsewhere, according to circumstances. He learned the French language, and thus qualified himself for usefulness among all classes. Although he has met with considerable opposition from the priests, who have warned the people, even from the pulpit, against his doctrines and conversation, yet the population generally consider him a worthy and disinterested man. He has travelled throughout the country distributing Testaments and tracts, and conversing with the peasants about their spiritual welfare.

The population of Brittany, as he informed us, is one million, of which only one half can speak the French language. He, there-

fore, addresses them, both by the voice and the pen, in their own tongue, which is almost identical with the Welsh. The people being very religious, are the more easily led by their priests. No portion of the Scriptures was known to them, in their own language, until 1828. Since that date, twenty-eight religious tracts have been written and translated for them. Mr. J. is supported by the Baptists of England, who have, I think, already purchased land for the erection of a chapel at Morlaix. Money is now needed to commence and complete the building, which the good missionary, after a long and difficult struggle, has obtained permission to build. He had collected, when I saw him, about 60*l*. My people contributed 200 francs. The Evangelical Protestants of France have entire confidence in his character and qualifications, and sympathize with him in his present efforts. I am quite sure that 200*l*. would be well expended in the cause at Morlaix, by any persons who desire to do good to France. Nor am I less sure that if our Christian brethren in Wales could see their fellow-countrymen seated in their coats of goat-skin and wooden shoes, under the shade of a beech tree, listening to the earnest and tender “talk” of the missionary, they would with one voice exclaim, “Bra-

there, you shall have a chapel—you shall have the Bible."

The ignorance of the Bretons can hardly be imagined. During a tour of ten days in the country, I had opportunity to ascertain their great deficiency in the knowledge of books—indeed, I suppose not one in twenty can read. Schools are, however, being established among them, and a few years will bring about a wonderful change. But they can hear the word now, and Mr. J. will preach to them, not only in the new chapel which Christians in England and Wales will no doubt help build, but also in the country hamlets—in the cottages of the poor. That country, so rich in druidical remains—in historic recollections—in romantic scenery—and in native religious tendencies—ought to be made equally rich in Christian privileges.

Mr. J. very judiciously points the people to the Bible and to Christ. He never tells them not to be Papists, but to seek Jesus by repentance and faith. Many already, who can read, value the Bible, and are, through its influence on their reasons and their hearts, beginning silently to neglect Catholic forms, to think less of the confessional, and of the dogmas of the priests, and to understand that the kingdom of Christ is "in man."

Mr. J. met an old woman of more than common intelligence for a Breton, who obtained a Bible in the following manner. A young man in her neighbourhood went to Morlaix, on a market-day. Having sold some article, he entered the house of the purchaser to receive payment. His receipt being demanded, a large book was put into his lap for the convenience of writing. Before laying it aside, he had the curiosity to open it. Finding it to be a fine old copy of the Bible, printed in Holland, though he had no regard for it himself, he at once remembered his friend, the old woman, and asked if the book could be purchased. "Oh, yes," was the quick response of the owner, "you shall have it for a franc." "I will give you ten sous (5d.) for it," said the young man. "It is yours," replied the other, and the money was paid. Thus, for the trifle of 5d., could this youth call a rare old copy of the Bible his own. He went home, and gave over the book to the woman, who has not only read it but learned large portions of it, and when Mr. J. last visited her, she gave evidence that her heart was not what it had been; that the light had been, in a degree, received, and had produced saving effects. Her curé once called, and found her reading the precious book. "What have you there?" he inquired. "The Bible, sir." "Ah," said he, in a tone of condescending approbation, "that is a rare copy. It tells you of Moses and the prophets. It is very old.

There are many institutions in Paris where this would be highly appreciated; it can be of little use to you, you know; what do you say to selling it for a Napoleon?" "I am a poor woman," said she, "but I will not sell my Bible for a Napoleon." Thus she gained the opinion of her curé and kept her Bible. He could not have a face, after that, to forbid her to read it; for, by his own acknowledgment, it was an excellent thing. "A little church is already collected at Morlaix, and when the chapel shall be erected, there will, doubtless, be a great interest among the people. God grant that multitudes of them may be snatched from the jaws of the destroyer.

Affectionately yours,

E. E. ADAMS.

Rev. Dr. Morison.

THE PRESENT DUTY OF BRITISH CHRISTIANS TOWARDS FRANCE.

THE feelings of every sincere Christian have been recently shocked by the accounts of French atrocities in Tahiti. That interesting island, in which a barbarous superstition had yielded to the peaceful influence of the gospel, has been convulsed by unprovoked and ruinous war. Bloodshed and injustice, which the natives supposed to have disappeared for ever with idolatry, have been revived, and our flourishing missionary field is laid waste by the hand of oppression. Our powerful neighbours, who hate both our creed and our morality, have without scruple, invaded the sphere of our labours, under the pretext of seeking reparation for a gratuitous insult, but with the real design of forcing Popery and licentiousness on the converted islanders, and obliterating every trace of British influence, and piety, and zeal.

That such outrages have been permitted for some important end can be doubted by none; and surely, if we would avoid the sin of those "who regard not the work of the Lord, neither consider the operation of his hands," we must anxiously inquire what this purpose is. It may be to admonish us that in our successes we have failed to give glory to God, and to teach us the necessity of dependence and prayer. It may be to produce inquiry respecting the motives which have been appealed to in obtaining the needful funds. It may be to try the faith of the recent converts, and, by thus strengthening their principles, and maturing their character, to prepare them for wider usefulness. Such ends as these are very likely to be secured.

But there is still another purpose, to which we beg to advert; and which appears

to us of vast importance; and that is, to remind us of our criminal neglect of France. It is a neighbouring kingdom; its language and customs are known to us; it has enriched us by its commerce; it has been our rival in military renown. This land of refinement, which is within our reach, indeed almost beneath our eye, is the stronghold of a superstition which debases the morals of its people, and renders their influence most noxious. That influence is both wide and powerful, extending to almost every kingdom which our missionaries have visited. Yet British Christians have for the most part been content to deplore these facts without attempting to alter them, and, while zealous for the salvation of distant nations, they have never stretched out a hand to help this great, yet perishing people. In the righteous retribution of Providence, their unfaithfulness is at length entailing its own punishment, and those, who might have been powerful for good, are now treading down one of the most promising fields of missionary enterprise, and endeavouring to supplant the truth of the gospel by poisonous error.

"The children of this world are wiser in their generation than the children of light." When France has endeavoured too eagerly to extend its dominions, our rulers have watched its movements with a jealous eye, and have employed every honourable means to curb its ambition, and weaken its power. But now that it is striving, by force and fraud to uphold the Jesuits in the diffusion of error, we only appeal to government—a thing most proper in itself—without attempting to undermine that crafty system which so successfully prompts it to evil, by inculcating the principles of truth. Surely Providence may be regarded as calling us to our duty by recent events, and as pointing out to Christians a field of labour worthy of their highest ambition. To evangelize France, and fill it with the word of God, would be noble under any circumstances, but the effort would be peculiarly graceful in those who have been its most formidable rivals, and have hitherto treated its spiritual interests with culpable neglect.

Another consideration which should urge us to this task is, the rapidly increasing intercourse between England and the Continent, and the effect which that intercourse must produce on the rising population. With French customs, and tastes, and fashions, will also be imported French infidelity and superstition. The baneful influence of continental impiety is already painfully felt, and the only way of arresting the evil is, by purifying the fountain which sends forth such poisonous streams. Our educated youth will travel; their imagination is excited by the novelty of all they behold; and indelible impressions are left

on their minds; so that it appears almost certain, that if we do not convert and elevate France, France will corrupt and ruin us.

To Christian ladies this work is particularly appropriate. Few of them would consider their education complete, were they ignorant of the French language and literature. These have refined their taste, and afforded instruction and amusement in their leisure hours. For such advantages it is but just that they should make some return, and should employ their energies and possessions for the benefit of a country to which they must feel greatly indebted. It is to be hoped, therefore, that they will not be unwilling to use their time and influence for so important a purpose as to diffuse the gospel through benighted France.

To accomplish this object, a suitable agency is already in existence, and only needs to be strengthened and enlarged. This is the French Evangelical Society, which has been established more than eleven years, and deserves our warmest sympathy and support. It is felt by true Christians in France to be of supreme importance, as it supplies at present the only efficient means of enlightening that land of error and superstition. It has not yet awakened the interest of churches in Britain, but we believe that a more minute acquaintance with its character and object would insure for it more hearty and liberal support.

The population of France is thirty-four millions, of which about one million are Protestants, and the rest Papists or Infidels. The Protestants, with the exception of a few Dissenters, are members of either the Reformed or Lutheran church, and possess between them about 650 congregations, the majority of which are Socinian or Rationalistic. Amongst the Catholic population, which the existing Protestant churches, either from the prejudices of their opponents, or the erroneous views which prevail among themselves, are unable to affect, the Evangelical Society is pursuing its quiet, yet judicious and vigorous labours. It aims at establishing no peculiar form of polity, is connected with no particular denomination, but simply endeavours to diffuse "the truth as it is in Jesus" amongst the deluded followers of Rome. Its missionaries and co-porters, most of whom are converted Catholics, and have in consequence astonishing skill in meeting the objections of their adversaries, are employed in selling and explaining the Bible, distributing tracts, gathering assemblies to listen to the word of God, exposing the evils and absurdities of Popery, forming stated congregations, over which truly faithful pastors are appointed, and establishing schools, in which the minds of the young are impregnated with the pure doctrines of the gospel. The number of

these labourers might be almost indefinitely increased, but for the want of funds. The result of their exertions is most encouraging; many converts have been gained, much evil has been prevented.

The different places of worship opened by the Society have been frequented by more than seventy thousand adults, and more than nine thousand children, of both sexes, have been instructed in its schools.

Its colporteurs, besides circulating an immense number of religious tracts, have sold nearly a million copies of the Bible and New Testament to the persons they have visited.

Masters and mistresses have been prepared in its Normal school, and several young men have been educated by it, for the ministry; yet its income last year was only 3,753*fr.*

To show the nature of its labours, and the kind of success it enjoys, we subjoin the following extracts from its last annual report, the whole of which is replete with interest:—

"One of the agents of the Society, a minister of the gospel, writes, 'I have the pleasure to inform you, that on the 9th I preached at J—, in the ancient convent of the Annunciation, to thirty Protestants, twenty-five Jews, and about two hundred Roman Catholics. The mayor, whom I saw and apprized of my intention, received me very cordially, saying that the Charte ought to be as much a truth, in respect to religious liberty, as to everything else. All the people who heard me expressed their desire to hear me again, and to have evangelical worship established among them. In the same arrondissement, at — and —, thirty-four families have earnestly requested me to give them a regular course of religious instruction; when I visit these communes, I find, every evening, more than sixty persons collected; though the places and the hours of meeting are different, they always trace me out, such is their eagerness not to miss any opportunity of hearing me speak.'

"A colporteur has been sent to aid this worthy agent, and it is with regret the report of his labours is suppressed; but to appreciate the good that is doing and preparing in that part of France, it would be necessary to read the whole of his journals. This active fellow-labourer penetrates where a minister could not go, prejudices and misrepresentations are thus destroyed; this, too, in a town where the inhabitants had been induced to burn the New Testaments which had been sold to them; and where the mayor, excited by evil advisers, had threatened to put the colporteur under arrest. When our agent explained, with simplicity and kindness, to a crowd assembled around him, the Christian object of his visit, and

the good that was likely to follow attention to his advice, they with one voice, declared that what he said was far more important; more easy to comprehend, than what they had been accustomed to hear. The mayor even acknowledged that he had been deluded, and added, 'We know very well that what we are told is not the truth, but we dare not say what we think.' In one of the latest reports of this worthy colporteur he says, 'I accompanied the pastor to —, where he was requested to bury a Protestant. At the time appointed, notwithstanding the weather was terrible, more than six hundred persons entered the cemetery, surrounded the grave, and behaved with the most perfect order and propriety. The moment the minister began to speak, every head was uncovered, and the most profound silence reigned; the singing of the hymn, "No, it is not death to die," was listened to with great emotion: during the address, which lasted half an hour, not an individual stirred, so much did each person seem to fear losing a single word; and when we left the cemetery all seemed delighted. Some said, "We have understood perfectly, it is certainly the truth;" others expressed their surprise, saying, "We thought the Protestant religion was bad—how much we were mistaken!" The next day I returned to —, and I found that the address at the funeral was the topic of universal conversation; several persons begged me to send them a copy of it, and there was a general desire expressed that a regular evangelical service should be established in the town. A vast field is open in this part of the country; let all the redeemed of the Lord then pray the Lord of the harvest to send many labourers into the harvest; yes, let them pray that the messengers of glad tidings may become a great army.'

"In the department of the Haute Vienne, at eleven leagues from Limoges, very near Bellac, one of its subprefectures, is the commune of Villefavord, consisting of several small hamlets, containing, in the winter, a population of from seven to eight hundred souls, and of about four hundred in the summer, when a great number of the inhabitants who work as masons, are dispersed and distant. We should say Villefavord has not been really a Roman Catholic commune for the last twelve years; the minister who celebrated religious worship there, during a great part of that time, had separated from Rome, and adopted the views of a new catholic sect, on which the government had lately laid its interdict. When this decision was notified to him, he qualified himself as a schoolmaster, and in this new character he preserved his former religious influence. It appears, that about this time, by means of colporteurs, the Sacred Scriptures were cir-

culated in that country; that copies of the New Testament reached Villefavord, or at least one fell into the hands of the former curé of the commune; and that God blessed the reading his own word, if not to the thorough conversion of the schoolmaster, at least, so far to his instruction as that he formed the design, not only of embracing Protestantism himself, but of leading his flock to embrace it also, as a religious profession in real conformity with the Scriptures he had read. With this intention he wrote to the consistory of an important Protestant church, but not receiving any encouragement from that quarter, he applied to the French Evangelical Society, and made so direct and urgent an appeal, that the committee immediately sent one of its colporteurs to visit the spot, examine the state of things, and make a report. This measure was the more promptly adopted by the committee, because it was informed, that during the last twelve years no attempts had been made to fix a regular Roman Catholic priest in the commune in opposition to the spiritual guide residing there; and because it felt that no circumstances could be more favourable to the peaceable and permanent establishment of evangelical worship and instruction, than those in which the Society was appealed to by the unanimous feeling of the inhabitants. The committee was, however, mistaken; the good colporteur, in his first letter, confirmatory of the serious and earnest desire of the population and the ex-curé for a minister, announced the arrival of an abbé at Villefavord, under pretext of an appointment to the spiritual cure of the parish; but really with the design of preventing the population from becoming Protestants. The conversations of the colporteur, however, and the reading of the Scriptures, not only confirmed the people in their resolution, but led them to renew their application for the regular administration of the ordinances of the New Testament, and the committee was happy to avail itself of the offered services of one of its members, Mr. Roussel, minister of the gospel. This zealous friend, after having witnessed the sincere feelings of the inhabitants, and the new efforts made to counteract them, applied to the consistorial church of Lézay, for a delegation to commence public evangelical worship at Villefavord. The attempt was made on Sunday, the 31st of March, under the following circumstances: In the morning, the abbé already mentioned arrived, with two young choristers, and followed by a man leading a horse, laden with an altar, and all that was necessary to the performance of the ceremony of the mass; he then endeavoured to procure a barn, or some other building, in which to celebrate the Roman Catholic office; but in

spite of all offers and solicitations, he found it was impossible to obtain any place in the whole commune, and he was obliged to station himself, with his altar, under a walnut-tree, on a green, close to the barn, prepared by the inhabitants for the service of Mr. Roussel. The priest commenced his performance just before the hour fixed for the sermon of our friend, so that the green was covered by persons collected around the barn; they took, however, no notice whatever of the movements of the abbé, much less did they attempt to molest or disturb him in the exercise of his functions; but as soon as the door of the barn was opened, they all entered with the greatest order, and while our friend preached to four hundred attentive hearers, the priest performed his ceremonies without one single inhabitant of the commune to witness them, and in presence only of his two choristers; for even the man who led the horse left the abbé when he had discharged his load. 'I wished to give you,' says the letter of Mr. Roussel, 'a brief, unimpassioned account of what took place yesterday; but if I were to describe the day as it really was, I should say it was one of the most delightful of my life; the serious attention of the crowd during the service was admirable, and after the service, long and quiet conversations ensued on all that had occurred. I do not hesitate to say, that the Spirit of God rested on the village. I spent the afternoon and evening in visiting the hamlets to converse with my hearers, and everywhere I met with expressions of sincere and cordial pleasure. "See," said one of the peasants, "before you came, we had two eyes, but they were thus, (putting his hands before his eyes), and now we can see just to down yonder," and he pointed to the horizon as the setting sun was lighting up the clouds.'

"Two years ago, a young man, who hawked different articles through the country, stopped on business at a small provincial town. In order to pass away his time, one of his acquaintances proposed to him to go and hear one of our evangelists, who had a meeting in the place; he consented, and what he heard came like an arrow to his conscience, and reached his heart. Alarmed and distressed at the view he now took of his sinful and miserable state, he addressed himself to the person whose words had been so powerful, and seized, with joy and eagerness, the hope set before him in the gospel, and looked on Jesus Christ as the Lamb of God that taketh away the sin of the world. The priest, desirous of bringing back this member of his flock, and knowing that the father of the young man was a very zealous and strict Roman Catholic, immediately wrote to the priest of the parish in which the father resided, and told his colleague to

prevail on the old man to use his influence and authority with his son, and even threaten him with the most terrible consequences if he disobeyed. The father, in spite of every effort, refused to adopt such extreme measures; but he consented, not being able to read or write himself, that his curé should write and inform his son of the sorrow and displeasure his conduct had occasioned. The curé, however, entering into the plan of his brother curé, paid no attention to the wishes of the father, but wrote such a letter as that unworthy minister had desired. The young man was much afflicted by the letter; but instead of being discouraged, he wrote two letters to his aged and beloved parent, one of thirteen, and the other of eighteen pages, in which he gives a reason of the hope that was in him with meekness and fear. The old man no sooner received this voluminous communication, than he took it to his priest, and requested him to read it to him. This the wily and wicked curé would not do; he did read it, but not to the father; and then he said, 'Your son insults you, and rejects your authority; the best thing you can do, is to renounce him, and leave him to his fate.' The aged parent replied, calmly, 'I shall see what is to be done;' and, struck with the unwillingness of the priest to read the letters to him, he took them back; went to a neighbour more learned than himself, and requested him to read them. To his great amazement, he found that, instead of what his curé had reported, his son had written what was truly affectionate and edifying; and the next Sunday, the curé having chosen a text, and preached a sermon, which presented a sort of public denunciation of his son, he determined never to return to church, but to break off all intercourse with the priest. Soon after, the young man had occasion to visit his native department, when, after several conversations, his father proposed that he should give the same statements in the presence of the curé. The proposal was accepted, and the result of the conference was, that not only the father, but his six other sons, were all enlightened. Eight members of that happy family are now walk-

ing in the ways of the Lord, and its aged chief, who was lately in the town in which his son had first heard the gospel, came to hear our evangelist, accompanied by twelve of his compatriots, from the mountains of the Auvergne. The old father, like his eldest son, is full of zeal, and he delights to make known to others the only name whereby they can be saved.

"A colporteur visited a commune; the curé met him, and refused to allow him to furnish his parishioners with the Scriptures: the colporteur first of all established his right to offer his books for sale, and he then particularly urged the curé to assist him, and thus draw down the Divine blessing on his ministry. A long conversation ensued; the longer it lasted, the more the curé was interested, and that they might not be interrupted, the priest took the colporteur to his house, where he made him share his simple meal. The conversation was then resumed, and at its close, the curé and the colporteur went fraternally together from house to house, through the commune, to sell copies of the sacred Scriptures. Some time after, they met again, and the curé thus addressed our evangelist: 'My dear friend, you are indeed welcome to my parish, and may your visit be as much blessed as the first; you remember that at first I was much displeased at seeing you sell my people books, that I thought were contrary to religion; but how great was my error! Those in my parish who followed your advice; who bought and read your books, are quite examples among us; no more wine shops, dissipation, and profanity for them. I assure you that I am so astonished at the good produced around me by the New Testament, that I wish all my parishioners had it, and almost that they had no other book.'"

It only remains to state, that a committee of correspondence exists in London, the honorary secretaries of which are the Rev. T. James, and the Rev. J. C. Harrison, their place of meeting, 7, Blomfield-street, Finsbury. The secretaries will be most happy to furnish reports to any who may apply, to receive subscriptions, and to assist in forming local associations.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



WORSHIP OF A BECHUANA RAIN-MAKER.—Page 98.

SOUTH AFRICA.—BECHUANA MISSION.

THE extension of the Bechuana Mission is an object which continues to engage the earnest attention and persevering efforts of our Missionary brethren at the Kuruman. It will be seen by the following communication from Rev. W. Ross, dated in April last, that a new station has been commenced at Touns, an extensive and populous district, situated on the Kolong, or Hart River. In fulfilling the duty assigned to him, our brother, though by no means destitute of encouragement, has had formidable difficulties to encounter in the extreme degradation and inveterate superstitions of the people, of which the facts presented in the subjoined narrative supply an affecting illustration:—

Since I last wrote to the Directors, I have removed with my family from the Kuruman to this place, and have now great pleasure in stating that we arrived in safety and comfort, and were received and welcomed in a manner far exceeding our most sanguine expectations. Mahura, the Chief, and many of his people, are very kind to us; while we know that multitudes of them are either indifferent, or completely opposed. We commenced Missionary operations immediately after our arrival; but, considering the number of the people, it is yet with us the day of small things. The preaching of God's word is sometimes attended by 100 or 150; but, as those who do attend are among the most influential of the people, we earnestly hope the number will increase.

I regularly visit the people of Myres, where Motlabani their Chief, and many of his people, attend and listen attentively to the preaching of the everlasting Gospel. We are very much cheered by six anxious inquirers, who frequently come to us to receive instruction and comfort; so that we are encouraged to look forward to the time when we may even have a small church at Touns.

A few days ago, hearing that a great many people were worshipping a man named Chuene, or Gobe, I went to the village to witness the superstitious wickedness. I called upon Segutsane, Chief of the Bamanguaketsi, who, of his own accord, caused his people to be gathered, and about fifty of them having assembled, I preached from John iii. 16. All were very attentive, and seemed grateful for my visit and message. Afterwards, I visited the human deity, as he pretends to be; and, to my astonishment, I saw a poor dying man lying on his back, receiving divine honours from about seventy people, chiefly women, assembled round his humble hut. (Page 97.) I spoke to one of his wives of the enormous wickedness of which she and others were guilty in allowing such a thing. Another of his wives answered, "This is our god: this is Jehovah—he brings us food, and health, and rain."

I approached the apparently living skeleton, and told him of his awful sin in deceiving poor souls: overpowered with shame, he hid his face in his carous. I then addressed the people around concerning the true God and eternal life, and warned them of their danger, declaring that if they persisted in their wickedness, they would bring the curse of God upon themselves, and upon the land. While I was thus speaking, they clamorously exclaimed, "This is our god—this is Jehovah—he brings us all things." I have never seen such daring rebellion against the Most High among the heathen. Oh, that the Lord would now plead his own cause, and open the hearts of these wicked people to receive his holy word!

Perhaps this idolatry is a thing almost unprecedented among the Bechuanas. At first, when I heard of it, I scarcely believed the fact; but, taking with me two native teachers, and four other believers, then at Touns, who also wished to ascertain the reality, we were deeply shocked to see and hear and feel that it was too true. The man was, and still is, what is called a RAIN-MAKER; and, having satisfied the people so well of late—much rain having fallen—he has induced them to believe that he is a god, who has had communications with, and professes to have seen, the great God. He is followed by a number of natives belonging to different Bechuana tribes, including several of the Batlapi, under the Chief Mahura.

CORRESPONDENCE BETWEEN THE DIRECTORS AND THE FRENCH GOVERNMENT ON THE OCCUPATION OF TAHITI.

THE visit of the King of the French to Her Majesty the Queen appeared to the Directors a suitable occasion for presenting to the King a respectful but faithful statement of facts connected with the former history of Tahiti, and its present lamentable condition as the result of the French aggression. The Directors also deemed it highly desirable that a small Deputation of their body should solicit the honour of *presenting* such a document, that its details might, if necessary, be more fully explained, and its design respectfully urged on the humanity and justice of the King.

The following correspondence will explain the steps taken to accomplish these objects.

In soliciting an interview, the Directors were *unsuccessful*; but their Memorial to His Majesty was presented through the French Minister for Foreign Affairs, by whom his answer was also communicated. That answer, the Directors deeply regret, is *altogether unsatisfactory*; but they still indulge the hope, that the Government of France will yet be convinced of the *impolicy*, as well as the injustice, of maintaining the occupation of the Island, and generously restore to the deeply injured Queen and her people their perfect freedom and independence.

FROM THE FOREIGN SECRETARIES TO HIS EXCELLENCY COUNT ST. AULAIRE,
FRENCH AMBASSADOR TO THE BRITISH COURT.

Mission House, Blomfield-street, Oct. 8, 1844.

SIR,—We are instructed by the Board of Directors of the London Missionary Society very respectfully to solicit, through your Excellency, the honour of presenting to his Majesty the King of the French, during his visit to this country, a Memorial on the subject of the Christian Missions Established by the Society for nearly fifty years in the Island of Tahiti, the interests of which have been seriously affected by the proceedings of the French Authorities in that Island.

The Directors solicit the favour, should it not be incompatible with his Majesty's arrangements, of presenting the said Memorial by a small Deputation of their body, and would be deeply sensible of his Majesty's most obliging condescension, should he be able to appoint any time for its reception.

We have the honour to be, Sir,

Your Excellency's most obedient servants,

A. TIDMAN,
J. J. FREEMAN, } *Secretaries.*

REPLY TO THE FOREGOING.

Windsor Castle, Oct. 11, 1844.

GENTLEMEN,—I have not failed to mention to his Majesty your desire of presenting to him in person the Address which you were so good as to forward to me; and I am desired by his Majesty to inform you, that his Majesty would have been happy to receive you, but that it will be impossible for him during his very short stay in England to fix any moment for that purpose.

I remain, Gentlemen, your very obedient humble servant,

ST. AULAIRE.

FROM THE FOREIGN SECRETARIES TO COUNT ST. AULAIRE.

London, Oct. 17, 1844.

SIR,—We have the honour, on behalf of the Directors of the London Missionary Society, to acknowledge your reply to the request of the Directors, that

they might be favoured with an opportunity of presenting to his Majesty the King of the French, during his stay in England, a respectful Memorial on the present state of the Society's Missions in the Island of Tahiti. Your Excellency is pleased to assure the Directors of the obliging disposition of his Majesty to have received the Deputation, had not the shortness of his Majesty's visit rendered it impracticable. We are therefore instructed by the Directors to entreat that your Excellency will have the goodness to communicate to your Sovereign the King of the French, the most respectful and earnest desire which they still cherish to be permitted, by a small Deputation of their body, to lay such a document before his Majesty in his own kingdom, at such time and place as his Majesty may be pleased to appoint. It is not intended by the Directors that the Deputation should exceed a very small number, nor that it should partake of the form and character of a *public body*. They are aware, that, in some instances, his Majesty has very graciously received the Representatives of the benevolent Institutions of other countries, and they indulge the hope that they may be admitted to the same honor. We are instructed to state to your Excellency, that the design of the proposed Memorial is to express to his Majesty the King of the French the sincere gratification which the Directors of the London Missionary Society, as the Representatives of a large Christian Institution, entertain at the relations of friendship and amity happily preserved between Great Britain and France, and their earnest hope that the recent visit of his Majesty to our beloved Sovereign may tend to perpetuate and strengthen between both countries the bonds of peace.

The Directors will, at the same time, feel constrained most respectfully to submit to his Majesty the present deplorable state, both social and religious, of the Natives of Tahiti (a people among whom the Society's Missionaries have laboured for nearly fifty years, and whom they were happily instrumental in elevating, from the horrors of savage life and the grossest evils of Paganism, to the enjoyment and advantages conferred by Christianity), in the hope that his Majesty's acknowledged humanity and love of peace will induce him to exercise a generous compassion towards these now unhappy Islanders, and lead his Majesty, through the Government of France, to adopt immediate measures for terminating the evils under which they now suffer.

• We are, Sir, your Excellency's most obedient humble servants,

A. TIDMAN,
J. J. FREEMAN.

FROM COUNT ST. AULAIRE TO THE REV. A. TIDMAN IN REPLY.

Hertford House, Nov. 20, 1844.

SIR,—I did not fail to transmit to Paris your letter, expressing the wish of the London Missionary Society to present, by a small Deputation, to his Majesty the King of the French, a Memorial on the subject of the social and religious position of the Inhabitants of the Island of Tahiti.

I think I cannot better reply to your application than by forwarding to you, enclosed, the copy of a dispatch which I have received on the subject from Monsieur Guizot. I have the honour to be, Sir, your obedient humble servant,

ST. AULAIRE.

FROM M. GUIZOT, FRENCH MINISTER FOR FOREIGN AFFAIRS, TO COUNT ST. AULAIRE, ENCLOSED IN THE PRECEDING.

(Translation.)

Paris, Nov. 7, 1844.

MY LORD,—I have received and laid before the King your dispatch of the

18th October, together with the letter addressed to you by the Secretaries of the Missionary Society, expressing, on the part of the Directors of that Society, the wish to send a Deputation to Paris for the purpose of presenting to the King an Address, in which they would commend to His Majesty's benevolent consideration the social and religious circumstances of the inhabitants of Tahiti. His Majesty deposes you to transmit to them the assurance, that he feels the liveliest interest in those circumstances, and that he will do all in his power to ameliorate them ; but to inform them at the same time, that it is not possible for him to receive a Deputation, having for its object to raise an administrative and political question which ought necessarily to be referred to the discussion of its Government.

Accept, my Lord, the assurance of my high consideration.

(Signed)

GUIZOT.

FROM THE FOREIGN SECRETARIES TO M. GUIZOT, TRANSMITTED THROUGH COUNT ST. AULAIRE.

Mission House, Blomfield-street, London, Dec. 16, 1844.

SIR,—The Directors of the London Missionary Society have been favoured by His Excellency the Count de St. Aulaire with the copy of your despatch addressed to His Excellency, in reply to the application of the Directors to be permitted to present to his Majesty the King of the French, by a small Deputation of their body, a Memorial on the present social and religious condition of the people of Tahiti ; in which you are pleased to state that, " it is not possible for His Majesty to receive a Deputation having for its object to raise an administrative and political question which ought necessarily to be referred to the discussion of its Government."

The Directors of the London Missionary Society would sincerely regret, were they chargeable with any irregularity either as to the object or the mode of their former application ; but they direct us to assure you that nothing was more remote from their intention than to raise an administrative and political question between the Governments of Great Britain and France, their exclusive design being to appeal to the humanity and generosity of His Majesty the King of the French on behalf of the suffering people of Tahiti.

We are therefore instructed by the Directors to forward to you, Sir, the accompanying Memorial, with the expression of their earnest hope that you will feel at liberty to present it to His Majesty the King of the French at the earliest opportunity.

We have the honour to be, Sir, on behalf of the Directors of the London Missionary Society, your very obedient servants,

ARTHUR TIDMAN, }
J. J. FREEMAN, } *Secretaries.*

MEMORIAL ADDRESSED BY THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY TO HIS MAJESTY LOUIS PHILIPPE, KING OF THE FRENCH.

MAY IT PLEASE YOUR MAJESTY,

The following Memorial of the Directors of the London Missionary Society, presented with sentiments of profound respect,

Sheweth,—That, your Majesty's Memorialists are entrusted by a numerous body of Constituents with the direction and management of the London Missionary Society, one of the Protestant Institutions of Great Britain, designed to

extend among Pagan and other unenlightened nations the blessings of knowledge, civilisation, and religion.

That the Institution, which your Memorialists have the honour to represent, was formed in the year 1795, and consists of Members of different Protestant communions, including Episcopalians, Presbyterians, and Congregationalists; and that it is now employing upwards of 700 Agents, partly European and partly Native, who prosecute their self-denying and benevolent labours in different parts of India, China, Africa, the West Indies, and Polynesia.

That, by the blessing of God vouchsafed to the operations of this Institution, multitudes of the human race, once the victims of savage life in its lowest state of misery and of pagan idolatry in its most cruel and degrading forms, are now enjoying the inestimable advantages of social order and happiness, secured as well as heightened by the influence of Christianity.

That, by the literary and philological labours also of the Society's Missionaries, the Holy Scriptures have been translated into the languages of China and various nations of India; while, to many tribes of Africa and Polynesia, previously unacquainted with any written form of language, they have presented the Inspired Volume in the vernacular tongues, and have taught the people to read and understand its hallowed truths.

That your Memorialists deem it proper very expressly to inform your Majesty, that, among the earliest spheres selected for their efforts of mercy by the Founders of the London Missionary Society, were included the populous Islands of the South Pacific, and more particularly Tahiti and other islands known in Britain as the Georgian and Society groups; discovered nearly thirty years before by our navigator Captain Wallis.

That, in the year 1796, a band of enterprising and devoted Missionaries, sent forth by this Institution, landed on the shores of Tahiti, where they found the natives in the most abject state of social wretchedness and moral pollution. The power of the chiefs was despotic and cruel; the national idolatry was equally sanguinary and licentious; human sacrifices were frequent; infanticide general; and these, with other depopulating atrocities, combined with frequent wars, then threatened the speedy extinction of the Tahitian race.

That, amidst these revolting scenes, and while exposed to hardships and dangers almost incredible, in which their lives were in continual peril, and they were often driven from the Island, these self-denying men persevered in their endeavours, by instruction and persuasion, to enlighten and bless the miserable people, till at length the islanders were influenced by these means—and by these means only—to renounce idolatry, with all its cruel and polluting rites, and to embrace the Gospel, both as the warrant of their faith and the rule of their practice.

That, for the subsequent period of more than thirty years, Christianity has gradually diffused its benign and salutary influence over the minds and habits of the Tahitian people; during which a system of good government has been adopted, and a code of laws, equitable though simple, has been established: both the persons and property of Foreigners have been respected—the various relations of social life have been honoured—education has become general—the Holy Scriptures have been translated, printed, and widely circulated;—and the practical observance of Christianity, both in its public ordinances and its personal and relative obligations, has been exhibited to an extent but rarely seen in European Nations.*

* The following Note was appended to this part of the Memorial:—

“For the confirmation of these gratifying statements, your Memorialists beg to refer your Majesty to the accompanying documents, containing the enlightened and disinterested attestations of several officers who have visited Tahiti during the progress of its amelioration; among whom your Majesty will find a distinguished commander of the French navy, as well as British officers of high rank and unimpeachable

That the internal harmony and progressive improvement of the Islanders have, however, been grievously interrupted by a series of calamitous events, originating, as your Majesty's Memorialists believe, in the attempt of two Catholic Missionaries, subjects of France, in the year 1836, to settle on Tahiti, in opposition to the established and well-known law of the Island, which prohibited "any master or commander of a vessel from landing any passenger without special permission from the Queen and governors." Your Majesty's Memorialists do not feel it incumbent on them to sustain or justify this application of the law in the case of Messrs. Caret and Laval; but they cannot suppress the conviction, that the measure was adopted by the Queen and the Native Authorities, rather from an apprehension of civil, than religious, dissension—a fear which subsequent events prove not to have been groundless. To the operations of the same law, however, the Agents, sent forth by the London Missionary Society, have ever been subject; and your Memorialists venture most respectfully to remind your Majesty, that, in France and other enlightened kingdoms of Europe, the same principle of right, on the part of the Sovereign and the Government, to regulate the admission of foreigners to their respective territories, is strictly exercised; and your Memorialists submit, that, if the exercise of such authority be deemed essential to the safety and well-being of ancient and powerful monarchies, its equity cannot be questioned, or its necessity denied to the defenceless Sovereign and the feeble Government of Tahiti.

That, while entertaining these views as to the right of Pomare and her Chiefs to establish and enforce regulations for the government and protection of their own country, your Majesty's Memorialists most emphatically disclaim all desire on their own part for any restriction on the propagation of religious opinions and practices by Christian communities from which they differ. While, therefore, the Directors of the London Missionary Society cannot but regret that the Catholic Missionaries of France should wish to obtrude the peculiarities of religious controversy on a people so recently rescued from the depths of ignorance and paganism as the natives of Tahiti; and, while it would have appeared a nobler exemplification of Christian charity and self-denial, had their labours been directed to other islands of the Pacific, where multitudes are still enduring the unmitigated miseries of barbarism and idolatry, your Majesty's Memorialists nevertheless concede most readily to all, and would strenuously claim for all, the right which they claim for themselves—the right of propagating, with unrestricted freedom, by instruction, argument, and moral influence, those sentiments and principles which they believe to be revealed and sanctioned by the authority of God.

That, for the enforcement, however, of the Tahitian Law on your Majesty's subjects, Messrs. Caret and Laval, a fine of 2,000 dollars was imposed on the Queen, in the year 1838, by Captain A. Dupetit Thouars; and, in the year 1839, the law itself was abrogated, in application to natives of France, at the demand of Captain Laplace, of the "Artimese;" since which period the Catholic Missionaries of your Majesty's Dominions have enjoyed a liberty never granted to the Protestant Missionaries of Britain—the liberty of residence on the Island without the previous sanction of the Government.

That the occurrences now recited by your Majesty's Memorialists were followed by the establishment in Tahiti, in the year 1842, of the Protectorate of France, and, during the year following, by the assumption, in your Majesty's name, of the absolute Sovereignty of the Island, the dethronement of Pomare,

integrity," including Admiral Duperré, a late distinguished Commander of the French Navy, and the following British Officers:—Capt. Gambier, of H. M. S. *Dauntless*; Hon. Capt. Waldegrave, H. M. S. *Seringapatam*; Capt. A. A. Sandiland, H. M. S. *Comet*; and Capt. Fitzroy, formerly Commander of H. M. S. *Beagle*, and present Governor of New Zealand.

and the forcible occupation of her country. As the result of these aggressions on the rights of the Sovereign and the liberties of the Island, war, with its attendant desolations, has since prevailed—the peaceful inhabitants have been scattered and their villages destroyed—the schools of the Missionaries have been dispersed and their congregations ruined—their wives and families have been compelled to flee for safety from the Island—their own persons have been in frequent peril, and one of their number has (though unintentionally) been killed :—thus, within a few months, a train of miseries has been produced which the labour of many years will be required to counteract.

That, while your Memorialists are happy to acknowledge the honourable decision of your Majesty's Government in declining to assume the Sovereignty of Tahiti, and while they doubt not that the destruction of human life, and the other multiplied evils to which the invasion of the country has given rise, will be to your Majesty an occasion of sincere and deep regret, they are encouraged, also, to entertain the assurance, that a similar course of upright and generous policy would have been pursued in reference to the French Protectorate in Tahiti, had your Majesty's Government at the time of its commencement been accurately acquainted with the means by which it was established ; inasmuch as it is now notorious throughout the civilised world, that, instead of being a measure sought by Pomare and her people for the protection of their country, it was forced upon the Queen in the approaching hour of maternal anguish, and under the alternative of invasion and war ; and that, under the compulsory influence of these circumstances, she subscribed a document to which she had been no party, and which could not but prove fatal to the peace and the best interests of her country.

That, with the knowledge of these facts, which are now indisputable and universally understood, your Majesty's Memorialists indulge the sanguine hope, and prefer their most importunate entreaty that your Majesty will exercise a generous magnanimity, alike worthy of yourself and of your powerful and enlightened country, by restoring to the Queen and the people of Tahiti their perfect liberty and independence, securing only to the subjects of France those rights—civil, religious, and commercial—which are enjoyed in the Island by foreigners of other nations both of Europe and America.

That, in the hope that your Majesty's Government will be generously inclined to remove from Queen Pomare and her subjects every just cause of opposition and complaint, your Memorialists entertain the strongest conviction, that the honour and interests of France will be thereby better secured than by the perpetuation of a power obtained by means so justly repugnant to the Islanders, and which cannot fail, so long as it exists, to be the fruitful occasion of discord and contention.

That, in earnestly soliciting this boon from your Majesty's Government on behalf of the Tahitians, your Memorialists feel it due to the Institution which they have the honour to superintend, to assure your Majesty, that the London Missionary Society is entirely unconnected with any political objects or interests ; that it receives neither pecuniary nor other support from the Government of Britain ; that its income is derived from the voluntary contributions of its Members ; that its Agents are wholly dependent on its funds, and subject, exclusively, to the control of its Directors ; that they are sent forth, in private and unarmed vessels, at the expense of the Society ; and that the Members of the Institution, no less than its Directors, would feel an insuperable objection to the use of civil authority and compulsion of every kind, for the establishment of their Missionaries among heathen nations, entertaining the conviction, that such means are most calculated to defeat the moral and religious objects of their benevolent

enterprise. Your Majesty's Memorialists feel it due also to themselves and to their Constituents, in preferring their inopportune petition for the freedom of Tahiti, to disclaim all desire of securing any secular or political advantages for their Missionaries labouring in the Island; in corroboration of which it is only necessary to state, that, during a residence of nearly fifty years, the Agents of the London Missionary Society have never possessed any portion of the land, but such as may have been granted *during the pleasure* of the Queen and the Native Chiefs; that they are strictly prohibited from accepting any appointment from the Native Government; that, although, in the early period of their labours barter with the natives was indispensable for the sustenance of the Missionaries, the necessity having now ceased, they are forbidden from engaging in trade or any mercantile pursuit; and that any violation of these restrictions would be followed by the immediate withdrawal of the Society's confidence and support.

That, in expressing solicitude for the withdrawal of the French Protectorate from Tahiti, your Majesty's Memorialists deem it all but superfluous to repudiate the desire of seeing that Island transferred to the dominion of Britain, or of becoming, in any degree, subject to its control; that they are well assured that Tahiti, from its geographical position and limited resources, must be regarded as politically insignificant, alike by the Governments both of England and France; and that your Majesty's Memorialists would feel the deepest regret that the Islanders should be deprived of the right of independence, and the blessings of perfect freedom, by any foreign Power; being sincerely anxious, that, in the history of Tahiti, it may be made evident that, by a course of intellectual and moral training, a race of savages may be elevated to the power of salutary self-government, and be inspired also with respect for the rights and interests of other nations.

That, your Majesty's Memorialists, in common with their countrymen, have felt the deepest regret that the occupation of Tahiti has already threatened to interrupt the cordial understanding existing between the Governments of France and Great Britain, and, they sincerely rejoice that the pacific relations of the two countries have, notwithstanding, been happily preserved: they are gratified also that their Missionaries in the Island, amidst the peculiar difficulties of their position, employed their best influence, though in vain, to prevent the effusion of human blood; and they fervently pray, that under your Majesty's prolonged and peaceful reign, the people of your great and enlightened kingdom may continue to reciprocate, with the subjects of Great Britain, the practical expressions of sincere good-will and fraternal amity; and that, under the gracious destinies of Divine Providence, the two nations may be found in future years blending their powerful energies to extend the blessings of social order, solid happiness, and true religion, to the degraded and the suffering children of men of every country and in every clime.

(Signed) By order and on behalf of the Board of Directors of the
London Missionary Society,

FREDERICK SMITH, *Chairman.*

ARTHUR TIDMAN, }
J. J. FREEMAN, } *Secretaries.*

London, Dec. 13, 1844.

NOTE FROM COUNT ST. AULAIRE TO THE REV. A. TIDMAN.

(Translation.)

Hertford House, 4th Jan. 1845.

SIR,—In conformity with the desire expressed in your letter of the 16th Dec. ult., I transmitted to Monsieur the Minister of Foreign Affairs, that which you addressed to him, together with the Memorial which accompanied it.

I have this day received M. Guizot's reply, which I have now the honour of forwarding to you.

Accept, Sir, the assurance of my distinguished consideration,

ST. AULAIRE.

REPLY OF M. GUIZOT TO THE MEMORIAL OF THE DIRECTORS.

(Translation.)

Paris, Dec. 31, 1844.

GENTLEMEN,—M. le Comte de St. Aulaire has transmitted to me, with the letter you did me the honour to write to me, under date the 16th of this month, the Memorial addressed to the King, which accompanied it. While it was impossible for me to adopt the conclusions of the Memorial, or even to acknowledge the entire correctness of some of the facts and considerations upon which they are grounded, I did not hesitate to submit to His Majesty a document, the tenor of which is so conformable to the sentiments of humanity, of moderation, and of toleration, which have always influenced the policy of his Government. The King has been sensibly affected by it, and he instructs me to inform you that he is pleased to discover in this happy conformity, an additional motive for hoping that the Missionaries placed under your direction, will put forth all their efforts to aid the Authorities charged to exercise the French Protectorate at Tahiti, in the work of civilization, which it will be their object to accomplish.

I need scarcely add, that the Missionaries, on their part, may reckon upon the support and the good will of the French Authorities.

Accept, Gentlemen, the assurance of my high consideration,

GUIZOT.

To the Directors of the London Missionary Society.

FROM THE FOREIGN SECRETARIES TO M. GUIZOT, IN REPLY TO THE FOREGOING.

London, Jan. 20, 1845.

SIR,—We have the honour to acknowledge your communication of the 31st of December, addressed to the Directors of the London Missionary Society, in reply to their Memorial to His Majesty the King of the French, on behalf of the suffering people of Tahiti.

We are instructed by the Directors to express their deepest regret that it is the intention of His Majesty's Government to perpetuate the Protectorate of the Island, being strongly assured that, as the inevitable result, the manifold miseries already inflicted on the natives will be prolonged and aggravated.

The Agents of the London Missionary Society have not ceased to urge and enforce the counsels of forbearance and peace; but they have found the people invincibly opposed to a Government which they believe to have been established by the treachery of certain of their Chiefs and the martial power of their invaders, which has deprived them of their freedom and independence, and entailed a series of sufferings to which the present generation were previously strangers.

Most gladly would the devoted Missionaries continue to prosecute their labours for the advancement of civilisation and religion, but their benevolent efforts have been entirely arrested by the accumulated evils attendant on war, and the refusal

of the people to return to their homes or to cease hostilities while their country is subject to the control of a foreign Power ;—a determination in which they are sustained by the example of the Queen, who has retired to a distant island rather than admit the authority of the Protectorate.

In this course of resistance on the part of the Tahitians to the military skill and abundant resources of France, the Missionaries cannot but foresee the gradual and ultimate extermination of this interesting people ; and the Directors have strong grounds for the painful apprehension that under these discouraging,—these gloomy prospects, their Agents may be induced to abandon their enterprise as unavailing and hopeless.

Sincerely solicitous for the maintenance of concord and peace between Great Britain and France, the Directors and Members of the London Missionary Society cannot but deplore the continued occupation of Tahiti ; as they are sensible that nothing has occurred for many years in the history of the two nations that has so deeply wounded the humane and generous feelings of the enlightened and religious portion of their countrymen, while it has excited similar emotions among the friends of Protestant Missions throughout Europe and America.

With the knowledge of these facts, the Directors of the London Missionary Society cannot but adopt the conclusion, that the continued occupation of Tahiti by the French Forces will prove utterly incompatible with the social and moral improvement of the natives, and at the same time an occasion of benevolent regret and just dissatisfaction with a large and influential section of the British nation ; thus tending to weaken that cordial understanding which it would be in the highest degree desirable to maintain between *the people*, no less than the Governments, of England and France.

Entertaining such views and convictions, the Directors of the London Missionary Society still cherish the hope, that the Government of His Majesty the King of the French may yet be induced to relinquish the exercise of its coercive authority over a civilised and Christian people,—too distant and feeble to strengthen the interests of France, but whose subjugation and ruin would, in proportion to their feebleness, compromise the honour of a great nation.

We have the honour to be, Sir,

On behalf of the Directors of the London Missionary Society,

Your most obedient servants,

ARTHUR TIDMAN, }
J. J. FREEMAN, } *Secretaries.*

DEPARTURE OF MISSIONARIES FROM TAHITI.

VARIOUS communications have reached the Directors, written in the months of July and August last, announcing the *intention* of four of the Missionaries to return to England. Their labours have been greatly interrupted, and they have suffered many painful discouragements from the interference of the French authorities, as well as from the prevalence of war. The lamentable death of Mr. Mc Kean, though unintentional, must have produced the deepest distress, not unaccompanied with anxiety for their own preservation. But their wives and families were removed, in perfect safety, to other islands which the French forces had not invaded ; and six other brethren, who remain on Tahiti, must have been exposed no less both to discouragement and danger. The Directors cannot, therefore, but conclude, that some causes, with which they are at present quite unacquainted, must have occurred, to induce the brethren to have contemplated a measure so disastrous as the abandonment of the Island. Deeply convinced of the necessity of preserving the Missionary influence in Tahiti unimpaired, the

Directors have adopted measures by which brethren from other Islands will immediately repair thither, and occupy the posts left vacant, should the four who meditated their departure, have carried that intention into effect.

DEPARTURE OF MR. PRITCHARD AS BRITISH CONSUL TO THE NAVIGATORS ISLANDS.

OUR esteemed Friend, Mr. Pritchard, embarked, with Mrs. P., on Friday, the 17th ult., by the Mail Packet, for the West Indies; whence he will proceed by the Isthmus of Panama for the scene of his future labours. He goes forth with the entire confidence of Her Majesty's Government; and the field of his Consular influence, which embraces the Friendly Islands, includes a population more than fourfold that of the former field of his labours. In the Friendly Islands, the Wesleyan Missionary brethren have long laboured with great success; and in the Navigators Islands our own devoted Agents, to the number of 18, have been blessed with abundant proofs of the divine favour.

Mr. Pritchard is totally unconnected with any Missionary Institution, but we feel assured that, while he assiduously and faithfully discharges his duties to the British Government, he will not fail also to employ his valuable influence for the advancement of humanity and religion among the natives.

CELEBRATION OF THE JUBILEE IN THE MADRAS PRESIDENCY.

LAST month we presented a full account of the proceedings of the several Jubilee Meetings held at our stations in the North of India. The aggregate amount of the collections then announced reached nearly 800*l*. The Directors have since had the pleasure to learn that, by contributions subsequently received from the more wealthy natives, and others residing in Calcutta, including a donation of 60*l*. from His Excellency, Sir Henry Hardinge, the new Governor-General, the amount has been augmented to about 1,000*l*., and the subscription list had not closed at the date of this intelligence.

The efforts of our friends in the Madras Presidency, so far as our information extends, have been equally cordial and generous. Our readers will find below, an interesting detail of the Meetings held at Madras, Belgaum, Combaconum, and Bangalore, with the respective amounts collected at these and the other stations in that part of India, excepting only Vizagapatam and Salem, from whence no communications have been yet received. In a future Number we hope to complete our account of the Jubilee Effort in India, by a report of the Meetings, for which we can state preparations had been made at the stations in Travancore.

MADRAS.—After preparatory services on Lord's-day, Sept. 22, by the Rev. W. Porter and Rev. E. Lewis; and, on Monday evening, by the Missionaries of the Society, and those of kindred Institutions; a public meeting was held in Davidson-street chapel, on Wednesday evening, Sept. 25—A. I. Cherry, Esq., in the Chair. An abstract of the proceedings of the Society since its commencement on 22nd September, 1795, having been read by the Rev. A. Leitch, Resolutions were moved and seconded by Missionaries of the Wesleyan, American, Free Presbyterian, and London Missionary Societies. The chapel was crowded and numbers were thronging the doors. It was a Jubilee Meeting in the literal sense of the word: not a single incident occurred throughout the evening to disturb the general harmony and flow of Christian feeling, or to mar the song of thanksgiving for the wondrous goodness of God to the Society, to sympathize and join in which Christians from every section of the Church of Christ had with one accord met together.

The Rev. E. Lewis opened the proceedings of the evening with prayer. The abstract

given by Mr. Loitch was listened to throughout with deep and solemn attention. It referred among other topics, to the labours of the Society and of its devoted Missionaries Smith, Vanderkemp, Philip, and Moffat, among the slaves in the West Indies, and the Hottentots and other savage tribes of South Africa;—of the martyred Williams and his triumphs in the South Sea Islands;—of the great and varied operations of the Society in India and China;—and of the steadfastness of the persecuted witnesses for Christ in Madagascar, who loved not their lives unto death.

The Rev. J. Roberts next rose to speak. His address abounded in thanksgiving, and in gleams of sunshine and hope for the future; and concluded with a feeling allusion to the late doings of France and Popery in Tahiti. The Rev. W. Porter seconded the resolution.

The Rev. M. Winslow followed in a characteristic speech. He stated that he had been a quarter of a century in India, and from experience could testify that they ought not to weep—except for their own deficiencies—on such an occasion. The signs of the times were much more favourable than they were even ten years before. Not only was there a great work of preparation in progress, but numerous saving results could be presented. The present day was anything but one of clouds, and its aspect should by no means lead to despondency. His description of the sailing of the *Duff*, the Society's first Missionary Ship, with twenty-nine labourers for the South Sea Islands, amidst prayers of faith and songs of love, and a holy calm on the Thames itself, and the word, "Go, at heaven's command," filled many hearts with gladness. The Rev. W. Thompson, of Bellary, seconded the resolution in a few practical remarks on Native Christian Education, and the raising up of a devoted Native Ministry in India. Rev. J. Anderson, of the Free Church, moved the third resolution, expressive of sympathy for all Evangelical Missionary Institutions, and the duty of earnest prayer for the effusion of the Holy Spirit on all their Missionaries, that their future prosperity might in every respect be greater than the past. He was glad to know that an extensive Native Ministry in India was likely soon to be raised up. The Bangalore College, under the superintendence of a most faithful and judicious Missionary of the Society, demanded their prayerful support. He then referred to the various trials the Society had undergone: its friends and supporters had been exercised by afflictions and tribulations, and fitted by love to Christ to labour and suffer for the oppressed slave in the West Indies, to burn for the wrongs of the Hottentot and the Caffre, and to yearn for the restoration to Christ and society of the savage man-eater prowling among the islands of the Pacific. The Rev. F. D. W. Ward, of the American Presbyterian Mission, seconded the resolution, and gave thanks for the warm expression of sympathy for his own church among other Missionary churches.

PELGAUM.—The Rev. J. Taylor writes: We commenced the celebration of the Jubilee in our Tamil church and congregation, and, as an introduction, the proceedings of the Jubilee Meetings held at Combaconum were read to them: intimation was then given, that on the following Sabbath the public services would have a particular reference to the same object, and a collection be made towards the Jubilee Fund. Several expressed their satisfaction, and said that they would be glad to contribute. Accordingly on the following Sabbath we commenced our services:—1st, a short prayer was offered up by me, imploring the divine presence, assistance, and blessing on the occasion; 2nd, a Tamil hymn was sung, commencing, "Oh! Jesus, the True Light, have mercy on all who are in darkness, and command thy rays to enlighten all mankind!" This is a free translation from the Tamil Hymn Book.—3rd, the sixty-seventh Psalm, and the tenth chapter of Romans, were read by me; after which, 4th, Jonas, denominated Robert Levett, prayed, and made a short address from Matt. xxii. 21, "Render unto God the things that are God's;" first, ourselves, that is, our hearts, according to the command, "My son, give me thine heart;" and then, what we may be able to impart from what God has given us towards the furtherance of the Redeemer's cause in the world: as the silver and the

gold are the Lord's, we should not withhold from giving, even from the little we have, something as a token of the sincerity of our faith and gratitude for the mercies we have received and are enjoying. Then, 5th, the hymn, "O'er the gloomy hills of darkness," having been sung, I gave a brief view of the Church of God from the creation of the world to the first introduction of Christianity into this country, following it with a short account of the formation, history, and progress of our Society; and concluded by endeavouring to impress upon their minds the obligations they were all under to the London Missionary Society, whose first Jubilee, or Fiftieth Anniversary we were then commemorating, for the religious benefits they had derived, and the privileges they were enjoying through the Mission which had been established here under its auspices. The whole was listened to with great attention, and all seemed evidently very much interested with what had been communicated. 6th, Prayer was offered, and the collection made; after which another hymn was sung, and the services concluded with the usual benediction. We also had a public service in connection with our English Congregation.

COMBACONUM.—The people having assembled, the Rev. J. E. Nimmo read a new hymn, composed for the occasion, which the whole congregation, consisting chiefly of native Christians, stood up and sang. The following resolutions were subsequently read, and supported by native speakers; and the approbation of the congregation was manifested by the lifting up of hands immediately after each speaker sat down. Mr. Nimmo also sustained each resolution with a few words of exhortation.

I. Let us with heart-felt gratitude return thanks to Almighty God for having established, and prospered the several Gospel Societies, extant in the world.

II. Let us return special thanksgiving to God for his peculiar favour in advancing and prospering the London Missionary Society for the last fifty years.

III. Let us pray that the Lord would in mercy cause an increase of the benevolent disposition of the Directors, and other supporters of the London Missionary Society, who, by their prayers, their counsels, and their property, give their assistance towards its furtherance throughout the world. Let us also pray, that the Lord himself would reward them more than an hundred-fold for the support they have afforded in times past."

IV. Let us pray that the same Spirit, who graciously stirred up benevolent friends in distant countries to afford to the London Missionary Society such assistance, would also stir up Christian Churches in India, to come forward and afford similar aid.

V. Let us strive, each one, both male and female, according to his or her ability, by prayer, teaching, and good example, to send the Gospel to those who are still sitting in darkness and in the shadow of death, even as it was sent to us by the efforts of benevolent friends of distant countries.

VI. Being convinced that no human means, unaccompanied with the divine blessing, can prove effectual, let us earnestly pray that the Lord would vouchsafe his abundant blessing on the means already used, and on those that may be used in future.

VII. Let us pray that the Lord would pour out of his Holy Spirit on our Government, on our Missionary Societies, on his ministering servants, on all the churches throughout the world, on the Roman Catholics, on the Jews, on the Mahomedans, and on all idolaters, and gather them into one fold.

After the above resolutions were moved and enforced, Mr. N. read another new hymn, which, being sung, the general collection was then made. The rich and great gave plentifully of their abundance; and the poor also came forward, and most cheerfully cast in their mites into the treasury of the Lord: others still poorer brought and presented their grains, &c. The children of the several schools came with their voluntary contributions of small copper coins.

Mr. N., after the collection, again exhorted the congregation, and concluded the meeting with singing and prayer. The number of persons present on the occasion was as follows : 120 Christians, 50 idolaters, and about 200 children. "God be merciful unto us, and bless us ; and cause his face to shine upon us : that thy way may be known upon earth, thy saving health among all nations."

BANGALORE.—REV. E. Crisp writes : We had a Jubilee service on the 29th Sept., and the attendance was very full. We are collecting for the Fund, and as our friends manifest a very kindly interest in the effort, I hope we may be permitted to report a good subscription.

The following are the amounts reported, as collected to the 23rd of November, at the several stations in the Madras Presidency :—Madras, about 3,000 rupees ; Bangalore, 1,000 ; Bellary, 800 ; Cuddapah, 300 ; Mysore, 300 ; Combaconum, 80 : total, rupees 6,022, or, 602*l.* 4*s.* At Coimbatoor no collection has yet been made, in consequence of a large sum having recently been contributed for repairing the Mission-chapel.

PERIOD EXTENDED FOR RECEIVING THE JUVENILE NEW YEAR'S OFFERING TO THE JUBILEE FUND.

THE 31st of January had been fixed as the time for receiving the amounts contributed or collected by our young friends, to whom the Directors last month addressed their *Plea for Heathen Children*. As there is reason to believe that some may not be prepared to remit their payments so soon, the Directors have thought it desirable to extend the period to TUESDAY, THE 11TH OF THIS MONTH, when they hope it will be perfectly convenient to the Juvenile Collectors, and their friends, to pay in the amount of their receipts at the Mission-House.

Blomfield-street, Jan. 31, 1844.

EMBARKATION OF MR. ALLOWAY FOR JAMAICA.

ON Wednesday, December 25, the Rev. embarked on board the *Amity Hall*, Capt. William Alloway, of Whitefield Station, Ford, for Kingston. Jamaica, with Mrs. Alloway and family,

REQUEST FOR COPIES OF THE LAST ANNUAL REPORT.

THE Directors would regard it as a favour, if friends who may have one or more copies of the Society's Annual Report for 1844, which they do not want to retain, would return them, where this can be done without inconvenience, to the Mission House, Blomfield-street, Finsbury.

* * It is requested that, in future, letters addressed to the Mission House for the Treasurer, or any of the Officers of the Society, *not relating to the business of the Institution*, be marked *private*.

MISSIONARY CONTRIBUTIONS.

From the 1st to 31st December, 1844, inclusive.

£ s. d.			s. d.			£ s. d.		
FOR THE JUBILEE FUND.			Collected by Miss Sophia			Anonymous		
F. E. Thompson, Esq.	5	0	0	10	0	M. A. W.	5	0
John Ballance, Esq.	25	0	0	5	5	Rev. G. Collison, first in-	5	0
Alexander Gordon, Esq.	25	0	0	5	5	stalmant	10	0
Messrs. S. W. Silver & Co.	25	0	0	5	5	Brixton, Trinity Chapel	1	11
E. Charlier, Esq.	10	10	0	5	5			
Mr. W. Byers	1	0	0	10	0	Hare-court	8	14
								0

£ s. d.		£ s. d.		£ s. d.
Rev. W. S. Palmer.....	5 0 0	<i>Staffordshire.</i>		
J. E. Spicer, Esq.	50 0 0	Cannock and Brownhills	1 10 0	<i>Cumberland.</i>
James Spicer, Esq.	50 0 0	<i>Westmoreland.</i>		Whitehaven, Providence
113 <i>l.</i> 14 <i>s.</i>		Kendal Indept. Chapel...	5 0 0	Chapel 43 10 0
Islington, Lower-street,		<i>Yorkshire.</i>		<i>Derbyshire.</i>
Roger Cunliffe, Esq.	250 0 0	Per W. Stancliffe, Esq.—		Per J. Harrison, Esq.—
Union Chapel, in addition		Halifax, Union Chapel... 58 12 6		Ashbourn, Zion Chapel,
to 180 <i>l.</i> 6 <i>s.</i> 6 <i>d.</i>		Hopton 8 5 0		Countess of Hunting-
previously acknow-		Northwram 5 0 0		don's, Rev. J. Harris,
ledged 5 5 0		Sowerby 2 5 0		Mr. J. Peach, Treasurer
Henry Spicer, Esq.	50 0 0	Warley 3 11 0		Barrow and Repton 24 8 4
W. R. Spicer, Esq.	50 0 0	77 <i>l.</i> 13 <i>s.</i> 6 <i>d.</i>		13 7 9
105 <i>l.</i> 6 <i>s.</i>		Hull, Collections.....	188 7 1	<i>Devonshire.</i>
Kensington.....	173 0 0	<i>WALES.</i>		Beeralston 13 2 0
Paddington.....	152 19 4	Merthyr Tydfil, per Rev.		Tavistock 34 19 0
Spa Fields.....	17 1 0	Dr. Jenkyn—		For Nat. Tea. William
Weighhouse, in addition		Zoar Chapel, collection	3 6 7	Rooker 10 0 0
to 114 <i>l.</i> 6 <i>s.</i> 6 <i>d.</i> previously		English Chapel, Mr. An-		For Female Teacher ... 10 0 0
ly acknowledged.....	13 14 6	sell 0 10 6		54 <i>l.</i> 10 <i>s.</i>
Mr. John Procter.....	20 0 0	Part of Little Edward's		<i>Gloucestershire.</i>
Mr. Edward Phené.....	10 0 0	Missionary-box 0 11 0		Workmen in the employ
Miss Worth 5 0 0		1 <i>l.</i> 8 <i>s.</i> 1 <i>d.</i>		of Messrs. S. Long and
Mr. Nash 5 0 0		<i>SCOTLAND.</i>		Co., Charfield Mills ... 16 12 4
Mr. Wire 5 0 0		Aberdeen, George-street	6 2 6	<i>Hampshire.</i>
58 <i>l.</i> 11 <i>s.</i> 6 <i>d.</i>		Upper Banchory 1 0 0		Pareham 4 4 6
<i>Buckinghamshire.</i>		7 <i>l.</i> 2 <i>s.</i> 6 <i>d.</i>		<i>Hertfordshire.</i>
Marlow 5 17 9		Paisley, Crosslee Sab.-sch.	0 9 0	Auxiliary Society, per T.
Burham 4 0 0		Dundee, Dens Mills Sab-		Chambers, Esq. Treas-
<i>Cambridgeshire.</i>		bath-schools..... 1 1 0		urer—
Royston..... 36 4 2		Old Kilpatrick, Rev. M.		Bishop's Stortford 79 13 4
Bassingbourn, collected		Barclay 2 0 0		Diaghing & Puckeridge 11 10 0
by Misses Sutton.....	2 2 0	Wishawtown, Relief Ch.		Buntingford..... 21 5 0
Newmarket 13 3 7		Sabbath-school 1 15 8		Hadham 4 16 5
<i>Cheshire.</i>		<i>FOR ORDINARY PURPOSES.</i>		Hettford 39 12 5
Macclesfield 43 11 10		A Thank-offering for mer-		Hitchin Branch—
Northwich 1 4 6		ceries from A, per Rev.		Hitchin 26 13 4
<i>Derbyshire.</i>		J. Arundel 30 0 0		For Schs. in India 2 1 0
Charlesworth 7 8 6		"Anonymous" 1 3 11		Idto in Samoa ... 2 18 0
<i>Essex.</i>		Rev. Richard Sibthorp .	10 0 0	Baldock 6 8 8
West Mersea 2 1 0		Miss Stevens's Mis.-box	0 8 3	Red Hill 4 12 4
<i>Gloucestershire.</i>		Miss Downe, for Miss		Welwyn, Mr. Higgs 1 1 6
Cheltenham Chapel, Rev.		Johns and Family 1 0 0		Wymondley, Mr. and
J. Brown, Gleanings,		Collected by Mrs. Flen-		Mrs. Langford..... 2 2 0
per Rev. Mark Wilks.	8 5 6	ing for Neysor Orphan		Do. for Nat. Boys,
<i>Lincolnshire.</i>		School 4 0 0		S. Maberly, and
Barrow Indept. Sab.-sch.	0 14 6	Brixton, Trinity Chapel..	43 3 9	J. Hitchin..... 3 10 0
<i>Middlesex.</i>		Jubilee Fund 1 11 6		Sawbridgeworth 18 6 10
Staines, particulars of		41 <i>l.</i> 15 <i>s.</i> 3 <i>d.</i>		Ware, Rev. G. Pearce 17 18 6
amount acknowledged		Chadwell street Chapel,		Rev. J. Lockyer 7 0 0
last month—		from the Congregation		219 6 10
W. Herne, Esq.	10 0 6	under the pastoral care		• Less expenses 2 6 7
A Lady 5 0 0		of Rev. R. H. Herschell		247 0 3
A Friend 5 0 0		Kingland Chapel Juv.		
A. Pellatt, Esq.	3 0 1	Society, on account	15 0 0	
Other Sums and interest	3 6 11	Union Chapel, Islington,		
26 <i>l.</i> 6 <i>s.</i> 11 <i>d.</i>		on account 37 11 7		
Enfield Highway 1 10 0		Tabernacle, on account ..	26 1 10	
<i>Northamptonshire.</i>		From a pleasant Christ-		
Creton 4 1 2		mas party of servants		
<i>Norfolk.</i>		at Watworth..... 0 4 8		
Norwich, Mr. Jarrold	10 0 6	<i>Cambridgeshire.</i>		
<i>Lancashire.</i>		Howling, near Newmarket	3 0 0	
Liverpool, on account ..	493 3 5	Royston District, on acco.	36 13 0	
Manchester, in addition		Friends, per Rev. S. S.		
to 1,000 <i>l.</i> 14 <i>s.</i> 6 <i>d.</i> pre-		England, for Mrs. Johns		
viously acknowledged	353 12 9	and Family 5 0 0		
<i>Somersetshire.</i>		North Auxiliary Society,		
Bruton 4 8 2		per Mr. P. Smith 11 0 0		
<i>Suffolk.</i>		<i>Cheshire.</i>		
Bury St. Edmunds.....	79 8 9	Northwich 28 5 6		
		For Jubilee 1 4 6		
		29 <i>l.</i> 10 <i>s.</i>		

Further Contributions unavoidably postponed.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Smith, Bart., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin.



Wm. L. Christie
Fenchengfield

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR MARCH, 1815.

A SKETCH

THE LIFE AND LABOURS OF THE REV. T. BEIGHTON,

TWENTY-SIX YEARS A MISSIONARY TO THE HEATHEN.

[THE following letters were written by one who was intimate with the deceased, and were addressed to a member of his family residing in India. At the recommendation of several friends, they are now presented to the public, in the hope that they will suggest profitable reflection, and bring glory to God.]

LETTER I.

My dear Friend,—I am at length able to lay before you a digest of the materials I possess for a history of your beloved and sainted father. I write not to praise, for this is the last thing he would have asked from me; or to increase your esteem and affection for him—this is not needed; but I write to supply incidents and facts which may give food to your recollections of such a parent, furnish illustrations of the wisdom and goodness of God's government, and suggest lessons for yourself and your children. I wish these pages to breathe the spirit of his charge, that the address over his lifeless body should be delivered "only for the sake of the living, without any allusion

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being made to himself or his labours, as he wished to be regarded simply as a sinner saved by grace." They are not a marble column or a monumental urn, to emblazon his virtues and extol his deeds—I want them to be something which has more of the heart in it—let them be a cypress wreath which we weave round his tomb. I have another word to say in introducing the sketch; I shall keep myself as far as I can to the narration of facts, that these mingling with your recollections may cause you to linger, that you may think, infer, and reason for yourself. As far, too, as I can, I shall use his own words.

He was born at Ednaston, a village in the county of Derby, on Christmas-day, 1790. His parents moved in the humbler walks of life, and at that time neither of them served Christ. On his father's side, he was descended from an ancient Irish family. It appears that a member of this family was a Protestant, and was compelled, in one of the Irish rebellions of the seventeenth century, to seek refuge in England. He had four sons, one of

K

whom settle in Derbyshire, and was your father's great-grandfather. His mother was the third daughter of —, a respectable farmer at —, a man of strong mind and upright character. Her mother died when she was an infant, and her father wedded again; but this event proved most unhappy for his deceased wife's children—so much so, that they forsook their home, and, ultimately, this daughter married without the approval of parents or friends.

His mother having now been dead some years, I cannot gain much information about your father's childhood, but from what is remembered of her testimony, he may be said to have been "fond of books from his infancy." He found more companionship in books and pictures, than in boys of his own age. For some time he went to a day-school; but while there, on one occasion, an accident occurred, by which he dislocated an arm, and it seems that, in consequence, his fond mother would never suffer him to go again. It is remarkable, considering the absence of religious influence, that almost immediately after the Bible was introduced to him, it became his favourite book. In speaking of his childhood, he says:—"I took great delight in reading the Bible; but I read it merely as a book containing historical facts, which, at a very tender age, attracted my notice, and gave me much pleasure." He adds: "I recollect that when very young, I had impressions of a serious nature, and sometimes retired in secret to pray, fearing lest I should die, and eternally perish." These are certainly remarkable facts, seeing that his parents were not converted to God till some years after, and that he attended in childhood the ministrations of a Unitarian preacher. Are they not indications that God, "having separated him from his mother's womb," was even at this time "calling him by his grace, and revealing his Son in him, that he might preach him among the heathen?"

I have mentioned his connection with the Unitarians. It appears that he was

not merely an attendant on the ministry amongst them, but belonged to the Sunday-school connected with their place of worship. The superintendent of this school, probably discovering some unusual features of mind in his pupil, took peculiar interest in him, and your father seems to have cherished the most grateful remembrance of his attentions. Some pious relatives, who worshipped at the Independent chapel, Brookside, Derby, found him here, a youth with an opening and inquiring mind, of upright character and lovely disposition, but growing up a Socinian in creed, and almost ignorant of the name of Christ. He was thirsting for the truth; and hence, when they disclosed something of the truth to him, he says:—"I felt a strong inclination to go with them to their place of worship, and frequently gained permission to do so on sabbath afternoons, when teaching was over." He still, however, continued his attendance at the Unitarian chapel, morning and evening, and appears to have done so for some time. He thus describes his state of mind: "I was enslaved by self-righteous principles, and, like the Pharisee, vainly imagined that I could do something to merit the favour of God, and purchase an inheritance among 'the saints in light.' Though frequently told that the gospel was not preached where I attended, being ignorant of its nature, these words seemed as idle tales, and I went on building for eternity on a false foundation; and if God had not, in mercy, interposed, my soul would now have been preparing for eternal burnings." The friends, however, persevered in taking him with them to hear the truth, and he appears to have formed an intense attachment to the person and preaching of their minister. This he never lost; for I find in a letter, dated August, 1843, the following allusion to him: "My kind remembrances to my old friend and first pastor. Does he remember preaching on the 'unsearchable riches of Christ?' At that time I was in the Unitarian Sunday-school, and quite in the dark, but that

was a grand discourse. I felt it to be such; the word 'unsearchable' reached my heart." At length the wrench was effected; he left the Unitarian chapel, and, amid some persecution, entered the principal class of the Sunday-school, and became a constant attendant at the Brookside chapel. "At that time," he observes, "the Holy Spirit, I trust, began effectually to teach me, and I discovered my wretchedness and lost state as a sinner, and that through Christ alone I could be saved. I regularly attended the means of grace, and gradually 'old things passed away, all things became new.'"

He was now in his fourteenth year, and his parents were devising some plan for his future and permanent employment. So many schemes were laid before him, that he became greatly anxious and perplexed, and "frequently," as his sister observes, "bathed his pillow with tears," as he thought on this crisis, and besought the guidance of God. He says, "God raised for me an unexpected and an unsought friend." This was Mr. Pritchard, then a bookseller in Derby, a deacon of the Independent church, and an active village preacher, and afterwards ordained to the work of the ministry. This gentleman appears to have been most kindly interested in him, and though discouraged by his parents and many of his relatives, "purely out of his own choice," your father determined on entering his establishment. He was accordingly apprenticed for seven years.

Let me now invite you to pause, and review this history. Here was a boy, born and trained in an atmosphere where religion was unknown, taught great and soul-destroying error, and yet, in his earliest days, there appear indications that God's Spirit designed him for some high and holy purpose. Even then he loves his Bible, is brought first out of ignorance, and then out of error, to live and feed on truth, till at last God places him under the preaching of truth, the care of a pious and father-teacher, and finds him a home in the house of a man of God.

Of his residence with Mr. Pritchard, he thus writes: "I here enjoyed many advantages, to which I was before a stranger. I was instructed in the way of God more perfectly, commenced social prayer, and received my first impressions about missionary work. During the early period of my apprenticeship, my mind was not unfrequently disturbed, because I could not enjoy secret devotion as I wished. A young man, who lived in the same family, I feared did not know anything of real religion. My affection for him was great, and I longed to speak to him about prayer. I felt ashamed to kneel in his presence, and afraid to speak on the subject. 'The fear of man bringeth a snare.' One evening—a memorable one to me, *he, of his own accord*, proposed that we should alternately read a portion of Sacred Scripture, and pray, before we retired to rest. The covenant was made, and the plan immediately pursued. But our happiness was of short duration. Death separated us! His soul was summoned in the morning of life to enter the mansions which Jesus had prepared for him. With what emphasis does this incident tell us to be faithful to conscience, and 'confess Christ before men!'"

The death of his companion affected your father very much, and to it may be traced his final resolution to join the church. He says: "We had often conversed about this, and determined on seeking it, but one was taken to join the church triumphant, that the other might join the church militant. I resolved at once to look to Jesus alone for happiness." He stated his feelings and desires, and on the evening of June the 1st, 1809, he was admitted into fellowship with the church under the pastoral care of the Rev. James Gawthorn. Reviewing the circumstances connected with this event at his ordination, and tracing his history from that point, he says: "I can now bear witness to the truth, 'the ways of wisdom are ways of pleasantness, and all her paths are peace.' Having obtained *help of God*, I continue

to this day. I acknowledge the Lord Jesus to be the foundation of my hope. In him I wish to be found, living and dying, and at last to shout Victory through his atoning blood."

Connected with this period in his history, I have gleaned the following items from a gentleman, who was a fellow apprentice. While a scholar in the Sunday-school, he distinguished himself in its public examinations by his extraordinary memory; and when he became a teacher, he attached himself to a society among the young men for discussing religious and theological subjects, and of this institution he was soon a leading member. In 1809, he commenced preaching, sometimes taking the week-night lecture for his pastor, and regularly visiting the neighbouring villages on the sabbath. "He was remarkably steady and attentive, spent all his spare time in reading, conducted family worship in the absence of its head, never missed an opportunity of attending the means of grace, and in particular was *never* absent at the early prayer-meetings on the sabbath-day."

How clearly visible is the finger of God in the history of your father! Look at the fact of his apprenticeship, and all the circumstances connected with it. It was, in the first instance, unexpected by himself, and opposed by his friends; but thus, more than could have been in any other secular pursuit, was he training for the mission field, and for the *very* spot he occupied in that field. He was by it brought into constant and close connection with books. There he acquired *practical* knowledge, so necessary for a station where he was obliged to be missionary, translator, printer, and binder.

In 1812 he removed to the metropolis, and became connected with an establishment associated with the house of Rivington.* But finding this uncongenial with his feelings, he entered that of Mr. —, a member of the church under the care of the Rev. George Burder. He was thus *providentially* introduced to the secretary of the London Missionary Society, and found *another* secretary, the

Rev. Mr. (afterwards Dr.) Tracy lodging in the house in which he was employed.

The history of your father's companions during his residence in London, is not without interest. He had, as a fellow-lodger, an intimate friend, who afterwards entered the missionary-field, and laboured in the South Seas for more than twenty years. In Mr. L——'s establishment there were four young men, who were almost always together, and when together, absorbed in religious conversation. Of these, one was your father, another entered Homerton College, and is now a minister in England, and another is the present proprietor of the establishment, and the deacon of a London church.

Let us now turn from his circumstances, pursuits, and associates, and hear him tell us of the rise, growth, and development of his missionary feelings. At his ordination he spoke thus: "About the time of my entering into church fellowship, to the best of my recollection, the missionary work presented itself to my view as that in which I should like to be engaged for my Saviour. I was afraid, however, to speak my feelings to any one, lest it might be deemed a presumptuous thought. My pastor instructed one of the deacons (the person who had been his teacher in the Sunday-school) to have an interview with me on the subject of the ministry. I said I did not wish to be a *minister*. The missionary work I had not courage to introduce, and thus what concerned my feelings most was left untouched. The path of duty I wished to pursue, as soon as I saw it clearly marked out." He then mentions his removal to London, and his determination soon after to abandon the idea. But, notwithstanding this resolution, everything around seemed to speak to him of the heathen. The scenes of corruption he witnessed "led him to reflect on the dreadful state into which sin had brought the human race, and the poor heathen came *again* before his mind." Among his companions, too, the heathen were constantly the subject of conversation. One of them, (now a minister,) ignorant of his feelings, urged

the missionary enterprise upon him; and he adds: "At this time," while his mind was in an agony of suspense, "Mr. Tracy, before mentioned, gave me a number of tracts. On looking them over, I was surprised by meeting with one which contained an account of the ordination of a missionary. Simple as the circumstance was, it had a great effect on my mind, for knowing that Mr. Tracy was wholly ignorant of my state, I could not but see in it the hand of God, and I went with renewed vigour to his throne, and asked for my Father's guidance and direction." He still, however, hesitated, but soon after, he observes: "I saw the query in the Evangelical Magazine, 'What are the necessary qualifications for missionaries?' This was the very question I wished to ask. When the answer appeared, I turned with eagerness to the page, and the description there given encouraged me so much, that I determined at once to express my feelings, and seek friendly counsel. I spoke first to an intimate friend, and he so cheered me, that I at once referred the case to a deacon of the church. He spoke of the labours, the difficulties, and the responsibilities of the missionary, and urged me manfully to consider them. I returned home, and went to my closet and my God. Finding me decided, he told my pastor, and, to my joy, from him I received every encouragement. I offered myself to the directors; they were men of God, and taught by his Spirit; according to their verdict should be my determination. They accepted me, and placed me under the care of Dr. Bogue at Gosport."

I have been thus minute in the earlier stages of your father's life, that you may see in them an illustration of the fact that "God is in history." This youth, born of parents without religion, trained in a Socinian Sunday-school, amid evil influences, continues moral; amid his darkness receives glimpses of truth, and has the germs of holy feeling: he is brought under the preaching of the gospel, received unexpectedly into a sanctified home, converted to God, and at his con-

version arise his missionary aspirations. Too modest to tell of *them*, though encouraged to seek the ministry, he leaves Derby and comes to London. There he accidentally enters an establishment, by which he is introduced into the church of an active manager of a missionary institution, and employed in the house where another missionary secretary resides. His companions talk of the heathen; the scenes of depravity he beholds shadow to him the dark and evil things in "the habitations of cruelty:" a missionary tract is put into his hand; he reads the query he wished to ask, and the answer he longed to find, in the Evangelical Magazine, and now, though he had made efforts without number to stifle these aspirations, he is compelled to acknowledge them — how timidly! first to a bosom friend, then, under his encouragement, to a deacon, then to his pastor, till at last the men of God hear his story, and declare him called to the work. Few are the instances where a feeling of such strength has lived so long without expression, and lived, too, amid continued efforts to subdue and stifle it. What a settled and well-digested purpose it must have been, how truly an *idea*, an understood and matured idea, seeing that, amid unnumbered and warring influences it remained unscathed, and, after years of silent struggle, obtained expression and victory.

We arrive now at a most interesting period in his history, but not being in possession of his journals, my materials for this part of my sketch are scanty and imperfect. I have before me, however, a letter from one of his fellow-students, now a highly esteemed and eminently useful minister in the Isle of Wight, a few extracts from which will supply the deficiency. "I should be glad to furnish you with anything that could help you in delineating a character so excellent as was his. It was my lot to be his fellow-student, and my recollections of him are confined to the brief period of his college career; he was a diligent student, and acquitted himself respectably in the several

branches of study to which he attended. I may say, as a fellow-student, he was beloved by us all; there was an amiableness of disposition and a kindness of action, which gained him the affection of all who knew him, and there was added to this a spirit which *loved to praise*. This I know from experience. As a preacher, he was very acceptable, and his labours in the villages were such as showed not merely that the people were pleased with him, but that he was doing them good. He was often my companion in travels." The same testimony is borne to his efficiency as a preacher by all who knew him at that time. It appears from a reference in one of his letters, that his occasional ministrations were not without the special sanction of the Holy Spirit. A friend observes, that when, some years after his departure for India, he visited Gosport, he found his name and services remembered with much feeling in the villages around.

In his college history must be placed your father's ordination. In those days several counties united in a missionary auxiliary society, and their county towns took the anniversary services in turn. Wherever there was a missionary student belonging to any one of the counties in the auxiliary, if it could be conveniently arranged, he was ordained at the anniversary service. In consequence of this arrangement, it frequently occurred that a missionary was ordained several months before his embarkation. In 1817, the anniversary services of the Midland auxiliary happened to fall at Derby, and a Derby student being at Gosport, it was determined that he should be ordained on the occasion. The service took place on the 9th of April, and was one of unusual solemnity; it is still remembered with singular distinctness by the people at Derby. Mr. Gawthorn presented a Bible to him, in the name of the pastor, church, and Sunday-school. The charge was delivered by Dr. Bennett, (then of Rotherham,) from Acts xvi. 10, latter clause, and contained passages which your father treasured with peculiar care

and often quoted. Amongst them you will probably recollect the closing paragraph of the whole, in which, with great beauty and pathos, the desirableness of *dying at his post* is urged upon the missionary, that nothing but stern necessity should induce such a man to relinquish his station. Your father's answers to the four questions usually proposed on such occasions have already been freely quoted, but I cannot forbear some further extracts. After enumerating the circumstances which developed the missionary feeling, he says: "Since that period my desire for the work has even increased. I know, in some measure, its responsibilities and trials, and my own insufficiency, but in the strength of the Lord, I am ready to go forward. Wherever he may lead, I can cheerfully go and preach the truths of the everlasting gospel." Oh "that I may be faithful unto death, and then receive a crown of life." He ends his confession of faith thus: "In the belief of these doctrines I wish to live, on the foundation they establish I wish to die, and on the great object they exhibit to a lost world I wish to gaze with wonder and love through eternal ages." And the whole closes in the following manner: "I have feelings of a peculiar kind in standing amid this assembly. In this place I was instructed where to flee from the wrath to come. Here I have often heard the gospel in all its purity and power. Here I have commemorated the Saviour's dying love, and here I wish to offer myself a willing servant to God, to be his messenger to the ends of the earth. In the supplications of this church, in the supplications of your beloved pastor, I know I shall have an interest till death shall place me beyond the reach of prayer. Oh that I may never cause you to visit the throne of grace with weeping, lamenting the transactions of the present hour. This spot and you will ever be present to my view, while I may inquire,

'Where is the blessedness I knew
When first I sought the Lord?'

Ministers of Christ? let me have an interest in your prayers. Christians! what-

ever your other distinctions, pray for me, for all engaged in this work, and that the Lord of the harvest would send forth more labourers.

"God be merciful unto us, and bless us, and cause his face to shine upon us. That thy way may be known on earth, thy saving health among all nations."

From his ordination he returned to college, where he remained till it was time to prepare for his voyage. On the 18th of February, 1818, he and Mrs. Beighton, with several other missionaries, set sail for the Ultra-Ganges. They had not long been on the water, before a series of storms visited the channel, in one of which, that of the 4th of March, many vessels were lost, and several hundreds of shipping disabled. The inquiries about the fate of the missionaries were so numerous, that it was deemed desirable to print four of your father's letters written on board the ship for circulation among their friends. There is much that is very pleasing in them: he speaks glowingly of his confidence in God, his firm resolution to persevere in the path of duty, and his anticipations of missionary labour and triumph. Their danger could not have been exaggerated. A French vessel was lost about three or four hundred yards from them, and all on board perished, while the loss sustained by their own vessel alone was estimated at 2000%. They were brought back into harbour, and then finally sailed on the 24th of March. They reached Malacca on the 14th of September.

For the circumstances connected with the establishment of the Penang mission, and their removal to that from Malacca, I must refer you to the Missionary Sketches, Nos. 37 and 51, and also to the excellent "History," by Mr. Ellis. We see your father now as safely landed, and cheerfully engaged in his blessed work. He very soon mastered the language, but the prejudices of the people called for effort and patience and prayer, which only a Christian of unwavering faith and unbending principle could have exercised.

My design, however, is not to give a history of the mission, but of the man, employing the materials for the first only as they serve the latter purpose, and this I shall better accomplish, by presenting you with a general outline of his labours, and the measure of success with which it pleased God to honour him. But this I shall defer to a second and separate letter. Passing over, therefore, for the present, a space of twenty-five years, I shall come to his last illness and death, adding a few words on his private character. As you were not at home when he left our world, you are, doubtless, waiting with some anxious feeling for an account of that mournful event.

You can, doubtless, remember, with what tenacity his heart clung to Penang. From the time of his settlement on the spot to his death, a period of twenty-five years, he only left the island twice, and on both occasions because a sea voyage was necessary for his health. How often he used to say, that if it were the will of God, he hoped to die at this station, and mingle his dust with his beloved friend and first colleague. His desire was granted, and he did die at Penang. Perhaps no European ever lived so long on that island.

For a long period before his death, there were symptoms of a decayed and enfeebled constitution. After recovering from great physical depression during the latter months of 1842, he entered, with more than ordinary vigour and feeling, on his work, till October, 1843, when, once more worn out by suspense and exertion, he sank into feebleness and dejection. In November he was removed to the "Great Hill," a much cooler climate, but a relapse soon after occurred, and in this state he continued, under various fluctuations of strength and spirits, till the commencement of the year 1844, when hopes of his recovery, if not abandoned, were very faint and partial. It was now too late for a voyage, and, as a substitute, he was taken in February, to the sea-side. Here he remained till his death. At first the change revived him,

but he soon became as helpless as a babe. The approach of death was certain, but slow; he gradually sank into his arms, dying without any indication of disease, but from pure exhaustion, extreme bodily and nervous debility: such being the nature of his weakness, that there were apprehensions that when the last hour came, "heart and flesh" might painfully "fail," and the dark valley prove more than "the shadow of death." For weeks previous to his death his nervous system was strongly affected, but within the *last* week of his departure, the clouds which muffled his sun disappeared, and his mind became calm and happy. His colleague, Mr. Stronach, writes thus to the directors: "For more than a week previous to his death, I was in the habit of visiting him almost daily, and found our brother generally cheerful in the prospect of his departure. One morning, with a smiling face, he repeated some part of 2 Tim. i. 12, and said, that now he could use these words of the apostle Paul, as expressive of his own cheerful confidence and hope, 'I know in whom I have believed,' &c., and he then spoke with animation of the truthfulness of every word of God." Another observes: "He longed for the hour of his departure, and said, after his youngest daughter had been reading to him, 'I am a poor sinner, very near the eternal world, but, O my Saviour, remember me now thou art in thy kingdom.' On the day before his death he was seized with paralysis, and deprived of the power of motion, and also of consciousness. The last act was one of painful interest; he called for 'Emily,' but when she bent over to hear his parting word, it was too late—the power of speech was gone, and, probably, soon after, the power of thought. On Sunday, the 14th of April, he breathed his last. Immediately after death his features relaxed into a sweet and peaceful smile, which seemed to rebuke us for our tears, and say, 'Weep not! for I am happy in my father's house—in my Lord's embrace.' Several, besides the members of his family, were present at the last

moment, and one emphatically says, 'He died composed, peacefully, without a struggle.'"

"His funeral took place" (I am again quoting Mr. Stronach) "on the afternoon of Monday, the 15th day of April. In a paper which our brother left behind him, which he had written some time ago in anticipation of his departure, we found instructions in regard to the way in which he wished his funeral to be conducted. He desired that his remains might be conveyed to the mission-chapel previous to their being removed to the place of interment, and that his colleague should read to the company assembled the thirty-ninth psalm and the fifteenth chapter of the first Corinthians, and that an address should be delivered over his lifeless body, only for the sake of the *living*, without any allusion being made to himself or his labours, as he wished to be regarded simply as a sinner saved by grace. These instructions were punctually attended to, and a large and respectable congregation assembled in the chapel, when a deep impression seemed to be generally felt of the solemn realities of eternity, lighted up as these were with the glories unfolded in the Scriptures."

He was laid in the mission vault, and there the burial service of the Church of England was read by the chaplain to the settlement. As his wishes were not interpreted as referring also to England, his first pastor, the Rev. Jas. Gawthorn, preached a funeral sermon on Monday morning, the 22nd of September, from Acts xiii. 36.

When your father came to die we needed no proof that he was a Christian. All *safe* evidence of this is found in life and action, and of this there has been enough to assure us that he would wear a blood-besprinkled crown. Still, however, there is cause for gratitude, that to the evidence of life was added a peaceful death. What reason is there for thankfulness *here*? There was not only peace, but peace calm and solid, when *nature* would have given distrust and turmoil.

Let us bless God, and pray with Balaam, "Let me die the death of the righteous, and let my last end be like his."

Before I conclude, I must say something on the character of your beloved father. You, who knew him so well, cannot need any information on this point, and therefore I shall simply draw an outline, which you can fill up for the use of your children. Tell them that, in its truest sense, he was a Christian, and not only this, but a Christian missionary; that while he lived with God he lived for man, to make man holy, happy, godlike. He consecrated to this work not only one power or talent, but himself; for his mind, his body, his desire, his purse, and his children, were at the disposal of Christ. From an early age did he make his son the companion of his labours, taking him with him when he visited the scenes of heathen festivals, that he might assist in the distribution of tracts, and giving him a share in the hardships and dangers of his missionary tours. But I must leave his character as a missionary to my next letter.

As a *master*, two facts will illustrate the esteem and affection he obtained, and this, too, it must be remembered, from eastern servants. One servant, the man who was his servant in particular, died in the house, after nearly twenty years of faithful service. The other incident to which I allude, is the circumstance, that when a much-beloved child was dangerously ill, the Mohammedan servants went, according to the ceremonial of their religion, to the tombs of their saints, and vowed offerings to God, if he would restore the child to his parent.

As a *friend*, he was singularly intense in his attachments, and, in a remarkable manner, exemplified the advice of Augustine, "Be intimate with *one*." John Kingstone, John Ince, and one who survives him, successively occupied this relation to him. I doubt not you can recollect the endeared manner in which he always spoke of Mr. Ince. This friendship, most intimate and never broken, commenced at college. The students

boarded two or three together at one house, and according to the geography of their original homes; it hence fell to their lot to be together. They became, heart and soul, one, and petitioned to be stationed together. The request was granted, but death separated them just as Mr. Ince was becoming useful among the Chinese of Penang. How often did your father speak of his desire to lie by his friend's side; and sometimes he might be seen at the vault, restoring to its epitaph the ink which the rain had washed away. Now they lie together. Peace be to their bones! Happy, doubtless, will be their simultaneous awakening!

And, now, as a *father*, how shall I speak of him to you? You could tell that he was fond of you almost to a weakness, that he had *his* names for you all, that he often mingled in your gambols, and that generally the youngest was about his neck. Nor did he forget your souls: though necessarily much less engaged in the education of his children than their mother, you doubtless remember his earnest prayers for you, his encouraging words and gifts, and that on Sunday morning it was your habit to visit him in his study, to receive some little tract or book, with a father's charge upon it. His letters to a child away from home testify to his anxious concern for his eternal safety, and when a friend, on landing, brought him news of gladness about that child, he wept for joy, and seemed as though he could have embraced the messenger. Another was taken from him by the rude hand of death. The event nearly threw his mind off its balance, and to the very last, in almost every letter to his relatives, there was some allusion to his "dear, dear Ellen." The day after her funeral, he wrote thus in his diary. I give you some extracts, that you may apply to him what he wrote about her. His remarks on her last hours are equally true of his own.

"Her disorder prevented our having much conversation, but she had not the great work then to do. She had already

given her soul to the care of Jesus, and she found him precious in her expiring moments. She gently fell asleep in Jesus.

"The last time she sat down at the Lord's table was with Mr. Smith's church, at Madras. Happy spirit! *now* a guest at the table of Jesus in heaven. What a blessed change! Gone to the innumerable company of angels, to the heavenly Jerusalem, to the church of the first-born, to God the Judge of all, to the spirits of the just made perfect; above all, to Jesus, her Redeemer and Mediator, before the throne. There she is, a happy and a glorified spirit. O Lord, I acknowledge thy mighty hand! I implore thy supporting grace! Divine Saviour! thou wilt preserve the remains of my dear departed child, and wilt raise them

up, at the last day, to glory, honour, and immortality.

"Daughter, thou art gone before us,
And thy saintly soul is flown
Where tears are wiped from every eye,
And sorrow is unknown.

"The toilsome way thou'st travell'd o'er,
And borne the weary load,
But Christ has taught thy languid foot
To reach his blest abode.

"Thou'rt sleeping now, like Lazarus,
Upon his father's breast,
'Where the wicked cease from troubling,
And the weary are at rest.'"

In my next letter I shall endeavour to present you with some account of your beloved parent's labours and their results.

I am, my dear friend,
Yours affectionately.

HOME PIETY.

1 Tim. v. 4.—"Piety at home."

HOME is a sweet word, when it describes a reality, and not a shadow. But, alas! there is many a splendid mansion in which there is no home; and just for this reason, that home depends much more on mental and moral qualities, than on outward and adventitious circumstances. We have seen an earthly paradise, where there was no home; but in the mud-built cottage of the humble poor we have found a home of contentment and peace, upon which angels might have gazed with delight. We will not say that there is no home without piety; for there are sweet congenialities of nature lightsome to look upon in this fallen world. But this we will say, that the highest happiness of home can never be realized where the influence of piety is not felt. And yet, strange to say, there are some families professing piety that are anything but happy. They dwell together, but they have no home. This ought surely not to be; and, let it be remembered, that it would not be, if "piety at home" had "its perfect work." That mere nature, fallen and corrupt, should fail to bless

the domestic circle, is no matter of surprise; but, when grace enters our dwellings, it ought surely to make home happy, and to realize the grateful scene—

"Blest are the sons of peace,
Whose hearts and hopes are one,
Whose kind designs to serve and please
Through all their actions run.

"Blest is the pious house
Where zeal and friendship meet;
Their songs of praise, their mingled vows,
Make their communion sweet."

The subject introduced in the motto of this essay must be confessed by all to be very important, and in endeavouring to give a practical and useful bearing to it, we propose to consider its implications and its more direct teaching.

Now, there are three very marked implications in the words of Paul; the first is, That some are pious everywhere but at home; the second is, That such piety is little worth; and the third is, That genuine piety must be known and felt at home.

1. *There is here an implication, that some are pious everywhere but at home.*

When we say that they are pious, of course we only speak of the appearances of things. But is it not a fact, that some have an excellent out-of-door piety, who lay it aside the moment they cross their own thresholds? They are saints abroad, but devils at home. Their piety is luxuriant on the open stage of public observation; but it withers, and even dies, in the domestic circle. They can work on committees, speak at public meetings, become teachers of the young, occupy the walks of benevolence, cut a figure in the church, be sticklers for orthodoxy, and even popular advocates of truth; but, alas! their "piety at home" is a blank, and worse than a blank. They have played their part in public, and, at home, they throw aside their official dress, and appear in their own native garb—unlovely, morose, irritable, unkind, without anything of piety but the name; having no home for themselves, and permitting none to those around them. Such professors are both stumbling-blocks to others, and can be anything but happy themselves. They forget the chief sphere of piety, which, like some delicate plants, is best cherished when least exposed. They lose sight of the true order of things, which is first to "show piety at home," and then to widen its circle, till it embraces the whole family of man. The

2nd implication of the apostle is, that such piety is little worth. If it were genuine, or at least healthy, there would be due proportion in it. There is nothing monstrous, though everything mysterious, in Divine operation. Piety in public, and not at home, is a monster. It can claim but little affinity to the religion of Jesus, who has given us but general hints upon those parts of piety which are public; but who has minutely delineated "piety at home." We have doubtless all of us to perform a public part; and we should seek, as Christians, to perform it well; but this can never exonerate us from the still more pressing obligation of performing our part in private, and seeing to it that our own little

garden is not overrun with noxious weeds, while we are cultivating the gardens of others around us. Like charity, piety must begin at home; and though it is not to stop there, it will ever be seen to greatest advantage where it is subject to the closest inspection. Piety is not a splendid hypocrisy, a gilded deceit; "making clean the outside of the cup and platter," but the moment it retires from public gaze relaxing into inanity, or bristling into strife. Such piety may comport with "the form of godliness," but not with its "power;" it may gain the applause of men, but it cannot secure the approbation of God; it may satisfy a deceived heart, but it will not soothe the pillow of death; it may chain conscience down, but it will not purify it, and fill it with peace. Piety not distinctly seen at home is little worth; indeed it is worth nothing; yea, and less than nothing. It is all the worse for its holiday-dress; by which it deceives the church, vaunts itself that it is somewhat, and all the while sheds mildew and blight around the domestic hearth. But the

3rd implication of the apostle in the text is, that genuine piety must be known and felt at home. This is so plain, indeed, that it assumes the form of an express injunction. True Christians are "to show piety at home." Whatever they neglect, they must not come short here. The aggregate piety of the church is, after all, but the aggregate amount of family religion. If piety expire at home, it will soon become extinct in the church. We "have not so learned Christ," as to teach men the fallacy, that, true to their church, all will be right with them. Nor do we sympathize with a certain well-known party in England, who would ring people to church, when they ought to be worshipping devoutly in the domestic circle. We do not wish to relax men's attachment to public ordinances, but a burdensome ritual of mere human ceremonies and observances has ever been the death-knell of spiritual and heartfelt religion.

Besides all this, there is a latent tendency in our fallen nature to substitute

that which is outward and visible for that which is inward and more vital and searching. It is not more sure that the church will fall into decay if its ordinances are neglected, than that family religion will fall into decay if it be not assiduously cultivated. Religion, in certain untoward circumstances, might live, and even prosper, without the aid of public ordinances, but without "piety at home," public ordinances are at best but a splendid deception. First, the closet—then the family—then the church—then the wider platform of benevolent and Christian action,—*this* assuredly is the natural and divinely prescribed order of that piety which conscience would dictate, and which God will approve.

From the whole of these implications, so plainly intimated by Paul, we may gather this important conclusion, that nothing in religion can be safely or consistently substituted for "piety at home." Home virtues are the parent of all other virtues. Home is the soil in which all true religion must find its seed-bed and its nursery. On the domestic scene it must shed its brightest lustre. Tell us not, then, of piety in the church—tell us not of piety in the prayer-meeting—tell us not of piety in the Sunday-school—tell us not of piety in the public walks of benevolence—tell us not of piety in the social circle,—if you cannot also tell us of "piety at home;" without this last ornament, religious character is but a name, and all public demonstrations but a gilded hypocrisy.

Having called attention to the more general implications of the apostle, it may be well—

To examine a little more minutely its direct teaching. The object of the apostle is not only negative, to tell us what religion is not; but positive, to tell us what it actually is. If we are to "show piety at home," we must know what are its home demands, and strive to yield to them in all their practical details. Piety is, properly speaking, the exercise of religion, according to a revealed standard, ~~that is~~ according to the will of God.

"Piety at home," then, must be the exercise of religion, agreeably to the Divine will, in all that pertains to home affections, home duties, and home relations. "To show piety at home" must be, to cultivate it assiduously, to practise it conscientiously, and make it manifest to all as a thing of reality, and a thing of power.

It is here necessary, —

1. *To form a just and accurate conception of what piety is.* It is not everything that people may call by the name of religion. As taken up into the phraseology of inspired men, and by them enjoined, its relations must be limited to the discovered will of God. Piety is that state of mind which springs from conversion to the faith of Christ; which indicates conformity to the demands of the gospel; which is fostered by the grace of the Holy Spirit; which introduces men into the element of devotion; which finds its appropriate nourishment in the sincere milk of the word; which sheds a benign and holy aspect on the character; which meliorates the dispositions and tempers of the mind; and which realizes that ever memorable change in which "old things pass away, and all things become new." Now, though all are bound "to show piety at home," it is quite certain that those only will fulfil their obligations who are truly pious, who have undergone a great spiritual renovation, who have become the children of God. Men cannot show what they do not possess, but as an act of hypocrisy, or an instance of deception.

Oh, how are families blighted, and disjointed, and unhappy, for the want of piety! As piety is the only safeguard of individuals, the only spring of true enjoyment, the only element of genuine holiness; so, in reference to families, it is the shield of their defence, the fountain of their bliss, and the guarantee of their sanctity.

2. *Next to the right conception of piety, in its individual aspects, must be its vigorous exercise, in all that pertains to home affections, home duties, and home*

relations. "Piety at home!" there is something truly delightful in the very thought: every member of a family contributing his mite of influence, to swell the piety, and, therefore, the peace and sanctity of the whole. The domestic community is made up of so many members; and if there is to be "piety at home," all must be ready to yield their share to the general stock. One rebellious subject of the little commonwealth will disturb the harmony of the whole. The circle of home, when complete, consists of parents, children, and domestics; and they have each a responsible duty to perform in ministering to the prosperity of "piety at home."

Nature might teach us, if Scripture had been silent, that the parental relation is to be looked to in families as the fountain of authority and influence. How necessary, then, that those who are heads of families should have just conceptions of their relative responsibility, and that their teaching, their spirit, and their conduct, should all tend to one point, the furtherance of "piety at home." If a family is to be united, and closely compacted together, there must be a hearty and loving unity between the heads. If they bite and devour one another, let them not wonder that quarrelling is the order of the house. There must be no nice adjustments of prerogative between them; yet each must occupy that place only which God has assigned them. It is an outrage on nature and religion to see a husband cowering beneath the mandate or the frown of an imperious woman, and it is equally hateful to see a tender spirit borne down by the brutish severity of one calling himself by the name of husband. But how benign is the influence exerted by the heads of families, when the husband loves his wife as Christ loved the church; when government is separated from all that is bitter and tyrannous; and when the wife reverences her husband, and teaches others to do so, by the respect and deference she pays to him. Such being the state of things enjoined by God, we know it

must be right, and not only right, but conducive to the prevalence of piety in the domestic circle. What an influence must it exert on the minds of children in their early years, when they see love and obedience so nicely balanced in the character of those whom they will naturally imitate! Servants, too, will readily perceive, that where there is so much harmony, disobedience or wrong spirit on their part will be peculiarly painful and offensive; and thus will a wholesome restraint be imposed upon them, highly conducive to "piety at home."

Such conformity, too, in the heads of families to the plain precepts of Scripture, will greatly aid all their more direct efforts to maintain religion beneath their roof. Concord and love will give energy and fervency to their devotions at the family altar, and it will cause their "doctrine to drop as the rain, and their speech to distil as the dew, as the small rain upon the tender herb, and as showers upon the earth." If they contend among themselves, or indicate unholy tempers in the government of their children, their counsels and instructions will fall with little power on the hearts of their offspring; and it may be, that they may become instruments in fanning the early hatred of religion in their minds. Mutual love and good understanding between husband and wife, in connection with good instruction, mild but firm government, and fervent prayer for the Divine blessing, will do much instrumentally to train up a holy seed. Two things should ever be regarded by the heads of families, if they would not see rebellion in all its forms entering the domestic circle, and dissipating "piety at home." Let them never counterwork each other. If error be perceived on the part of one, let it become the subject of private adjustment; but let not children know that there is difference of opinion or feeling in reference to any particular course. The other thing to be regarded is the necessity, especially in these times, of firm and dignified government. The plan of letting children have their own will is mischievous

in the extreme. It may not be felt to be so grievous at first, but in the next stage, and it soon arrives, the parents are governed by the children, and not the children by the parents. And, alas! there are some parents foolish enough,—rather, it may be said, wicked enough,—to give up the reins of government, without a struggle, to some indulged upstart, coxcomb-son, who makes himself the laughing-stock of every sensible man in the neighbourhood. Parents cannot convey grace to their children; but if they prayerfully regard their duties to each other, and adopt scriptural methods for bringing up their offspring in the nurture and admonition of the Lord, they will sooner or later find their account in obeying God. And, come the worst, that their children disregard their counsels, neglect their example, and cast off their authority, they will have the consolation remaining to them that their blood will not be required at their hands.

But in Christian families, how serious is the responsibility of children! The fact can never be obliterated from your history, that God gave you Christian parents, who prayed for you, taught you the path of life, conducted you to the sanctuary, introduced you to the knowledge of Scripture, encouraged you to reverence the sabbath, and watched for your soul with a melting tenderness and anxiety. Remember, God will require all this at your hands. You may, by folly and sin, get rid of right feeling, but your responsibility will remain upon you, and follow you to the judgment-seat of Christ. Even now, forget not that you are solemnly bound to contribute your share of influence to the promotion of "piety at home." One child, wayward, self-willed, or even vain and conceited, may break in upon the religious harmony of a whole family. How rarely, in truly religious families, do those children ultimately do well, who separate themselves from the religious fellowship of the house. In general, conscience is the surface plea for such a course; but it seldom requires much discernment to perceive, that di-

minished piety, worldly association, and aversion to parental restraint, are the real causes at work. When parents are godly and discerning, children will do well to deliberate seriously, and pray earnestly, before they adopt a step the results of which cannot easily be calculated.

And as to servants, how true is it that they come into our houses to be a blessing or a curse,—a blessing, if they are submissive, and diligent, and upright, and cleanly, and orderly, and cheerful; but a curse, if they are idle, refractory, unfaithful, disorderly, and morose. Professing servants should remember how much they may contribute to "piety at home." It is in their power to facilitate or hinder the exercises of family religion. A family, otherwise united and happy, may be thrown into confusion by a servant who knows not her place, and who makes the religion of her master and mistress a plea for the neglect of that deference and respect which she owes to those who are set over her in the Lord. But let right-minded servants remember how much they will ever be valued by the wise and the good, and how entirely their own happiness depends upon their conformity to the will of God as laid down in plain and unambiguous terms in the word of eternal truth. It is a sad symptom in a professing servant, when, for the sake of higher wages, or any other similar inducement, she quits a pious family for one of the world. If she be a child of God, he will bring her to repent bitterly of an inconsistency so great.

It now only remains,

3. *That we should press upon all the members of the family compact, that they should "show piety at home."*

There is a kind of poetic charm in the very idea of home. The peasant shares it in common with those who stand on the very pinnacle of society. We all want to realize for ourselves a home. We would all sing of "home, sweet home." But allow us to remind you, dear friends, that your home is mainly, under God, what you make it. Unhappy homes are made unhappy by yourselves. If you will

venture to trample upon the very least of those laws which God has made and enjoined for the happiness of families, you must and will suffer the penalty of disobedience. There is no sure tenure of domestic bliss, but that of every member of the family "showing piety at home." One refractory, one undevout, one thoughtless member of the domestic commonwealth will derange the whole. It will be like the broken string of a musical instrument, or like a key out of tune. There must be great solicitude on the part of all to "show piety at home," if home is to be home, and all the sweet endearments of domestic life are to be fully participated. Piety *must* rule, if it is to *bless*. It must be the one great object of pursuit, to which everything else must yield. No one must forsake the Divine rule, come short of it, or go beyond it. Wherever piety is put in the background, it must be shown in all its uniting and kindly and hallowing influence at home. There it must find its centre, its element, its appropriate field of operation. At every hour, and in every successive scene of domestic history, it will find scope for happy exercise. In family prosperity it will breed thankfulness and humility; in the hour of trouble or bereavement, it will call to the exercise of consideration and self-scrutiny. In family changes, it will stand on the mount of vision, and mark the hand of God. It will have its offering of prayer and praise to present for every interposition of Divine Providence. Nothing will be seen by it in the guise of chance, but all will be invested with the order and appointment of our Father in heaven. Truly, it is the only influence that can

prepare families for all the will of God concerning them.

How profoundly anxious, then, should we all be, in our several spheres, to "show piety at home." Our homes cannot fail to be happy, but as we refuse to conform ourselves to the will of God. Piety at home will make them happy, will prepare them for every vicissitude, and will ensure the meeting of their scattered members beyond the swelling flood.

If any should imagine that by pressing "piety at home" with such earnestness, we are endangering the interests of public and relative piety, we must beg entirely to dissent from them. It is the lack of piety at home, that makes the current of public piety flow on with such sluggishness, and with so turbid an aspect. Raise the tone of private and family religion, and all Zion's dwelling-places will instantly be refreshed and invigorated. Get more Bible knowledge—more prayer—more union—more zeal for God—more conformity to Christ, "AT HOME," and Christian intelligence, devotion, harmony, activity, and holiness will spread apace in the church. Nothing retards the success of the ministry so much as the defective character of "piety at home." We believe, with the sainted Baxter, that when family religion shall rise to its proper elevation, conversion will be more frequently the result of "piety at home," than of the public teaching of the church. Let all the members, then, of religious families resolve to "show piety at home." Then will home be the dwelling-place of love, the scene of friendly intercourses, and the foretaste of heaven. J.

TWO LETTERS TO A YOUNG CHRISTIAN, ON THE SUBJECT OF BAPTISM.

LETTER II.

MY DEAR YOUNG FRIEND,—The former letter which I addressed to you on the subject of Baptism related, as you know, to the mode of administering that

ordinance, and to the inquiry whether or not the practice adopted by us, by all the Independent churches, and by the greater part of Christendom, is in accord-

ance with the Sacred Scriptures, and agreeable to the nature of the institution and the design of our Lord in its appointment. Those statements, made with the view of ascertaining truth, and of knowing the will of our gracious Master, have, I hope, assisted and directed your contemplations. *

There is another part of this matter to which I now proceed to request your attention, and to offer you a few remarks on the recipients of Baptism, to whom that Christian rite is to be administered, and in vindication of the practice of infant or household baptism, as one of the things "most assuredly believed among us," and continued from our forefathers, because, we think, founded on the intimations of holy writ—in unison with all the dispensations of revealed religion—and sanctioned by Christ and his apostles.

It is of no consequence, I deem it, that there is nowhere in the New Testament, in so many words, an express command to this effect, as we find there are other subjects on which no distinct precept is given, and the will of the Lord is conveyed in some other way. For instance, there is no precept in the New Testament commanding us to observe the sabbath-day, or to admit female communicants to the Lord's Supper, who were not present at its first celebration. But we should greatly pity that individual who should find it in his heart to neglect the sabbath on that account, or to forbid to our sisters a place at the feast of redeeming love. So, even our Baptist friends themselves do not do, and act in two very important particulars without an express command in the latter portion of the book of God. Of this, I merely remind you.

But this leads me to remark that it is in vain to object that we must not go to the Old Testament economy for any direction or example in religious matters, or for our guidance in endeavouring to understand what the will of the Lord is. The fact is, we do this continually. We all do this, and should be guilty of leav-

ing out a large portion of the revelation of the mind of God concerning us if we did not do so. There is no Christian but does it habitually. And those very individuals who bring this futile objection, if they think at all, would be very unwilling to be shut out from all the light, grace, and truth, which shine upon their path on other subjects from the Old Testament Scriptures. Why that light should be darkened upon this I do not know. It seems to me that God condescends to instruct us by both portions of his word; that the light of the old covenant and of the new are to be blended and intermingled to direct our way; and that "as they without us were not made perfect," so neither shall we be without them. To separate between the church of God under the former dispensation and the latter is to break a link in the golden chain of redemption, to interrupt the succession of the "family named in heaven," and to involve a contradiction of that gracious assurance, that believers in Christ are "blessed with faithful Abraham," and that "the blessing of Abraham is come upon the Gentiles." I cannot think, therefore, that we are justified in withholding, or in refusing to be guided by, the light which shines upon us from the Old Testament Scriptures in that particular matter to which we now allude. But to "the law and to the testimony" of the New Testament records we will principally refer.

And I cannot but think that these are verily sufficient to every candid and impartial mind to authorize and sanction the practice of infant baptism, as one of the institutes of Christianity, by which its gracious truths and blessings were to be promulgated and perpetuated among mankind. Our blessed Lord, during his abode upon earth, more than once manifested his peculiar regard for the young, and for infant children, declaring that they belonged to his kingdom, and were not to be forbidden to come, or be brought, to him. Now, I cannot see how this is possibly compatible with a rejection of them from the only ordinance to which

they can be admitted, and which on all sides is considered to be initiatory into His kingdom; especially when we take into account that infants had been the recipients of a divinely appointed rite for above two thousand years before, with which fact, and with which usage, all who heard him speak were familiar. It is in vain to object that they are unconscious beings; so they always were; and this the Saviour knew: but his own words, and the appointment by God of a special rite for them, which had been in practice for so long a period, entirely nullify that objection, and assure us that whatever may be thought on this point by others, in the estimation of Him who is "not the God of the Jews only but also of the Gentiles" they were appropriate subjects for the reception of a Divine institution.

In the very words of the appointment of this ordinance as employed by our Lord, and given by the evangelist Matthew, in that very language which it pleased the Spirit of God to select in recording it, I think an argument for the practice of the very highest authority is found, and an intimation of its propriety given, which cannot well be disposed of or denied: "Go ye, and disciple all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, &c." Now, it is well known that the young form a large part of every nation; and let it be observed, that in the strict order and natural interpretation of the original record, the command is given to baptize *first*, and afterwards to teach all things connected with the Redeemer's kingdom, and with the way of salvation. Can this be evaded or denied? Here is the command given, and that this is its strict and natural rendering let those disprove who can. It would be very difficult to exclude the young from "all nations," or to deny that "baptism" stands before "teaching." And surely our Baptist friends, to be consistent, should refuse to instruct the young; for the command to teach and baptize was given at the same time, and by the same high and gracious authority.

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I could wish you to observe, also, that when Peter was addressing the great multitude on the day of Pentecost at Jerusalem, as recorded in Acts ii. 39, he assures them that "the promise is to them and their children;" and I would ask, would it not have formed one of the greatest objections to Christianity among the Jews, who had always been accustomed to have their "little ones" associated with them in sacred privileges, if under the new dispensation, which was now being proclaimed among them, the children were entirely left out? We can easily suppose what Jewish parents would have felt and said, and how naturally they would have concluded that the old economy was better than the new. They had received the rite of circumcision from the honoured founder of their race, as a religious institute, as a token of the covenant which contained the promise of a Messiah, handed down through successive generations, and highly prized as a precious privilege among them. What now would they have said if there had been no privilege corresponding to it in the Christian dispensation? But we never once hear of that objection among them.

In proceeding to notice the conduct of the apostles subsequent to this, and the manner in which they carried into effect the command of their Lord, and administered the rites of His kingdom, we find, without controversy, and beyond possibility of contradiction, that they administered baptism to "households," or families, wherever they came, both among the Gentiles and the Jews. No sooner was the door of faith opened to the former, than Cornelius and his "household," as the first fruits, were baptized. Other households are also mentioned in the sacred writings, as those of "Lydia," of the "Jailor," and of "Stephanas," as being baptized by the apostles; and it appears to have been practised as a matter of course, and in the ordinary performance of their ministry in those days, each family or household being baptized on the professed faith of its Head, "κατεσκευα, he having believed." Now, I cannot

think that we should have read at all of such domestic baptisms, if children were excluded, or if those who usually form a part of every family were denied a place in them. To intimate that there were no little ones in those families would be intimating more than could be proved, and is I think a mere evasion, for it would be an extraordinary thing that in most other families in the world children should be found, and in these none. The probability certainly is the other way, and it can only be to answer a purpose that such an objection should ever be affirmed.

It is not any difficulty I think in the way of this, though so often reiterated by our Baptist brethren, that "faith," in the New Testament, is frequently demanded in order to baptism, and that the specific direction, as given by the evangelist Mark, is, "He that believeth and is baptized shall be saved," because this can have no relation to infants, they being, as admitted by all, incapable of faith, and yet, according to the admission of all, are saved. With them, therefore, this passage can have nothing to do. They are evidently not the persons there designed, or at all included in that injunction. We must seek some other rule. To adults, and to those capable of faith, it manifestly and only can apply. And then you perceive there is no difference between us. Our missionaries among the heathen, our ministers at home, and he that now addresses you, would say to every adult candidate for baptism, "Dost thou believe on the Son of God," and desire the blessings of his salvation? There is no question with us that every convert from Paganism or Judaism (and such was the character of all the early converts to Christianity) who believes, is to be baptized. On this we all agree. And if any adult person in a Christian land has not been baptized before, we say the same. What, however, was the precise nature of that "faith" which in the New Testament is demanded in order to baptism is an inquiry which well deserves attention, but into which we must

not enter now. Let it, however, be remembered, that in all the writings of evangelists and apostles we never read of any descendants of Christian parents baptized in adult years; nor is there any direction given about it in all the apostolic epistles. The infant children of the professing people of God had been admitted to a Divine ordinance in every age. When were they blotted out?

It deserves, moreover, I think, on this subject, to be remembered that there was never a period known in the Christian church, or recorded in ecclesiastical history, when infants were not baptized. This is a fact which none can deny, or, at least, disprove. And it is a remarkable circumstance that the Nestorian Christians in India, that interesting branch of the ancient church about which so much has of late been written, and among whom it is supposed the apostle Thomas laboured, retain the practice of infant baptism among them to the present day. How came they by it, one might ask, if it were not of apostolic origin?

Finally. It may be observed, that if infants, dying at that tender period of life, are fit subjects for the heavenly world, as our Lord implies they are, as every parent hopes, and as most divines consider, surely then they are not only fit for, but entitled to that initiatory ordinance which the Lord of the kingdom instituted, and in which every Christian parent perceives a gracious promise and pledge that they are His—the fruit of His redseeming love—a part of the purchase of His blood—and destined to deck his mediatorial crown through everlasting ages.

Now, my young friend, these considerations abundantly satisfy me that in administering the ordinance of baptism to infant children we are acting in accordance with the will and design of the great Author of the New Testament dispensation. There are many other topics to which I might have adverted, and on all which I might have enlarged; but I wished to be brief, and

will refer you for more to any of the excellent works we have extant on this subject, a list of which I will give you at any time. Do not shrink from it: do not refuse to examine it: do not be unwilling to avow it. The longer I live and reflect, the more am I satisfied that in this we act "according to the Scriptures," and there is no institution on which I look with more interest and pleasure, with more faith and prayer, than this. I think I perceive in it the wise and gracious appointment of Him who "knew what was in man" to promote family religion, to advance the cause of Christian piety, and to perpetuate the church of God; and mournful I think it will be for the interests of domestic religion, of family order, and of genuine Christianity in the world, when this sacred privilege, handed down through successive generations, shall be lightly esteemed, or less valued and improved.

Thus have I endeavoured to comply with your request, and simply and briefly to state to you my thoughts and views on this matter. You will remember that arguments are to be judged of more by their weight than their number; and on this principle I have no fear that even the

few reasons for our practice which these lines contain can be fairly met or subverted. If there be anything further on which you wish for information, I shall be most happy to render you any in my power. Look upward for Divine illumination. Be not a cursory reader of the word of truth; but "search the Scriptures" daily, to see whether these things are so. Give not heed to every confident pretender, nor to every confident assertion. Truth lies beneath the surface, and he that would find it must dig into the mine. We must not be carried about with every wind of doctrine, nor allured by every novel sound. "Stedfastness in Christ Jesus" is one of the noblest attainments in the Christian life, and will bring with it more of peace, usefulness, and happiness, than aught besides.

That this may be yours, and that you may be long spared to be a blessing in the church and kingdom of God, is the prayer of,

My dear young friend,

Your friend and brother for Christ's sake,

URBANE.

November, 1844.

LETTER OF THE REV. GEORGE WHITEFIELD TO THE REV. JOHN WESLEY.

To the Editor of the Evangelical Magazine.

Salford, January 18, 1845.

SIR,—In an old almanack, published in the year 1799, I find two letters (excellent they are) from the Rev. John Wesley—one to a clergyman of the Church of England, and another to a lay preacher of his own denomination; and one from the great George Whitefield, which I have now sent for your perusal. If you think all or either of them will be interesting to your readers, and will insert them in the Magazine, I shall be most happy to copy them, as I have now done, and send them to you. For my

own part, I esteem a copy of them quite a treasure. I never saw them in print before.

Believe me, sir, with best wishes for the yet greater usefulness of the Evangelical Magazine,

Yours very respectfully,

JOHN HART.

I shall copy it verbatim.

A LETTER FROM THE REV. MR. G. WHITEFIELD TO THE REV. J. WESLEY, IN GEORGIA.

Gloucester, April 15, 1737.

REV. AND DEAR SIR,—Why should I not embrace this opportunity and send

you a line? You see, rev. sir, where I am. Providence led me hither, and gave me such great success when I was here last, that the clergy seemed combined to use me as I deserve, viz., to thrust me out of the synagogues. O that I may humbly rejoice in being made, in the least degree, conformable to my great Exemplar, Jesus Christ.

You cannot do better, rev. sir, than send an exact account of the civil as well as religious affairs of the colony. What business have I now in England? Methinks I long for the time. But God's time is always the best. I believe a second Delamott will come with me, who seems wonderfully stirred up to forsake all and to follow Christ. Surely, some

good shall yet come out of Georgia. Many excellent scriptures have been powerfully applied to my mind, amidst the late bad news. I find not the least inclination to draw back. The good Lord keep me steadfast and immovable even to the end. I have had about a week of your brother's company, but not much conversation with him, through the hurry of business. May the Lord strengthen my resolution, and give me a good voyage. I doubt not, rev. sir, but your company, instruction, and communication will afford great satisfaction to

Your obedient and very humble

Servant,

GEORGE WHITEFIELD.

Poetry.

THE FLIGHT OF TIME, SUGGESTED BY THE SETTING SUN.

(From Alexander Bethune's "Day Dreams."—See Review of his Memoirs.)

TIME speeds him onward with unwearied wing.

The sun hath wester'd, and is near his setting—
 Man pauses—loiters in the task of life,
 Nor sees, nor heeds the shadow's solemn march
 Which measures out his time upon the stone,
 Which knows no moment's pause, but circles on
 From year to year and age to age the same.
 The sun hath almost reach'd his journey's close,
 The ray he sheds is gentle and
 Pure as the pensive light from woman's eyes
 When kindled up by retrospective thoughts,
 Wandering to former scenes of love and joy.

But yet there is a melancholy tinge
 In that rich radiance; and passing thought
 Of things departed, and of days gone by,
 At such an hour insensibly will weave
 Itself into the texture of the scene.
 Nothing departs alone—the dying day
 Bears with it many to their last repose;
 The setting sun, so gorgeously array'd
 In beams of light, and curtain'd round about
 With clouds steep'd in the rainbow's richest dyes,
 So fair, so full of light and living glory,
 That, with the ancient Persian, one might deem
 Him god of all he looks upon below.
 His setting ushers in a night to some
 Which morning shall not break.

The hour of evening hath a solemn voice,
 Which seems to woo the soul to meditation—
 And I will meditate awhile to-night
 Or rather dream my idleness away.

THE AGONY OF CHRIST.

"Behold and see, if there be any sorrow like unto my sorrow," Lam. i. 12.

TELL me, oh, my Saviour, tell me,
What from thee I fain would know,
What on Calvary befell thee,—
All the agony and woe;

When the face of heaven was shrouded
In the thickest midnight gloom,
When thy soul was darker clouded,
Crush'd beneath the sinner's doom.

Tell me,—no,—THOU canst not tell me
All the agony and woe
Which on Calvary befell thee !
IT IS FINISH'D. This I know.
Foleshill, Jan. 23, 1845. J. S.

Review of Religious Publications.

1 SERIES of DISCOURSES on the proper DEITY of the SON of GOD, and the primary Design of his Mission. By the Rev. T. EAST, of Birmingham.

Bartlett, London.

It is not an uncommon thing for infidelity to revolt from itself. A system of negation, which comprehends the denial of grand, glorious, and spiritual truths may gratify the depravity of the human heart. But the mind must rest upon something; and even miraculous facts involving the belief of doctrines which neither humble the pride nor demand the renovation of human nature, may, within certain limits, be admitted as addenda to the philosophical theism which rejects the Divine authority of the Scriptures. We do not here refer to that "disease in the intellectual temperament of infidels" which has been denominated "the credulity of unbelievers," but to that faith which receives a portion of Divine revelation on the same evidence and for the same reasons by which Christians are induced to accept the whole; and which, as in the case of Socinians, selects as the matter of its credence a fact as mysterious and a doctrine as far above the grasp of mere human reason as any that are propounded by the most orthodox form that Christianity has ever assumed: we mean the fact of the resurrection of Christ and the doctrine of a future life. The incarnation itself, in our view, involves no greater mystery than is implied in the resurrection of the dead; and the doctrine of the atonement is not a whit more a subject of pure revelation than that of the immortality of the soul. Socinians are, in fact, a species of inconsistent infidels; and their inconsistency is the more glaring, because, while their infidelity repudiates mystery, their faith embraces what reason can neither prove nor comprehend. It must, however, be admitted, that their faith is not their distinguishing characteristic; their infidelity not only predominates, but it often

holds their faith in abeyance. Thirty years ago Socinianism was said to present a neutral ground on which professed Christians and infidels might meet. It could then boast but few converts compared with infidelity. "In England," says Mr. Hall, writing at that period, "at least, they have gone hand in hand, and their progress has been simultaneous, derived from the same causes, and productive of the same effects." A Socinian minister, one of later date than Priestly or Belsham, the Rev. I. T. Taylor, of Manchester, "contends for Christian communion with unbelievers;" and in the modern history of Socinian congregations, "one case has happened, where a deist, a member of the society, actually proposed a deistical minister for himself and his friends; and, in another instance, one of the Unitarian ministers, having renounced Christianity, very coolly proposed to his congregation to continue him as their minister." But the infidelity of Socinianism has very lately taken heart, and viewing its faith in the resurrection of Christ or in any fact or doctrine of mere revelation uncorroborated by profane testimony, as a moral weakness no longer to be tolerated, has put forth a volume bearing the following title, "German Antisupernaturalism. Six Lectures on Strauss's 'Life of Jesus;' delivered at the Chapel in South-place, Finsbury. By Philip Harwood." In this work, the lecturer thus descants on the events of the death and resurrection of the Christian Redeemer.

"The direct evidence of Christ's death is not by any means irresistible. He remained upon the cross an unusually short time, (six hours or three hours, according to our choice of different accounts and modes of calculation,) whereas crucifixion was a long death, mortal rather by tediousness and protraction of torture wearing out the power of endurance, than by any direct assault upon the seat of life. It was a long, lingering death. There are instances (Josephus mentions one) of persons being taken down

from the cross after the lapse of hours, and living afterwards. Then the piercing of the side with the spear, so confidently alleged as deciding the reality of Christ's death, is open to many questions, etymological and anatomical. Altogether, it is not an indisputably attested fact, that Jesus died on the cross, and we cannot wonder that scepticism has applied itself to this point first. Accordingly, most of the leading rationalists of Germany have taken this ground, of the non-reality of Christ's death; supposing that he was removed from the cross in a state of swoon (or syncope) which was mistaken for death, and that he afterwards revived, under the sanative influences of the spices of embalment, and the cool air of the large rock sepulchre. This, we are informed by the lecturer, "is not Dr. Strauss's view." He admits the reality of the death of Christ on the cross. But he insinuates that he had no claim to the character of the Messiah, and that the notion of such a personage was nothing more than mythus, a Messianic idea. The apostles, it seems, after the event of his death, and in consequence of it, "were in the position of men burdened and oppressed to very suffocation with the weight of a vast contradiction; labouring under a monstrous anomaly; the whole world of their ideas was dislocated into a chaos. Jesus was the Christ: they knew that; at least, they had known it; and Jesus had died; they knew that too. They had known their Master to be the Messiah. How they had known this we cannot now tell, precisely and in detail, (only it was, not necessarily by miracle, for men were ready to believe the Messiahship of John, who did no miracle.) We cannot so tell how Jesus himself had known it, and it were a fond and overfine curiosity to try to theorise minutely on such a matter. It is a mystery of every great mind, how it comes by its greatest ideas." This is diabolical enough. What follows is even more satanic. The faith of the apostles, and of the women especially, becomes delusion. They imagine their Master is risen, and in the haunts of his life, which, after their panic, they revisit, they see visions, hear voices, talk with angels, and so the whole is a deception—a lie. This is the last new version of Socinianism, and this from its highest point of semi-arianism is its tendency: it is a mystery of iniquity, whose depths have never yet been fathomed. It is not merely a denial of the truth of Christianity, but an attack on the moral character of its Divine Author. Let the Socinian who has just ventured beyond the threshold of belief into the regions of scepticism, think of this and tremble. To this conclusion he will come at last. Mr. East has complimented this community of pseudo-religionists with the designation

which they have presumptuously assumed, and to which they have not the smallest claim as a denomination. Throughout these lectures they are called Unitarians and their system is termed Unitarianism. We imagined Mr. Hall had settled this point long ago, in that memorable passage where he says, "Why are the Socinians offended at being denominated after Socinius? Is it because they differ on the nature of Christ's person from that celebrated heresiarch? This they will not pretend. But they differ from him in many respects? Is it in those respects in which his sentiments gave most offence to the Christian world? Is it that they have receded from him in that direction which brings them nearer to the generally received doctrine of the church? Just the reverse. In the esteem of all but themselves they have descended many degrees lower in the scale of error, have plunged many fathoms deeper in the gulf of impiety; yet with an assurance of which they have furnished the only example, they affect to consider themselves injured by being styled Socinians, when they know in their own consciences that they differ from Socinus only in pushing the degradation of the Saviour to a much greater length; and that, in the views of the Christian world, their religious delinquencies differ from his, only as treason differs from sedition, or sacrilege from theft. The appellation of Socinian, as applied to them, is a term of forbearance, calculated, if they would suffer it, not to expose, but to hide a part of their shame. Let them assume any denomination they please, provided it be such as will fairly represent their sentiments. Let them be styled Antiscripturalists, Humanitarians, Semideists, Priestleins, or Socinians. But let them not be designated by a term which is merely coveted by them for the purpose of chicane and imposture." The Divine unity is maintained as strenuously by Trinitarians as by those who dishonestly lay exclusive claim to it. The Jews, the Mahometans, the Sabellians, the Swedenborgians, and even the Deists, allow of only one Person in the Divine essence. Neologists, as separating them from every term of Christian nomenclature, would seem to be their appropriate description, according to the utterances of their last oracle in South-place, the chapel where Mr. Fox declared that, "unless the man of sin be fulfilled in Trinitarianism, or corruption of Unitarianism, when orthodoxy attained its portentous growth under Constantine, it never has been, and now never can be accomplished."

Into the controversy, whether Socinianism should be regarded as enclosed within the pale of our common Christianity, and whether they ought to be honored by the title conferred upon the disciples first at

Antioch, Mr. East declines formally to enter, while his impression seems to be, what he undoubtedly conveys to his readers, that he entertains the views of David Levi, when, addressing Dr. Priestley, he observed, "You are pleased to declare, in plain terms, that you do not believe in the miraculous conception of Jesus, and that you are of opinion that he was the legitimate son of Joseph. After such assertions as these, how you can be entitled to the appellation of 'A CHRISTIAN,' in the strict sense of the word, is to me incomprehensible." Some of our readers, perhaps, may ask, "What 's in a name?" and may think that courtesy demands the concession of the Christian profession to all who may in any degree admit the truth of Christianity. In our view, however, names govern things, and for ourselves, we cannot consent to receive even into nominal fellowship men who began their religious course by degrading the Saviour of sinners, and who have at length advanced so far towards atheism as to declare that there is no more of the supernatural or Divine in the mission of Jesus than in the mission of Mohammed. There are the unfruitful works of darkness, which we must reprove and repudiate; nor do we consider our denouncing them as the promulgators of another gospel to be any breach of Christian charity. There may be compassion where there is no complacency, and we think we evince the truest charity when, in regard to Socinians, we breathe the apostolic spirit and say, "Of whom we have told you before, and now tell you even weeping, that they are enemies to the cross of Christ." The Socinian controversy has been so long settled, and the theological mind of the Protestant world so thoroughly made up on all the great questions involved in it, that any work directly polemical on these points, we were almost prepared to regard as a work of supererogation; and had these lectures of Mr. East been anything different from what they are, we should have regretted their appearance as unseasonable and gratuitous, as entering the field of the slain, and vainly challenging the dead to mortal conflict. For what has been the fate of the champions of Socinianism and their successors, who began in the last century in this country to defy the armies of the living God? Where are the Priestleys, the Lindsays, and the Belhams? Long before their natural dissolution, the mighty arm of Horsley defeated the first with weapons of stouter metal than his own; for Priestley, apart from his scientific pursuits, was a very ordinary personage, a mere sophist without stature. Lindsay, that was puffed up and puffed off as a moral giant, when touched by the spear of Ithuriel, the pen of the eloquent Robert Hall, shrunk into very

small dimensions; while Belham was rebuked for his "theological audacity," and was shown up as the mere trainbearer in a very insignificant procession. Never were men in their day more overrated than these apostles of Socinianism, though the learned sagacity of Matthias applied even then to Priestley and all such writers and dissertators the admirable lines of Prudentius:—

Quid non libido mentis humane struat?
 Quid non malorum pruriet?
 Statum laceant omnipotentis Dei
 Calumniosis litibus;
 Fidem minutis dissecant ambagibus,
 Ut qualesque lingua nequior:
 Solvunt ligantque quæstionum vincula
 Per syllogismos plectiles.

Prudentius in Prologo ad Apotheosim.

It was soon after Belham in his Memoirs of Lindsay had stated much of his insolence and dogmatism, and had written like a person conscious that he was supporting a sinking cause, that he was celebrating the obsequies not the triumph of Socinianism, and giving dust to dust and ashes to ashes, that the appalling announcement was made by one thoroughly competent to form a judgment in the case, that "Socinianism was then a headless trunk, bleeding at every vein, and exhibiting no other symptoms of life but its frightful convulsions." That was in the year 1812. The attempts since made, at various times, to embalm the mangled remains by those who, influenced more by affection than wisdom, could not endure to entomb what they so fondly loved, and were resolved still to worship, only exposed the rapid progress of decay; the relics have disappeared, and the German mythus is now the only god of Socinian idolatry. The community, with the exception of a few stragglers here and there, were hastening into oblivion till a recent act of the Legislature, based on injustice, and securing impunity to fraud, has given them focal habitations and an unenviable notoriety. In this act, however, those who look deeper than the surface of things discern the sagacity of the rulers in the dominant church. It is a deadly blow aimed at the progress of evangelical religion, in the form of Dissent: it is cutting off the resources of the orthodox, the only class of Nonconformists really obnoxious to the hierarchy. The chapels dishonestly possessed by Socinians, are now, as fortresses of Dissent, what the Martello towers are on the Sussex coast. They make a show, but they are perfectly harmless; and like them, too, they are totally dismantled, or what is worse, their guns are spiked. The maxim of the Government that passed the act in question seems to be, that to multiply Socinian places of worship is in the same proportion to diminish the number of Dissenting congregations. Invaluable, however, are the additions

which Socinianism has been the occasion of contributing to our biblical and theological literature. Bishop Horsley was himself a host. Belsham and Priestley quailed before him. Archbishop Magee's masterly argument in defence of the doctrine of the atonement is invulnerable. Fuller's Treatise on the Doctrine of Tendencies, as developed in the Socinian and Calvinistic Systems, compared, by which he decides for ever the question of moral efficacy as against the former, was a bold and successful attack on the citadel of Socinianism. Dr. Olinthus Gregory, we believe, was the first who engaged to take the Socinian version of the New Testament as his text-book, from which to establish all the great doctrines that version was intended to impugn. His Letters to a Friend on the Evidences, Doctrines, and Duties of the Christian Religion, contain the views of a man of science on the fundamental principles of Christianity, in which he has made that science available in strengthening the arguments which he derives from the various species of evidence by which the system of the gospel is maintained. Dr. Pye Smith's volumes, "The Scripture Testimony," and the "Four Discourses on the Sacrifice and Priesthood of Jesus Christ," &c.; Waadlaw's admirable volume in reply to a Mr. Yates; and Dr. Winter Hamilton's caustic and characteristic "Animadversions" on Socinians, and their "disbelief of everything, with the substitution of nothing," may each be considered as a powerful and conclusive series of arguments in themselves; and also, as has been well observed, "as works which, being original and independent of each other, have a cumulative as well as a separate value, so that if the conviction is great from weighing any one of them, it is still more augmented by a combined view of the whole." Yet as these works are all controversial, arising out of particular circumstances, and are occupied in the refutation of error, and as errors and fallacies are perishable, so, in some measure, must be the works which are chiefly occupied in refuting them. Their very success bears against them; and they are dragged down by the fallen opponent, and sink into a comparative obscurity. We felt that some standard work, like Paley's Evidences for Christianity, omitting what ought to be omitted, in a work of permanent and universal reference, and selecting the arguments which possess most weight with general readers, and those arguments, disposed in the best form, was still a desideratum. We, therefore, were prepared to give our hearty welcome to a standard work on the great doctrines involved in the Socinian controversy, that should altogether avoid entering into that controversy, the writer of which

should be aware of those dark corners of the mind from which errors generally arise, and, without specifically noticing them, should bring the full light of truth to bear steadily upon them. We were, therefore, not exactly prepared for such a volume as that before us. But the perusal of it has amply satisfied us that *its controversial form*, as the great argument proceeds, embued as it is with the spirit of truth, and full to overflowing with evangelical doctrine, so far from being an objection, is an advantage and a recommendation. It is, emphatically, THE BOOK, and occupies its proper time and place. Whatever may come after it, this is the book for the college and the closet.

While we cordially unite our testimony with that of the British Quarterly Review, that "Mr. East's work is the result of a long and careful attention to the teachings of holy writ, and that it is an instructive illustration of what may be done by long practice, in the way of giving clearness, point, and force, we had almost said, irresistible force, to the lessons of that volume," we advance a step farther, and say, that we have not only the book, but the man; and, as the modern biographer of Pascal has observed, "we like to peep into the inside, to see the man in the writer." To the characteristic manner in which this volume is written we are indebted for much of the liveliness of the impression which it makes. It is a rare thing to possess "a work which is a boldly pronounced individuality of an author's manifestation," but we have it in these "Discourses on the proper Deity of the Son of God, and the primary Design of his Mission." We almost wish that Mr. East had limited his inquiries and his argument to the specific object thus announced in the title page. The two concluding discourses on the unscriptural spirit of Unitarians, and "the degenerating tendency of Unitarianism," might have been spared. The argument would have been complete without them. But the author, perhaps, was of opinion that he could add spirit to Fuller's strength, and that he could kill the snake his predecessor had only scotched.

The two questions which Mr. East resolved to bring to the test of the Scriptures, and to determine by the collected testimony of the sacred writers, are, "Is Jesus Christ a mere man, frail and peccable, as Unitarianism asserts? or, Does he unite the Divine with the human nature in his unique person?" These questions he justly regards as embodying the essence of the controversy. In appealing to Scripture testimony, in order to decide them, while he formally declines to go over the ground so well occupied by those who have exhausted philology, psychology, and every critical and scientific source of evidence which might be

brought to elucidate and confirm such a history of facts and doctrines as Christianity exhibits, he has not confined himself to mere testimony, but has taken the whole range of moral evidence, demonstrating as clearly as such evidence possibly can, that on any hypothesis but the union of the Divine and human natures in the person of Christ, the intellectual and moral character of Christianity is for ever gone.

The great mystery of godliness, "God manifest in the flesh," is the grand fact on which the whole superstructure of the gospel, as a restorative system, is made to rest. And as an instance of what we mean by moral evidence as distinct from mere testimony, let us look at the incarnation as unequivocally stated by the fishermen of Galilee. We have this fact on their testimony. We want to arrive at the simple moral evidence that this fact, marvellous as it is, ought to be on that testimony received; and we inquire how they sustain it in the character which they draw of a Being whom they call their Master, and of whom they affirm—that he is man,—that he is God,—that he is both in his single person. If the incarnation was an invention of their own, it must have stood alone an extravagant absurdity. But if it be a stupendous and miraculous fact, it will manifest itself in their simple delineations of the character and conduct of the incarnate One, as he moves and acts during the brief period of his sojourn upon earth. The writers of the gospel were not men capable of the original conception, much less of its lengthened and consistent embodiment in life and action. Yet when we behold Jesus as the Son of God, as described by these men, the moral sublimity of the conception as realized in his person overpowers us. Mr. Douglas, in his admirable work, "The Truths of Religion," in reference to this subject, observes, "The fishermen of Galilee could as soon have created a world as have invented a character like that of Jesus, considered merely as a man. But when Christ is drawn both as perfect man and perfect God, at once holding forth a pattern and example to the worshipper, and reflecting the full glory of the absolutely perfect object of worship, we have in this instance of portraiture a demonstration for Christianity the most complete that can be conceived; and the Scriptures must be acknowledged to contain within themselves a proof of their Divine origin, independent of all others, while they thus condense in the character of Christ the whole of religion, its invincible evidence, and its transforming power." But separate the Divinity from the humanity, or the humanity from the Divinity, and the New Testament becomes a mass of absurdities and inconsistencies. But united as both

natures are in the person of Immanuel, the character of this unique Being, as portrayed by the evangelists, is a moral demonstration that they were Divinely inspired to exhibit at once the image of the invisible God and the exemplar of man, and to show us individualised what God is and what man ought to be.

(To be concluded in our next.)

REMARKS on a SERMON, and the NOTES annexed to it, by the Rev. R. CHEYNE, Minister of St. John's Chapel, Aberdeen, entitled "Holiness the true Reforming Power of the Church." By J. D. HULL, B.A., Episcopal Clergyman of Huntly, and Chaplain to her Grace the Duchess of Gordon.

London: Seeley, Burnside, and Seeley; J. Nisbet.

The principles and aims of the Tractarians are no longer doubtful. They would undo all the work of the great Reformation of the 16th century; they would throw back the dial of time, and gather around us the mystic glooms and ghostly shadows of the middle ages; they are indignant at the enfranchisement of the human mind—the awful presumption of laics in judging "of their own selves," what is true and right in the matter of religion; and they would bind again the conscience in chains, and the freed thought in fetters of iron. They hate the doctrine of justification by faith without works of law, irrespectively of priestly interference or manipulation; and they are doing their endeavour to initiate themselves, once more, as the chief mediators between God and man. All that our forefathers dreaded in Popery, as an outrage on the reason of humanity—all that they abhorred in it as a caricature of the religion of Christianity, they have striven and are striving to renew and establish. We trust, in the providence of God, they shall proceed no farther. We flatter ourselves the intellectual manhood of England is awaking in its puissance. One proud bishop already blenches, and we imagine would fain "hide his diminished head."

We propose in this article to glance at the operation of the Tractarian principles on the other side of the Tweed. Our readers are, of course, aware that there is there an Episcopal Church—which, though to all intents and purposes a Dissenting interest, yet glorifies itself as *the* Church, the Reformed Catholic Church of Scotland. Poor and feeble in comparison of its elder sister in this country, it is still far from insignificant in numbers, and very considerable from the rank and wealth of its adherents. Its clergy have the advantage in

several important respects. They rejoice equally in their apostolical succession; they boast of their formularies as in much closer approximation to the Romish standards; they exult in their exemption from the control of the civil authorities; and they triumph in their possession of the power of the keys, fulfilling their anathemas in a style that must move the envy of his Lordship of Exeter.

The history of this church is fraught with interest and instruction. It found existence in Scotland under the auspices of the infatuated Stuarts, by decrees of arbitrary power, and by dragonades of infernal atrocity. Desperate was the struggle of the Covenanters of the west and south against its "black prelacy," until it was finally deposed from its supremacy by what we are accustomed to call "the glorious Revolution of 1688:" thereupon it sunk to the condition of a dissenting community; and it was no fault of the earnest Presbyterians of those days, that the "malignants" did not utterly perish from off the land. This the tolerant spirit of the Dutchman forbids; and while the Episcopal clergymen were ousted from the parish-kirks, and restrained in the public exercise of their ministry, they were yet connived at in the south, and in the north and the highlands they continued in ascendance for a long time. The church existed, though in the wilderness. During the reign of Anne, its friends had a gleam of sunshine, and, to the great grief of the Presbyterians, began to lift up their heads; and, subsequently, were going on to get to themselves a name and a place of no mean order in the land, when they were nearly crushed by the rebellion of 1745. They had been, almost to a man, abettors of the Pretender and his cause; and traitors as they were to the ruling dynasty of these realms, they had dealt to them, by a ruthless Cumberland, such measure as their fathers had dealt, by a ruthless Claverhouse, to the Covenanters; the latter no doubt thought it a providential retribution! Persecution, however, did not divorce them from their faith, but riveted them to it. The afflicted church gathered strength in the wilderness: it was shortly to emerge from its eclipse. The shock of the rebellion passed away: a settled order of things ensued. It could not be, that the religionists of Scotland, who professed the faith of the sovereign of Great Britain, should remain always under proscription. All occasion for this, moreover, was removed out of the way, by the decease of the last of the Stuarts. The nonjuring Jacobite clergy were now ready to take the oath of allegiance to the Elector of Hanover; and in the year 1799, all penal statutes against the free exercise of the Episcopal

worship were repealed. Since then the church has had free course and been glorified beyond what was to be expected in a country so thoroughly imbued with the leaven of Presbyterianism. In the north, where it was always the religion of the gentry, it has decisively shown itself as such. In the south it has attracted to itself, besides, much of the genteel of the community; and in the splendour of its edifices and the pomp of its worship and worshippers, it throws the Established Church itself into the shade.

Now, here was an Episcopal church, recognised by the English prelacy, revered in America as the mother of its bishophood, unequivocally Romanistic in its communion service, and prepared by its historic experience for every Romanising tendency. Independent of all State control, it offered the most congenial soil for the views of the Tractarians of Oxford. In truth, the seed had been long in its bosom latent, but germinating under ground. It has now sprung up; and already we behold not only the blade and the ear, but the full corn in the ear. There is no mummary sought to be renewed in England, which it has not introduced into its worship: and in its claims and its acts of authority it apes Hildebrand, it matches Laud, it surpasses Phillpotts. In carrying out its views, it has met with some obstruction from certain presbyters of the English church, of the Evangelical school; but it has spurned them with its lordly foot, and with its mouth it has spoken great swelling words against them. A notable instance of this has recently occurred in the diocese of Aberdeen. A worthy minister of English orders, Sir William Dunbar, presumed to disobey the injunctions of his diocesan, the grandson of that chevalier-clergyman of jovial memory, the author of "The Reel of Tullachgorum;" and Bishop Skinner has devoted Sir William to Satan, putting him under the ban of all powers visible and invisible. Happily for him, his congregation laugh the Episcopal anathema to scorn; and there is no ecclesiastical or high commission court, to give it practical effect. It only remains to be seen, how the prelates of England will take this outburst of zeal on the part of their prelate brother against their own son. It strikes us as the beginning of a breach and schism in the church which will not be easily healed.

The pamphlet at the head of this article made its appearance soon after this transaction. Its immediate occasion was a sermon, delivered before the bishop and clergy of Aberdeen; and published with notes at their request. That sermon is a very singular production. It is couched in that vague, sentimental, serious phrase, with

which the writings of the Tractarian school have rendered us familiar. It contains a great deal about holiness, expressed with an unction and earnestness that captivate us; until we find that it is a holiness that is meant after the fashion of Dunstan and Dominick, Loyola and Caraffa. Mr. Cheyne congratulates himself on the independence of the Scottish church; he is proud of the catholicity of its formularies, affirming as they do the doctrines of the real presence in the eucharist, and of the mass as a propitiatory sacrifice; he rises to a sublime altitude as he speaks of its prerogatives of excommunication, covering as they do an eternity with "the gloom of earthquake and eclipse." Yet the burden of his discourse, notwithstanding, is "lamentation, mourning, and woe." He deplores it that the Catholic doctrines are not appreciated by its members; that the solemn anathema is little better with them than a *brutum fulmen*; and, above all, that they will not put themselves entirely into the hands of their priests by auricular confession. These are the sins and shortcomings of the Scottish church; and because of these he cries out, and calls upon its clergy and worshippers to cry out with him, "O Lord, restore unto us the joy of thy salvation!"

This cry aroused the Episcopal clergyman of Huntly, but in no congenial mood. Mr. Hull is a man of another stamp. He burns with what Mr. Cheyne terms, the "Lutheran intensity." He breathes the very spirit of our Noels and Bickersteths. He heard in this cry from the diocese of Aberdeen, the expression of a stupid infatuation—a blasphemous impiety. He could not sit still in silence, while, in his judgment, God's children were so abused, and Christ's salvation so travestied. We honour him for his zeal. We are sure it must win him golden opinions in the locality where he resides; for we happen to know it. But we fear his appeals to the Sacred Scriptures, and his declarations on Christian truth and liberty, will be lost on his clerical brethren. He has, however, delivered his conscience in an emphatic, indignant, and occasionally eloquent, reprobation of the statements of Mr. Cheyne, and the Romanistic tendencies of the Scottish church. We shall be surprised if he escapes its anathema. It is, we think, high time that he and his compeers should come out and be separate from a church which they so energetically denounce. We cordially unite with him in the prayer with which he concludes his "Remarks." It is—how different from the prayer of the preacher whom he oppugns!—while the latter cries unto his Baal, he calls upon the name of Jehovah,—it is a prayer to which every member of the true catholic church will say, Amen. "May

he pour upon us his Holy Spirit, to open our eyes to see the things that he has freely given us; to convince us duly of our sins, negligences, and ignorances; and to humble ourselves on account of them. May it please him to reveal to us that glorious 'salvation' to which the psalmist refers—a salvation from sin, both in its guilt and power—a free, full, everlasting salvation in Jesus Christ, that so we may personally experience that 'joy' which David affirms to flow from it; be able to tell others what he has done for our souls; and with hearts filled with the love of Christ, and lips touched with a living coal from off his altar,—lifting him up fully, clearly, and constantly, to the view of our people,—we may realize the fulfilment of his precious promise: 'And I, if I be lifted up, will draw all men unto me!'"

ESSAYS on CHRISTIAN UNION. By Dr. Chalmers, Dr. Balmer, Dr. Candlish, Mr. James, Dr. King, Dr. Wardlaw, Dr. Struthers, and Dr. Symington. 8vo.

Hamilton, Adams, and Co.

We cannot regard this publication as a common-place production of the press. We like to muse on the feeling which gave it birth. It is the result of the yearnings of a single bosom for a growing union and intercourse among the people of God, as the effect of an increase of the spirit of love. Who cannot predict the full issue of this inward prayerful struggle, of a single devoted mind, for the more cordial union and co-operation of those who are already "one in Christ Jesus?" Blessings on the head and heart of him who conceived the idea of this volume! and all kindly greeting to those beloved brethren in Christ, who so cheerfully stood forward at the call of duty to urge upon all true believers the sentiments of him who leaned on the bosom of Jesus: "Little children, love one another!"

These are not times for Christians to stand aloof from each other. Antichrist, in various forms, is recruiting his decayed energies. France is again bending her neck to the yoke of the wily foe; and not a few in our own country are sighing for the return of those evil days, the memory of which is associated with tears, oppression, and blood. Shall not the friends of Jesus, then, band together in the love of truth,—yes, in the love of truth,—saving truth,—Protestant truth? They have all the elements of union among them,—of solid, substantial, confiding union. Platforms of discipline ought not to keep them apart; inasmuch as they do not and cannot form the basis of union, in their several denominational enclosures. One in their common Head, they ought to

appear as one before an unbelieving world. Nor would their denominational peculiarities hinder this consummation, if they would guard against denominational alienation, and would recognize each other, publicly and solemnly, as parts of the same great spiritual family,—one in heart and hope. Where anything exists in the ecclesiastical position of any sections of evangelical Christians, hostile to such recognition, let enlightened and charitable men address themselves with prayer and earnestness to remove it; let all Christians cast about, and see how they can best promote union among those who are resting in Christ, and living above the spirit of the world; let pious ministers, of various churches, exchange pulpits as often as convenient; let united meetings for prayer and conference, on the subject of union, be held in town and country, where it is practicable, without rousing adverse discussion; let members of different churches, with their pastors at their head, assemble around the table of the Lord, in expression of their oneness in the common faith; and in this way we may hope to make some happy progress towards that state of things which the well-timed volume before us is intended to promote.

As it respects that volume itself, it would be difficult to speak of it in too exalted terms. Considered as the production of two members of the Free Church of Scotland, two of the Secession Church, two Independents, one of the Relief Church, and one of the Reformed Presbyterian, or Cameronian Church, it is a striking proof of the vantage-ground already gained on the side of union. Thirty years ago the very idea of such a volume would have been rejected as utopian; and had its projector, ante-dating his times, succeeded in persuading the ministers of our different denominations, without concert, to write a volume upon the subject of union, we suspect that a very ponderous argument would have been constructed against any such dangerous innovation. As it is, without any communication in the preparation of their several essays, the work before us, from first to last, is a successful and even powerful defence of the principles of union among all the sincere followers of Christ. The very cautions and reserves of the volume are on the side of union. They show how deeply the writers have pondered their theme; and how anxious they were not to put forth any crude theories which might damage the cause they intended to serve. Most gladly would we present to our readers an analysis of the work, but our space forbids. We regard it as one of the healthiest productions of the age. We believe that a blessing is in it. We pray that its precious statements may sink deeply into the heart of the church;

that it may be the means of bringing honour to the name of Christ; that it may be the harbinger of other and still more powerful impulses on the side of union; and that its respected authors may have reason to rejoice on their dying pillow, that they committed themselves to the great and holy principle, that those who believe in the same Divine Redeemer, should act in sight of his foes, so as to prove themselves to be one.

HISTORY of the REFORMATION in GERMANY. By LEOPOLD RANKE. Second Edition. Translated by SARAH AUSTIN. Two vols. 8vo. pp. 570 and 544.

Longman and Co.

The reputation of Professor Ranke, as a man of profound erudition and research, is fully established by his *History of the Popes*. He possesses a calm dignity of temper; which, in connection with vast industry, peculiarly fits him for patient and persevering investigation of the existing documents upon which all authentic history must be based. It appears that our author had long cherished the laudable purpose of endeavouring to furnish such an account of the diets of his native country, as might shed an ampler light on the facts of the Reformation. Accordingly, in 1836, he discovered, in the archives of the city of Frankfort, a collection, consisting of ninety-six folio volumes, containing the Acts of the Imperial Diets from 1414 to 1613. In 1837, he examined the royal archives of the kingdom of Prussia at Berlin; and, in the same year, those of Saxony, at Dresden. In these documents Mr. Ranke discovered some most precious materials, which had not seen the light, in reference both to the origin and progress of the Reformation. "At every step," he observes, "I acquired new information as to the circumstances which prepared the politico-religious movement of that time; the phases of our national life, by which it was accelerated; the origin and working of the resistance it encountered."

Religiously impressed with the responsibility of his undertaking, our author spared no toil in amassing the materials of his history. "It is impossible," he very justly remarks, "to approach a matter originating in such intense mental energy, and exercising so vast an influence on the destinies of the world, without being profoundly interested and absorbed by it. I was fully sensible that if I executed the work I proposed to myself, the Reformation would be the centre on which all other incidents and circumstances would turn. But to accomplish this, more accurate information was neces-

sary as to the progress of opinion in the evangelical party, (especially in a political point of view,) antecedent to the crisis of the Reformation, than any that could be gathered from printed sources. The archives common to the whole Ernestine line of Saxony, deposited at Weimer, which I visited in August, 1837, afforded me what I desired. Nor can any spot be more full of information on the marked epochs at which this house played so important a part, than the vault in which its archives are preserved. The walls and the whole interior space are covered with the rolls of documents relating to the deeds and events of that period. Every note, every draft of an answer, is here preserved. The correspondence between the elector, John Frederick, and the landgrave, Philip of Hessen, would alone fill a long series of printed volumes. I endeavoured, above all, to make myself master of the two registers, which include the affairs of the empire and the Schmalkaldic league. As to the former, I found, as was to be expected from the nature of the subject, many valuable details; as to the latter, I hence first drew information which is, I hope, in some degree, calculated to satisfy the curiosity of the public."

Such is Mr. Ranke's own account of the new lights which have broke in upon his path; and when his immense previous resources are taken into the account, it must be admitted that few men have been so well prepared as himself to do justice to the German Reformation.

As it respects the use made by the author of his materials, it is peculiarly judicious and discriminating. At times he is a little too cold in temperament for the spirit-stirring themes which he is treating with the wisdom of a philosopher; but what is lost in warmth, is gained in accuracy. He is a rigid investigator of facts, and he never fails to convey, with distinct impression, his conceptions to the mind of an intelligent reader.*

His portrait of Luther is by no means so vivid and grand in its outline as that proceeding from the dramatic pen of D'Aubigné, but this defect, if defect we may call it, is supplied by certain minute fillings up, and certain exquisite colourings, which soften down and mellow the expression, and foster love and sympathy as much as reverence and awe. Many additional characters, too, are introduced on the stage of the Reformation, of whom we had scarcely heard before. We could have wished to find a deep-toned spirituality in the handling of this great subject. But the work, so far as it has proceeded, is a monument of industry, creditable to the age in which it has been produced.

The INSTITUTIONS of POPULAR EDUCATION. An Essay; to which the Manchester Prize was adjudged. By the Rev. RICHARD WINTER HAMILTON, LL.D., D.D. 12mo, pp. 352.

Hamilton, Adams, and Co.

(Concluded from page 24.)

Our space is too limited for the treatment of such a subject as "Popular Education," but we must do our best to welcome Dr. Hamilton's Essay, which will unfold the momentous theme better than we can pretend to do. In our notice, in January, we made some general observations on education, and sketched the author's first two chapters, entitled "Preliminary Thoughts on certain Portions of our Population, and on the Poor as a Class." His THIRD CHAPTER is devoted to "the Principal Divisions of the Labouring Community,"—the agricultural and the manufacturing. Some fine sentiments occur in this part of our author's essay, on the oppositions which have been fanned between these two classes, partly by themselves, and partly by unstatesman-like legislation. "Perhaps," says Dr. H., "a new light begins to fall upon him, (the statesman,) a simple light, a light from heaven. If he will follow it, it will save him from a thousand perplexities. It teaches him to leave commerce to the winds and the waves, husbandry to the clouds and the seasons: not to weaken their strength by bounties, nor to hamper their elasticity by protections." Our author, very graphically, and with great force of imagery and diction, delineates the characteristic differences of the agricultural and manufacturing populations. With unquestionable fairness and truth he awards the higher mede of intelligence to the latter; and enters into an enlightened and searching canvass of certain crude speculations which have of late obtained ominous currency in reference to the manufacturing districts, proving, as we think, to a demonstration, that the disadvantages to the thousands and tens of thousands of men, women, and children, who work in our mills, as to health, morals, and intelligence, are not such as hasty philanthropists would have us believe. Let their condition be improved, indeed, and as speedily as possible; but let one-sided legislation be strenuously eschewed. Especially let this be eschewed in any attempt to educate the people. Meanwhile no well-informed person can doubt the fact, that the manufacturing districts are better educated than the rural, with some admitted and happy exceptions. To those short-sighted men who tell us that it would be no loss to the country if every factory were swallowed up, Dr. H. administers a sharp rebuke. "Trade," says he, "is the employ-

ment of capital in labour upon some work of God. The raw material may be flax, or it may be land. Each is the subject of change. There is the fine linen. There is the abundant harvest. The producers of food are worthy of all honour, but not more than the producers of that which gives food its social value. Food cannot of itself be riches. It is to be sold, it is to be exchanged for other commodities, and then the country is filled with plenty. We have not to cross wide seas to certify this. A country may be a granary; its hills covered with flocks, its fields waving with fruits, and yet its people famish. *The money is not in the sack's mouth.* That corn must be turned into means of barter, that it may be eaten. Thus only can commonwealths become strong and great. Instead of being ashamed of factory and shop, we see in them the freight of our ships, the wealth of our colonies, the life of our commerce. But there is a nobler defence. The Medicean princes, the offspring of trade, scarcely were more true to literature than have been our successful traffickers. Mark the portico and athenæum of our towns. Observe the schools and institutions of learning. Here, too, freedom finds its favoured refuge. The law of opinion goes forth from thence, and rules the land. These are the busy scenes in which principles are tested, truths discovered, and experiments assured. They may have a fault in the esteem of a constantly-diminishing feudalism. It is the power which their knowledge gives; it is the improvement which their inquisitiveness accelerates; it is the liberty which their intelligence demands. Extinguish the manufacturing system of our country, and even if you could yet till your land, and meet your debts, knowledge would have lost its foremost hold, and independence be driven from its noblest asylum."—p. 57.

Dr. H.'s FOURTH CHAPTER discusses "the kind of Education adapted to the Poor." Here are some noble principles, some masterly arguments, some touching details. The religious education of the poor man and the rich must be identical, if it is worth anything. "They who form," observes Dr. H., "the debasing view of religion, that it is more needed by the poor, and that it is the fitting engine of a vile policy to perpetuate their depression, deserve no other reply but our indignant scorn. Religion is a mock-word on their lips. But we see in it the birth-right and the discipline of an immortal soul; to all souls it is consequently alike indispensable. 'This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent.'"—p. 61. Our author does not denounce education, without religion; but shows how defective it must be in the ab-

sence of it. But he would teach children all the doctrines and duties of revealed truth, all the distinguishing principles of evangelical Protestantism; he contends for the value of catechisms; he denounces "the theory which urges, as the final cause of education, the mere preparation of man for particular positions in society." . . . "We say, Educate man as man, for what he is, for what he can only be, as accountable and immortal man. Incline your instructions to his probable pursuits and duties on earth. Give not, however, to these your stress. They are comparatively little matters. Chiefly awake the moral sense. Draw out the soul. Enthroned the conscience. Leave out of your consideration, for a while, every idea of earthly circumstance, condition, lot. Eternity must be your mark. Here is the man. He is only great in his intellectual and moral nature. He stands before you with all his awful capacities. Educate him! Your process must answer to him! Your purpose must answer to him! Teach him aright, and every incidental relation and function of earth will be included; but that being shall be seen unfolded in its unearthly greatness, and travelling on in the way everlasting."—p. 66. Our author enters into a full detail of the *subjects* and *modes* of popular education; and in every paragraph furnishes materials for deep and pungent thought. But we dare not enlarge.

THE FIFTH CHAPTER exhibits "the Advantages arising from the Education of the People." Here the author indulges in some biting, but just satires upon those who, impelled only by the spirit of the age, give their reluctant assent to the education of the people. "They would at heart, that the days of ignorance had not passed away. The hope has not quite died in them that those days shall yet return." Dr. H. specially cauterises those "who, themselves but recently raised in property above the industrious classes, speak disdainfully of them, who wear the marks of their origin in their ignorance. They, in truth, most gravely declare their fears for the safety of society, should education spread!" He then enters into an eloquent recital and illustration of the benefits of education conducted upon sound principles. All the evils supposed to arise from it are shivered as by a giant's touch; and one is compelled to blush for the patrons of brute ignorance and sensuality. Crime and ignorance are shown to be twin-sisters; and knowledge and virtue are exhibited in their appropriate relations.

THE SIXTH CHAPTER is a powerful defence of Sunday-schools. A more valuable document for the perusal of Sunday-school teachers, it has not fallen to our lot to peruse.

The SEVENTH CHAPTER relates to "Foreign Systems and Means of Education." This section of the work contains a vast amount of sound and valuable information, and must have cost a world of research. Its statistics are quite a remarkable feature.

In the EIGHTH CHAPTER we have a fine article on "the Statistics of Home Education," which, by reference to mere facts, exhibits Nonconformity to great advantage.

The NINTH CHAPTER endeavours to set forth "the Parties responsible for the Education of the People." Those who wish to see the question thoroughly discussed, "Is it the province and duty of a Government to educate the people?" will be much enlightened by the perusal of this chapter. Our author is decidedly of opinion, that neither the State, nor any particular sect that may happen to be in alliance with the State, has a right to claim to educate the people. We must confess we think with him; but we cannot go into his logical proofs.*

Dr. Hamilton's LAST CHAPTER is entitled, "The Means and Resources of the Country to procure a sound Education for the People." This is a very important chapter, perhaps the most important chapter of the whole, considered in a practical point of view. While it denies the duty of the Government to educate the people, it shows that they may all be educated, by all doing their duty. We think our author has clearly demonstrated his point. Some, perhaps, will be of opinion that more argument should have been employed in making good his point, that government is not in a position to educate the people; but we are quite convinced. Let the people educate themselves. We believe they are on the eve of doing so. May Divine Providence speed the undertaking!

MEMOIRS of ALEXANDER BETHUNE, embracing Selections from his Correspondence and Literary Remains. Compiled and edited by WILLIAM M'COMBIE, Author of "Hours of Thought," "Moral Agency," &c. Royal 18mo. pp. 390.

George and Robert King, Aberdeen.

This is a very surprising record of one who never emerged from the condition of a Scottish peasant; but who possessed genius of the highest order, and displayed a measure of taste and refinement, but seldom indicated even by men who have been trained amidst academical bowers. No volume of an equally striking character, considering the subject of it, has issued from the modern press. If we had not a perfect reliance, from personal knowledge, on the fidelity of the biographer, we could scarcely

persuade ourselves that either the poetry or the prose of this work could be the production of one without education, nursed in the lap of poverty, and depending for his daily bread upon rural toils, which never, perhaps, realized for him ten shillings per week. That such a son of genius should have been left to struggle with his hard lot, is no high compliment to the gratitude of Caledonia.

These Remains will be a treasure to our youthful readers. They are all true to nature; and exhibit a mental character of surpassing beauty and loveliness. Both the poetry and the letters speak powerfully and tenderly to the heart. The volume has all the thrilling impression of a romance, without a particle of its pernicious influence.

Mr. M'Combie, himself a child of genius, and destined to follow the plough, was the very person to do justice to his deceased friend. He must have cherished kindred sympathies with one for whom nature had done so much, and art so little. He has performed his task with truthfulness, with great refinement of sentiment, and with an abundant display of the poetry of the heart.

THE NORTH BRITISH REVIEW, No. IV.
Vol. II.

Hamilton, Adams, and Co.

We regard it as a favourable omen for the Christian church, that evangelical religion is now so powerfully sustained by the periodical press of Great Britain. Time was, when the Evangelical and Wesleyan Magazines stood alone in the field, and were regarded only as the mouth-piece of a few hair-brained enthusiasts. Blessed be God, a new feeling has come over the public mind of the country. Religious periodicals, great and small, have been vastly multiplied; the tide has been turned; and the best portions of our monthly and quarterly literature are now on the side of Christianity. We hailed the North British Review, on its first appearance, as an able advocate of the gospel of Christ. It has not disappointed our expectations. A year of probation has fixed its character, and we trust its standing also. We wish it success. It is conducted upon enlightened and generous principles. The fourth number contains ten articles of considerable merit; but we greatly admire those entitled, "The Scottish Monks," "Life and Writings of Dr. Arnold," "Palestine," "Essays on Christian Union," and "the Jesuits in France." The last is an essay of great power, and of extensive and seasonable information.

Look to the End; or, The Bennets Abroad.
By Mrs. ELLIS, author of "The Women
of England." 2 vols. 12mo.

Fisher, Son, and Co.

When these volumes were first put into our hands, we instinctively asked, "To what end would the fair author have us to look?" Curiosity induced us at once to read several pages—nay, even chapters; but still we were puzzled. We could not discover the secret. It occurred to us that some dreaded catastrophe, or some most favourable crisis, might be announced at the close of the work; but no, the last page was as calm and unruffled as the first. We then read the work as a whole; and began to feel that its title was a warning against excited expectation of astounding incident, and a significant intimation to the courteous reader to look out watchfully for the pervading moral of a very beautiful tale, founded on real life, and lit up by many a bright colouring from nature and art, as they met the eye of the author under the rich hues of an Italian sky, and amidst the hoary monuments of a remote antiquity. The moral is very steadily kept before the mind of the reader throughout; and it is this, that a love of the beautiful in nature and art, so necessary to mental refinement and taste, must ever be combined with the keen perception and love of *moral* beauty, if the mind is not to be enfeebled, and the heart vitiated. The "End," then, to be looked to, is the predominant love of moral goodness, the cultivation of right dispositions, the improvement of the heart, the pursuit of objects of taste, in due subordination to those of faith and piety. In endeavouring in her tale to awaken, especially in the minds of the young, a feeling of what is beautiful and lovely in surrounding objects, Mrs. Ellis observes, that she "came by degrees to feel alarmed at the vast power which an intense love of the beautiful might exercise over a young and feeling character." "I saw, in fact," she states, "that it might grow into a passion, absorbing and almost omnipotent; and thus might destroy that equipoise of the moral and intellectual

being, without which no practical good can be effected, and no real happiness enjoyed.

"What, then? was my heroine to close her eyes upon 'the hoar austerity' of those magnificent ruins which attract the stranger from all parts of the world—upon the snowy Apennines—the wild Campagna—or the deep-blue of the mountains and sea? Was she to close her eyes upon the celestial forms which art has bodied forth? No. There was, and ever will be, a higher and a nobler alternative, affording a sure protection against the evils arising out of a too keen relish for the beautiful wherever it is found; as well as a wholesome exercise for the same capabilities of mind and character—I mean a perception of moral beauty, equally sensitive and acute as that of physical beauty—a thirst and a love for it—with a pure and a holy delight in it wherever it may be found.

"This love and pursuit of the beautiful I believe to be the only one which really satisfies the soul; and this, I believe, can alone be attained through the enlightening influence of that Spirit which reveals the true beauty of holiness."

Our readers will now perceive the meaning of Mrs. Ellis's title to this new effort of her pen. We can assure them, that if they will "Look to the End" they will not be disappointed. The volume is as rich in moral and religious sentiment, as it is in vivid description and poetic beauty.

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The Child's Commentator on the Holy Scriptures. By INGRAM COBBIN, A.M.
In Sixpenny Parts. From I. to V.

Ward and Co.

This is a new edition of a very valuable commentary for children. It is now beautifully embellished, with woodcuts of a very superior quality. There is no commentary for the very young, to be compared with Mr. Cobbin's. He never fails to lay open the incidents of Scripture in a manner calculated to interest and improve the youthful reader.

Obituary.

MR. SAUNDERS GUYER.

TIME and the grace of God had verified in the subject of this memoir the beautiful expression of the sacred writer, "The hoary head is a crown of glory, being found in the way of righteousness."

Mr. Guyer was born at Portsea, the 8th

December, 1761. His father died when he was young; but he had the unspeakable blessing of a pious mother, who brought him up in the nurture and admonition of the Lord. It was not, however, till he had attained to manhood, that he discovered a change of heart. Under the ministry of the

Rev. W. Dunn, then pastor of the Independent church, Orange-street, Portsea, he received the power of the word; and having been, after some time, united with them in the fellowship of the gospel, he maintained a holy and honourable connection for upwards of fifty-six years. Such a long period of consistent and useful membership with the church of Christ shows the power of divine grace on the heart. But it was at the same time connected with much watchfulness and prayer, as appears from the record which he was in the habit of keeping; and in which he often notes the state of his mind, and the dealings of God with him. Referring to the course in which God had brought him, he writes: "When I look back to the commencement of my journey, and trace the leadings of Providence, I may well say, goodness and mercy have been my constant attendants. The way in which I have been brought forward into situations and circumstances are far beyond what I had any reason to expect at the beginning of life. But I trust I can see that my God has gone before me, both in the dispensations of his providence and grace. To him be all the praise." On another occasion, when retired from the business of life, he writes: "As I have less to do with worldly and temporal things, may I have more to do with heavenly and eternal."

Though blessed with a good share of health, he was reminded of the precariousness of life, and the special providence of God, in being once preserved from accidental death. In recording this event, he writes: "A remarkable day, which ought not to be, and I hope never will be, forgotten, but be as a Hill Mizar. Coming over the side of the Defiance, a seventy-four gun ship, the rope which I had to take hold of not being fastened, it gave way, and I was precipitated into the dock, but the arm of Omnipotence being under me, none of my bones were broken, I bless God I was soon able again to go to his house. Dangers stand thick through all the ground; but there is an appointed time for man upon the earth; and when it comes, God has the means at command to execute his will; till then, all afflictions are but warnings, to remind us that we are mortal, and dependent on him for our life."

It was his happy lot to have almost uninterrupted domestic mercies. But time at length began to break them up. About five years before his death, he was called to part with his beloved wife: they had been married more than fifty years, and were a beautiful example of those who live to make each other happy, and who walk in the commandments and ordinances of the Lord. This event produced a change in his circumstances. He left the house in which he

had lived more than threescore years and ten, and settled with his son at Ryde, accompanied by a faithful servant. It was a trial to him to leave his native place; and especially the church, in which he had sustained the office of deacon for forty-five years, with great credit to himself, comfort to his minister, and benefit to those around him. In his visits to the sick, in his constant attendance on the house of God, in his habitual presence at the prayer-meetings, leading and assisting at the devotions, and in his active and diligent attention to the welfare of the minister, he purchased to himself a good degree; but he saw the hand of God, followed his guidance, and spent a few happy years in the calm enjoyment of a retired, pious old age.

But though he had left the scene of his former days, he was ardently attached to all that relates to the church of God, with which he had been so long connected. He often adverted with delight to the circumstance, that he was the first to welcome his late beloved pastor, the Rev. J. Griffin, to Portsea; and when he lost a friend that he loved as his own soul, he records the afflictive dispensation with great tenderness. On the day of his funeral he writes: "This day I followed my beloved and aged pastor to his resting-place for the body, in sure and certain hope of its resurrection to eternal life. Deeply mysterious, O God, are thy dispensations towards thy church. Thou hast removed a most valuable servant, while I, who am comparatively of little use, though nine years older, am spared, even so, Father, for so it seemeth good in thy sight. May his mantle fall on our beloved young pastor!"

But the days drew nigh in which this aged saint himself was to be gathered to his fathers. Infirmity came upon him gradually, and at last rapidly. He was laid aside from the house of God only a few months. Such was his attachment to public worship, that he often said, "I hope I shall not be here long, if I cannot go to the sanctuary," and God granted him his request. He suffered acutely from internal disease. At length his sight failed, which seemed to distress him very much, as he was a great reader, both of divinity and general literature. The affliction which terminated his life lasted about ten days. During this time he evinced a heavenly frame of mind. He felt conscious that his end was near, and said to a friend who called on him, "Do not pray for my remaining here, let me go." He addressed his grandchildren, and said: "Not one day has passed but I have prayed for you, every day for parents and children, you will never see me alive again—choose the better part." At one time, when it was supposed he was wanting something, he

said, "Nothing, but an abundant entrance to the general assembly and church of the first-born." Then looking at the servant, who stood by his bed-side, he said: "Ann, will you go to heaven with me? I thank God, I have good confidence I shall awake up in his likeness." During his illness, one of the deacons from the church at Portsea visited him. This was a great pleasure to him. Clapping the hand of his friend, he inquired for the prosperity of the church, and then said, "Lord bless it, maintain peace and unity in the body." He desired his love to all his old fellow-members, and thanked God that he had been favoured with this interview. As he approached nearer to eternity, so he seemed increasingly filled with delightful anticipations; at one time he said, most emphatically, "What an immensity of eternity in view! just a little breaking of day-light." His prayer-

ful ejaculations were numerous, and often would he repeat the hymn—

"O for a heart to praise my God,"

and as nature failed, he said, "I long for evening, to undress, that I may rest with God." At another time he said, "What do I see? Oh! glory! glory! delightful! when shall I be there?" Such was the happy state of his mind. At length the feeble frame sank; the eye closed, the breathing became shorter, and at last, without a sigh or a groan, he slept in Jesus, on the 27th January, 1844, in the eightieth year of his age, having served his generation according to his will. A tribute was paid to his memory by the Rev. T. Cousins, at Portsea, and by his son, to the church at Ryde. "Blessed are the dead that die in the Lord, for they rest from their labours, and their works follow them."

T. S. G.

Home Chronicle.

OXFORD CONVOCATION.

The late proceedings of this body, in the case of Mr. Ward, appear to us to be anything but hopeful for the best interests of our country. It is true that a majority of 777 against 386, condemned his Popish book, on the "Ideal of a Christian church," but, alas! this majority melted away from 391 to 58 when it was proposed to deprive Mr. Ward of his status in a Protestant University. 569 voted for his degradation, and 511 against it. Such a state of things can never, surely, be satisfactory to any honest friend of the Reformation. With the pairs, not fewer than 400 members of the University voted for Mr. Ward's defence of Romanism, and condemnation of the Protestantism of his own Church; while 511, many of whom had condemned his book, in effect voted him to be worthy of his place and his honours in a reformed university. They must be little benefited by the lessons of history who can boast of such a victory. 400 members of the University voting for such a book, and 511 for such an author, is an appalling sign of the times. It is said, that the *resident* members of *five* colleges, —Christ Church, Balliol, Oriel, Brasenose, and Exeter,—voted almost unanimously for Mr. Ward. This speaks volumes as to the awfully corrupt state of the University. Surely it is high time that a searching inquiry should be made into the present ominous condition of this seat of learning. Can the Hebdomadal Board now discharge its duty without summoning another convoca-

tion and treating all who voted for Mr. Ward's "Ideal," &c., as implicated with himself in repudiating the Protestant and Reformed character of the English Church? We regard every one who voted for Mr. Ward's book, or for the non-condemnation of it, as implicated in all the error and guilt of it. And surely the 200 (including Mr. Gladstone, Dr. Hook, Archdeacon Robert Wilberforce, Judge Coleridge, and others,) who have tendered their thanks to the proctors, for preventing, by a mere technicality of office, the passing of a sentence of condemnation on Tract XC., have laid themselves open to the censure of a future convocation. We honour those Reformers, who, with the Vice-Chancellor at their head, have acted an honest and Protestant part in this great struggle. Let them be faithful to Christ and his truth, and He will not fail to confer on them a blessed reward.

THE BRITISH QUARTERLY REVIEW.

Without a word of disparagement to any of the existing literary organs of Evangelical Nonconformity, we ventured, in our December Magazine, to express our conviction that a Quarterly Review had long been, and was still, a desideratum among Congregational Dissenters. We also hailed with feelings of peculiar delight the prospect of difficulties being overcome which had always appeared to be formidable, whenever the establishment of such an organ had been contemplated or discussed. No sooner had

we heard that our friend Dr. Vaughan had succeeded, in his own circle, in raising so large a fund to lay the foundation of such a periodical, than we entered with our whole heart and soul into his views and feelings. We were thankful to find that there was one among us possessing influence sufficient to induce so many men of property to make sacrifices for the benefit of our denomination. In entertaining and expressing this view of the new forthcoming Review, it did not even cross our minds, nor has it ever crossed our minds to this hour, that any injustice or unkindness was thereby inflicted upon any existing organ of Dissent. We wished them all to maintain their standing, to increase their circulation, and to improve their literary and theological character. To the Eclectic Review, in particular, we felt that a debt of gratitude was due for the long service it had rendered to Protestant Dissent; and we regarded its respected and enlightened editor, as we still do, as our personal friend. We did not believe it would be injured, and we are satisfied that the result will show that our conviction was founded on a just view of the case. We believe that it represents the views of a very large class of Dissenters, in politics and religion; and in those circles where it may fail to do so, there are few enlightened Nonconformists who would cease to read it on account of certain views which it may at times advocate, upon either the General Suffrage question, or the Anti-State Church Union. We heartily wish it growing success, and shall always give it a monthly welcome.

But we must be allowed to press upon Dissenters the importance of a quarterly organ of theological and general literature. The very taste and spirit of the age demand it. The position and prospects of Evangelical Dissent imperatively demand it. And the powerful support derived by the Establishment from this source, admonishes Dissenters not to sit down at their ease without this ordinary and effective mode of communicating with the public mind in this age of mental and moral conflict.

Some time since we announced the probability that the British Quarterly Review would soon take its standing side by side with other productions of its kind, we are happy to say, that it is now in the hands of the public, awaiting the verdict of honest, impartial, and sound-thinking men. We say fearlessly, we have no apprehension as to the result. It will speak for itself, and convince lookers-on that there is no lack of good taste, deep thinking, and creditable scholarship among Congregational Dissenters. The first number is a gem among the periodicals of the last month. Unless we are unreasonably partial, there is not a feeble article in the number. Some of the

contributions, indeed, are of great power. The Pilgrim Fathers, the Tractarian Theology, and the Morality of Party, will be a lasting credit to their authors. The article entitled "Lord John Russell," contains some valuable hints, which Dissenters will do well to regard. It is faithful to truth, as held by Evangelical Dissenters, and reads some grave lessons to Lord John; but it guards Nonconformists against the folly of undervaluing the services of such a statesman, because his notions of liberty in reference to religion are much less matured than in reference to civil freedom. We are thankful to have lived to see the British Quarterly Review. We scarcely hoped, in our day, for such a boon.

SIR CULLING EARDLEY SMITH, BART., AND
THE CATHOLIC INSTITUTE.

It will be remembered by many of our readers, that at the Jubilee Meeting of the London Missionary Society, held last September, in Exeter-hall, Sir Culling Eardley Smith, the treasurer of the institution, laid before the meeting a series of facts illustrative of the superstition, imposture, cupidity, and persecuting spirit of modern Popery, especially as exhibited in Italy and the neighbouring states. In a few days after, the worthy Baronet was called upon by the secretary of the Catholic Institute of England, as the result of a formal resolution passed in committee, the Hon. Edward Petre in the chair, to give up "his authority for the assertions contained" in his speech. This demand led to a very interesting correspondence, which with illustrative remarks, by Sir Culling Eardley Smith, has just issued from the press.* There can be but one opinion among unprejudiced persons as to the facts of this case. They may be such as to make English Romanists blush; but that they are facts, we have no kind of doubt. Sir Culling, without committing the rashness of exposing his informants to the tender mercies of the Inquisition, has furnished indubitable, though circumstantial evidence, of all that he asserted. The members of the Catholic Institute, either knew, or ought to have known, that there is but a very slender measure of political or religious freedom in Italy; and that too much was demanded by them, when they required of Sir Culling the names of persons who might have been punished severely for their temerity. Neither will it serve the purpose of the Catholic Institute to give out to the world that such good-natured

* The Romanism of Italy. Preceded by a Correspondence with the Catholic Institute of England. By Sir Culling Eardley Smith, Bart. 8vo. pp 68 J. Snow.

people as Sir Culling get imposed upon in Italy, by persons who draw largely on the credulity of Englishmen. The reflecting public will judge between Sir Culling and the Catholic Institute; and if it discover that he is not so well versed in the arts of Jesuitism as they are, it will give him full credit for a sound common-sense judgment of matters of fact, for a competent knowledge of the Italian language, and for entire superiority to such ignorance as could be imposed upon, or such want of principle as could suffer him to deceive. His witness we believe to be true; and it proclaims the oft-repeated, oft-demonstrated fact, that Catholicism is, what it ever has been—a system hostile to the liberties of mankind, based on superstition and priestcraft, sustained by avarice and exaction, and in every way opposed to the letter and spirit of the religion of Christ.

Sir Culling Eardley Smith's pamphlet will fully repay a careful perusal. It contains a full account of the Beatification of Maria Francesca, for which the king of Naples paid, in various ways, to the papal authorities, the sum of 10,000*l*. 2. The fac-simile of a letter from the devil, said to be written by him, in the presence of Maria Crocissisa, born in Girgenti, and shown as an authentic document to foreigners. 3. The fac-simile of a letter of the Virgin Mary, sent to the Messinese. 4. The sale of a mass to an Indian princess for 12,000*l*. 5. The imprisonment of a physician for making light of Roman Catholic fasts. 6. The punishment of a Roman Catholic lodging-house keeper, for allowing Sir Culling Eardley Smith and his friends to hold religious meetings in his house. 7. The imprisonment of students for having Bibles in their possession. 8. The imprisonment of persons for not attending the communion at Easter. 9. The publishing of medals, under authority, commemorative of the most horrid cruelties ever practised by the Romish church.

As an illustration of what undisguised Catholicism is in the nineteenth century, this pamphlet is worthy of general circulation. As there is some reason to fear that Popery is likely to get into court favour, it is well that Englishmen should know what it still is.

THE POPE'S BULL AGAINST THE BIBLE AND BIBLE SOCIETIES.

Sir Culling Eardley Smith has just published a very curious document, under the following title: "*The Encyclical Letter of our Lord Pope Gregory XVI., to all Patriarchs, Primates, Archbishops, and Bishops, issued May 8, 1844. Translated*

into English by Sir Culling Eardley Smith, Bart., with the Latin Text, and the authorised Italian translation appended."* A more instructive symbol has not issued from Rome in modern times. It proves distinctly that Popery can as little bear the light of Scripture now as formerly, and that some alarm is felt, even at head quarters, on account of the efforts now made for the diffusion, in Catholic countries, of God's holy word. With the ordinary professions of attachment to Scripture, when expounded agreeably to tradition, and to the understood sense of the Catholic church, in which Romanists indulge, the Pope's letter is, from first to last, an assault upon the Bible Societies of Europe and America. It appears that a society in America, called "The Christian Alliance," formed for the purpose of promoting the circulation of the Scriptures in Catholic countries, has greatly disturbed the repose of his holiness the Pope. Did he forget that the mention of this society, and of the other Bible institutions, in his letter, would give them a more extensive advertisement than they could otherwise have secured? Was he quite sure that even his venerable authority, with all the weapons of terror at his command, would entirely repress the curiosity of the human mind? We can only say, we feel greatly indebted to the Pope for telling the world so plainly what he thinks of the Bible as translated into the vulgar tongues, and for supplying us with so good a reply to those Romanists who would make us believe that their church has no objection to the private use of the Scriptures in an approved version. His holiness sets the matter at rest, by enjoining "to seize out of the hands of the faithful," (this can be done in the Italian states,) "not only Bibles translated into the vulgar tongue, but also proscribed or injurious books of every sort." True, indeed, the Pope expects his clergy to "apply themselves more and more to the preaching of the word of God;" but what he means by this he subsequently explains, when he tells them that they are "never, under any pretext, to venture to explain or interpret the Divine writings contrary to the tradition of the fathers, or differently from the sense of the Catholic church."

We much fear the Pope has a great many in England who think with him, upon the subject of tradition, the Catholic church, and the sin of private judgment. Blessed be God, they can only theorize, and traduce their Protestant neighbours; they cannot immure them in the dungeons of the Inquisition. We much wish, with Sir Culling Eardley Smith, that the Protestant churches would combine, and send forth an enlightened and pungent reply to the Pope's letter.

* John Snow. 8vo. pp. 24.

It is high time that such *ex cathedra* documents from the see of Rome should be looked out of countenance.

GOVERNMENT MEASURES FOR THE CONCILIATION OF IRELAND.

At the time this article is penned, we know nothing more of the new measures of Government, for the conciliation of Irish Catholics, than may be conjectured from the Premier's speech on occasion of the opening of parliament. We must, therefore, speak with caution and forbearance, till the ominous project is laid before the country. Still we dare not conceal our dread or our disapprobation of anything like the scantling of a new Establishment. We are not unfriendly to the social and political rights of Romanists, which have in too many instances been shamefully withheld from them. But we extremely deprecate the principle of compensating misrule and bad legislation, by taking Catholicism into the embrace of the state, and supporting its huge system of error at the public expense. All our past steps in this direction have been wrong steps; and every new concession must aggravate the evil, and augment and perpetuate the injustice. We should have rejoiced to hear of Trinity College, with all its honours and emoluments, thrown open to Catholics and Dissenters, but new grants to Maynooth, and new colleges, with special privileges for Romanists, we regard with more than distrust,—with a deep seated conviction that legislation devoted to such purposes is opposed to religious liberty, political justice, national honour, and the growing intelligence of the age. What we would ask or accept for ourselves we would give to Romanists, but no more;—liberty to propagate opinion, and freedom from all social and political disqualification in the propagation of it. But we have no fancy for continuing the income-tax, which we hold to be a very oppressive impost, to enable the Government to pay Romanists for propagating deadly error. We shall watch the new measures for Ireland, and we entreat all our friends to do the same.

A WORD TO THE NONCONFORMISTS ON THEIR PRESENT DUTY.

We are Nonconformists, and therefore may take upon us to speak a word to our friends. We were a little amused lately in finding ourselves not ranked among *Congregational*, but *general* periodicals. When have we committed a strictly Congregational principle, in its New Testament phrase or bearing? We challenge the proof; and if

convicted, will confess our sin. But we choose for ourselves a quiet course; and will endeavour to serve our denomination as we best can. Thankful are we to say, we have abundant reason to conclude that our humble efforts are not unappreciated; and that our attempts to become a link of communication between good men of different religious communions is not in vain in the Lord. In this course we hope to persevere, and see every day stronger reason for concluding that it is a right one. What we now wish to say to our Dissenting brethren is, that, in our firm conviction, the great duty devolving upon us, at the present crisis, is, to testify, with dignity, with earnestness, and with sleepless energy, against the attempt which is now being made over all England to supplant the great doctrines of the Reformation. This is common ground; ground which, if well occupied by us, will fix our reputation and our usefulness for ages to come. Thinking men will be able to appreciate a combined struggle in this open field; and in contesting it with a manly zeal, we shall gain vast advantages for the support of those simple and primitive principles upon which we believe our churches to be founded. "PRESENT TRUTH" is Reformation truth; just because it is openly and extensively assailed, and because the souls of our countrymen are in danger of being deluded by Popish errors, brought in under the guise of Anglicanism. A spirit has arisen favourable to the bold discussion of great truths; and the controversy is capable of being so handled as to make the saving doctrine of God's word prominent in all our exposures of prevailing heresy. Churchmen will come to the meeting-house to hear our defence of Reformation truth, and we may awaken a spirit of inquiry in the highest degree favourable to the ultimate triumph of those principles which we believe to be essentially involved in the kingdom of Christ, which is not of this world. Patriotism and religion alike require that Nonconformists should now be at their posts.

A FRIENDLY ADDRESS TO ALL REAL CHRISTIANS IN THE ESTABLISHMENT.

CHRISTIAN FRIENDS,—For addressing you in the *Evangelical Magazine*, I have sufficient reasons. This is not exclusively a dissenting periodical, as some would, from ignorance, and others, from hostility, call it; and if it were, it is well known that members of the Establishment, not only read it from various motives, but occasionally present through this medium their thoughts to the public. The present address, though prompted by friendly feelings, would scarcely

be admitted into any of the organs of the national church. The writer, born in your communion, knows more of it than many with whom he is now in fellowship; and, being an old man, feels probably some of those yearnings towards the connections of his youth which naturally lead to efforts for their good.

It is now become notorious that what you so fondly call "our church," is in a serious, not to say alarming, crisis. I should, therefore, think little of that man's catholic Christianity who is not roused to pray earnestly that this may not subside and pass away without producing some beneficial change. Suffer me, then, to request your conscientious attention to two points, on which you ought to labour to effect a change. These are what would usually be called the priests and the laity.

First, you ought to set your hearts on banishing the word *priest*; for the sake of getting rid of the real heresy which will ever cleave to the term. I know that some of you, aware of the scriptural doctrine, apologise for the heretical word, by saying that it is a mere contraction for presbyter; and I am not sorry for it; because it opens to you a way of escape, by seeking to obtain the universal authoritative substitution of presbyter for priest.

But the well informed among you cannot conceal from themselves the fact, that *πρεσβυτερος* and *ιερευς* are distinguished in the New Testament, and that priest is the proper English translation of *ιερευς*; while presbyter, or elder, is the proper version of the other word.

Of this the hostile party in your own church is so well aware, that they must call your defence a mere evasion. These men, who scarcely attempt to conceal that they are Popish priests in a Protestant establishment, make the priesthood their *cheval de bataille*; and be assured that, as long as the word remains authorized among you, it is a snake in the grass, ever ready to strike with its poisoned fang. Many ministers, who are not avowed Puseyites, are infatuated with the notion that they have been ordained priests, and the ignorant people, alas! "love to have it so." But it is the very virus of Popery, entering into the essence of the sacrifice of the altar, as Rome speaks, or, as we should say, of the mass. The whole Epistle to the Hebrews shows it to be a heresy. "Paul, exhibiting Christ as that one Priest, who has superseded all others," remaining "a priest for ever," while all the New Testament proves that the whole Christian church is alike a royal priesthood, to offer up the only sacrifices that now remain to be offered,—the spiritual sacrifices of prayer, praise, and benevolent works. Never will you secure the triumph of this

great scriptural truth, so essential to Christ's honour, while you suffer the ministers of the gospel to be called priests. To banish this brand of Popery from your church, would be worth any labours, any sufferings, any sacrifices to which you could submit. Now is your time to make the attempt.

The second object to which I would call your attention is, that which is termed the laity. This word, as well as clergy, is a perversion of Scripture, akin to that of priest. You may know that *λαος*, the origin of our laity, is applied to the whole church, as the people of God, and that *κληρος*, though translated clergy, means the *lot*, or *inheritance* of the Lord, which is his church; and the only instance in which it occurs applies it to the people in distinction from the ministers, who are commanded not to lord it over God's clergy or inheritance.

But my quarrel here is, not so much with a word as with a state of things. You cannot but be sensible that in your communion the laity, or people, have been reduced to nonentities; that, except in parliament, where the laity legislate for you, the people are made nothing, the priests everything. The very word church has been appropriated to the ministry, though in Scripture the body of the faithful are the church, in distinction from bishops and deacons. You cannot see how the New Testament treats the laity, or how they were regarded in the primitive church, and not say that you have degraded them. I ought, perhaps, to make an exception in behalf of one of the churchwardens, who has some shadow of the importance which belongs to the people of God.

But God is now teaching you with a strong hand. For if your communion is to be saved from a second apostasy to Popery, it is manifest that it will be saved by the laity, and saved from the clergy. Almost all the good sense and Christian principle that has been displayed in many places, has been that of the laity. The very documents that have appeared in the diocese of Exeter, would have led us to conclude that the laity had come from college and the bishop from the plough. To all the real Christians in the Establishment I would, therefore, say, Set your hearts on restoring to the laity the importance which Christ gave them in the original constitution of his church.

Two replies I anticipate. To my first exhortation it will be said, this would be an attempt to alter the church, which is neither lawful nor practicable. Your enemies do not argue thus. They set their hearts upon unprotestantising the church. Why should not you set yours on unpoperying it? You cannot read Mr. Ward's late appeal without hearing your conscience say, "He has too much truth on his side." It is mortifying to hear him utter such a defence.

"It is true I, in subscribing, am not quite an honest man; but who among *us* is?" But he is trying to become honest, by altering things to suit his own views. How is it that many better men laud everything in a system of inconsistencies? As to the impracticability of a change, the worst party has created not unfounded alarm, that they will create a change. It is a truth that I ought to tell, and that you ought to ponder, that the Popish party, with some unblushing displays of dishonesty which might exclude a man from respectable society, has, also, in other respects, shown more fearless regard to principle than their opponents. *Fas est et ab hoste doceri.*

As to my second principle, that the laity of the Establishment should be raised from their unscriptural degradation, I am aware that many will be afraid to attempt it, lest, as they say, the clergy, like Dissenting ministers, should be the slaves, and the people the masters. As to the Dissenters, I leave them to defend themselves. My present object is the improvement of the present crisis for the benefit of the Establishment. The faithful servants of Christ in it, are called upon, by the voice of Providence, to seek to place both ministers and people just where the Saviour desired they should be, and where the apostles left them when these faithful men retired to their rest and to their reward.

FIDELIS.

CORRESPONDENCE IN REFERENCE TO THE INFANT ORPHAN ASYLUM.

To the Editor of the Evangelical Magazine.

REV. SIR,—In the November number of the Evangelical Magazine, there appeared an article on the subject of the New Asylum for Infant Orphans, in which the conduct of the Committee of the Infant Orphan Asylum is very much misrepresented. They are charged with having last year resolved upon making a change in the constitution—with violating ancient understandings—and with malversation of understood trust, by resolving to instruct the children in the Asylum in the Church Catechism.

Now, sir, if such a resolution had been adopted, it would have been no change in the constitution, for the rules state that the purpose of the charity is to "board, clothe, nurse, and educate in accordance with the principles of the Church of England, infant orphans," &c. And it has been positively declared, by several gentlemen who took part in its proceedings from the commencement, that they never heard of any such understanding as is said to have been entered into for the exclusion of the Church

Catechism. And if its most active supporters did not know of this pretended understanding, with whom did it exist? But, the fact is, the Committee have *never* resolved that the children should be taught the Church Catechism, and therefore the whole of the argument, which rests upon the supposition that they had done so, falls to the ground, no such resolution having ever been proposed.

In consequence of the observations in your Magazine, I wrote to Dr. Reed, as the party most interested in the matter, requesting him, if it was in his power, to prove them to be true; but though I promised to subscribe to the New Asylum if he could do so, he has never taken any notice of my letter. I, therefore, conclude, that he is either unable or unwilling to furnish the proof requested. If he is unable, it is high time that a stop should be put to the unfounded assertions which are frequently made respecting the Infant Orphan Asylum; if unwilling, what can we think of his professed zeal in behalf of infant orphans, when he will not take the trouble to gain a contribution for their benefit when it is in his power? The Committee of the Infant Orphan Asylum are charged with having changed the constitution; if this is the case, I beg to ask why an appeal was not made to the subscribers? It was the duty of the minority to have done so—a duty which no consideration whatever should have prevented them from performing; and by not having done so, they have given a convincing proof that they felt in their own consciences that the majority were justified by the rules, and would have been approved by the subscribers.

Do not misunderstand my object, Sir, in thus addressing you. I have felt called upon to vindicate myself and my friends from misrepresentation; but I bear no ill-will to the New Asylum, though I deprecate the feelings with which it was originated; and I believe I speak the sentiments of the whole of the Committee of the Infant Orphan Asylum when I say, that I should rejoice in its success, if only its friends would abstain from misrepresenting what ought to be considered not as a rival, but a sister charity: each will obtain contributions from many who would not under any circumstances contribute to the other. And there are abundance of objects to employ all the means which can be raised by both. Why, then, should there be any opposition between them? Why is not their rivalry confined to the endeavour to excel each other in doing the greatest amount of good?—not by misrepresenting one another, but by stirring up their respective friends to greater liberality. Cannot those who differ from the Church of England be stirred up to do

good without the excitement of the hateful spirit of party? I would fain hope better things, and that our contention may in future be only to provoke unto love and to good works.—I am, Rev. Sir, yours faithfully, G. S.

Remarks.

We shall reply to our respected correspondent very briefly:—

1. The Infant Orphan Asylum was mainly originated by a Dissenting Minister, who could never have contemplated the exclusion of Dissenters' children.

2. The introduction of the Church Catechism into the asylum was a virtual exclusion of Dissenters' children. How could they, who never had any godfathers and godmothers, answer the second question without uttering a revolting lie?

3. The practice of the asylum for sixteen years, and for some time after the alteration of the rule, proves that the Church Catechism was deemed inadmissible.

4. The correspondence between Dr. Reed and the Rev. Messrs. Fell and Staunton establishes the same fact. We recommend Dr. Reed to publish it forthwith.

5. Our correspondent states "that the Committee have never resolved that the children should be taught the Church Catechism;" but have they not committed the education of the children to one, who takes care that the Church Catechism is actually taught to them?

6. No individual knew of our remarks in November until they were published. We never had, at that time, a line of correspondence with Dr. Reed, or any of the Committee of the New Orphan Asylum; but, for the reasons above stated, we firmly believe that we neither misunderstood nor misrepresented the late painful changes in the Infant Orphan Asylum.—EDITOR.

REV. JAMES SPENCE, A.M.

The Rev. James Spence, A.M., of the University of Aberdeen, and of Highbury College, has accepted an unanimous call from the Congregational Church assembling in George-street Chapel, Oxford. Mr. Spence's high attainments eminently fit him for such a sphere.

REV. E. GATLEY.

A meeting was held in the school-room connected with Salem Chapel, Lichfield, on the 25th of October, 1844, to present to the esteemed pastor, the Rev. E. Gatley, who was about to remove to Thirsk, a purse of gold, as an expression of their attach-

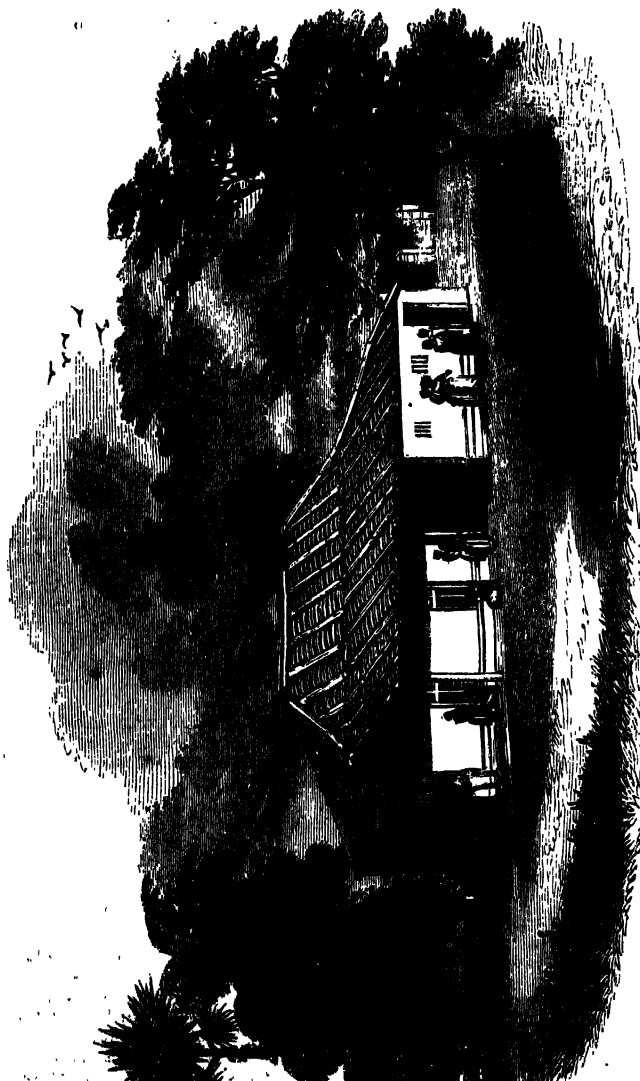
ment to his person, and of gratitude for his arduous, faithful, and successful labours amongst them during a period of seven years.

A TESTIMONIAL.

The Rev. John Horlick, one of the few ministers now surviving who studied under the late Rev. Cornelius Winter, having preached the unsearchable riches of Christ in the Forest of Dean for nearly half a century, his friends, desirous to give him some token of their unabated attachment and gratitude, in the form of a testimonial, made up among themselves a little sum of money; to be presented to him early in the new year. It was agreed between Mr. Horlick and his friends that the 7th of January, 1845, should be set apart for the double purpose of returning thanks to Almighty God, for enabling them to wipe off the debt on the new school-room and the plot of burial-ground recently purchased, both together having cost a considerable sum of money, and to present the minister with the voluntary offering of his flock. The services of that day were as follows:—At eleven o'clock in the forenoon, a prayer-meeting was held in the new school-room, connected with the Independent chapel, Michaeldean, when several of the members of the church engaged in prayer. At half-past two in the afternoon, the venerable minister commenced the worship of God, by reading and prayer; and the Rev. T. Rees, of Chepstow, preached from 1 Pet. i. 8, 9; the services of the afternoon being closed by prayer, offered by Rev. Mr. Davis, (Baptist,) of Little London. About 150, or more, sat down in the school-room to tea. In the evening, at six, Rev. T. Gillman, of Newport, preached, from Psal. xlviii. 13. At the close of the discourse, a hymn being sung, composed for the occasion, the Rev. J. Horlick moved, and Rev. T. Gillman seconded, that Mr. Rees should take the chair. The chairman, after stating the object of the meeting, and congratulating the friends of the cause at Michaeldean, called on Mr. John Robinson to move the first resolution, who, at the close of a neat and appropriate speech, presented the Rev. John Horlick with a purse containing forty guineas, as a small token of gratitude and affection from the congregation, for his kindly behaviour and devoted labours among them for nearly half a century.

Mr. Horlick acknowledged the kindness of his friends in a speech breathing parental affection, mingled with a deep sense of gratitude. Rev. Messrs. Gillman, Jenkyn, and Davis, and Messrs. Bishop and Graham, took part in the services of the day. Thanks being voted to the chairman, which he acknowledged, the meeting separated, all highly delighted with the work of the day.

THE
MISSIONARY MAGAZINE
Chronicle.



• NATIVE FEMALE BOARDING SCHOOL AT MADRAS.—See page 154.

NATIVE FEMALE EDUCATION AT MADRAS.

Few departments of the Missionary work in India exhibit a more encouraging aspect at the present period than that of Native Female Education. The apparently invincible difficulties, which at first beset this most interesting form of Christian labour, are gradually yielding to a conviction of its value in the native mind, and its friends have now begun to reap the fruit of their persevering benevolence.

The Boarding-school at Madras, superintended by Mrs. W. Porter, supplies cheering evidence of advancement, and promises an ample reward for the toil and expense which it involves: It contains nearly fifty children, who, but for the existence of this Institution, and the steady kindness of its supporters, would be exposed to all the pollution and sufferings of heathen life, while strangers to the hope that is full of immortality. Every effort is made to repair the moral and mental injuries they suffered by previous association with idolatrous parents and connections, and to form them to habits of order, industry, and cleanliness; but above all, to imbue their minds with religious knowledge and guide their affections to the Saviour. Several of the children have expressed a desire to be baptized, and in various ways they evince the salutary, if not saving, effect, of Christian instruction.

The following passage of a late communication from Mrs. Porter, descriptive of the condition of Hindoo females, shows the urgent necessity that exists for the maintenance and extension of such establishments in India, and will best plead the interests of Native Female Education with the friends of the cause in this country:—

“It is considered by Native Christians, from whose testimony the following facts are gathered, that the condition of women is more degraded in Hindostan than in any other country. Cruel and unjust as are the Africans, the Siberians, the savages of North America, and the Chinese, none equal the Hindoos in maltreatment of their females. The state of a Hindoo woman is truly grievous and affecting. Misery attends her from her birth to her grave, increasing as she advances in years. There is no stage of her existence in which she is loved and honoured—her father looks upon her as worthless, her husband as a slave, and her sons as a troublesome thing! When a child is born, if unfortunately it be a female, no friends are invited, no money is distributed, a melancholy gloom reigns in the house, and the father is for some time ashamed to go abroad! Hence we see the cause of female infanticide in this country. Mothers kill their female children, and throw them into tanks and rivers to preserve them from future misery, and fathers are indifferent to such cruelties. In Rajastan and Guzerat, and some other places, female children are daily seen lying dead in the streets.

“It is a Hindoo opinion, that woman was made for domestic purposes, and not to be a companion for her husband. Caste-women are generally married before they reach the age of ten: if this is not done at the proper time, that is, between the ages of eight and ten, they are not married afterwards, but are either banished from the house, or joined with dancing-women. If a girl lose her husband, however young, she is made to remain a widow for ever. It is not unusual for an infant in the arms to be betrothed to a man of upwards of twenty years of age. We have witnessed ceremonies of this kind, when the poor babe was carried in procession in an open palanquin in the arms of its mother, or nurse, loaded with costly jewels, preceded by its future husband, or rather tyrant, and followed by crowds of people bearing gaudy canopies, in the midst of a blaze of torches. Our hearts have ached for the unconscious infant, whilst we have involuntarily exclaimed, ‘Poor little thing! it is not aware of the misery of its future lot.’”

The engraving in our present Number conveys an accurate view of the school-house in which Mrs. Porter pursues her interesting labours.

There is also at Madras a valuable Native Female Day-school, with thirty children, under the care of Mrs. Lewis. It is conducted substantially on the same principles with the Boarding-school, and is equally dependent for its support on the special aid of the friends of Female Education in India.

RETURN OF MISSIONARIES FROM TAHITI.

IN our last number, we intimated the probable return of four of our Missionary brethren from Tahiti, and the event, which was then anticipated, has since taken place. The brethren who have arrived in London, with their families, are, Messrs. Jesson, Howe, Joseph, and Moore. The two former arrived by the *Charlley Castle*, at the Cove of Cork, January 27th, accompanied by the widow and children of our departed brother, Mr. M'Kean; and on the 2nd of February, the two latter arrived at Liverpool by the *Chimborazo*. The circumstances under which they quitted the Islands, and the grounds on which they were induced to take this step, are described in the two following extracts of letters from Mr. Jesson; the first written at Huahine, under date of August 1—the second, which is dated October 15, at Valparaiso.

I.

Huahine, Leeward Mission, August 1, 1844.

It becomes my duty again to act in the name of my colleagues. But, oh! my dear brethren, how shall I begin? or what shall I say? A dense dark cloud hangs over poor doomed Tahiti. The land on which we have laboured, over which we have wept, for which we have prayed, remains to some of us no longer. Our sanctuaries are forsaken. From our once happy homes we have been driven at the peril of our lives. A powerful opponent of our liberties and of our religion triumphs over the land. Our people are slain by the edge of the sword. Our dear, faithful, devoted brother, the Rev. T. S. M'Kean, is dead, shot by a musket-ball through the head, while standing on his own verandah, on Sabbath day, June 30th, 1844. A beloved widow, and two fatherless babes, are thrown on our Christian sympathies and assistance. Our dear departed friend was shot on the Sabbath, while standing close by brother Howe. On the Sabbath night I received the painful intelligence of my brother's death. I went at once and ordered a coffin; for the dead will keep but a few hours in this climate. I applied to one of the officers of H. B. M. Ketch, for a boat to take us to the place of interment on the following morning. My request, as you will suppose, was most politely and promptly complied with. We took the coffin with us in the boat, under the English flag, and went to Papaoa, where the remains of our fallen brother lay in his Sabbath-dress just as he was when shot. We wept over him, and placed him in the coffin. He was borne by British tars to the chapel at Papaoa. Our kind friend and brother, the Rev. C. Barff, of Huahine, gave a most appropriate address. Under the Union Jack of England, our dear brother was carried to the grave, and deposited beside the remains of our friend Mr. Nott, there to await the resurrection of the just, when, I doubt not, he will be found amongst those "who shall have dominion in the morning."

Our afflicted sister (as well as Mrs. Jesson and family, Mrs. Thomson and family) was at the Leeward when the melancholy death of our dear brother took place. Our estimable brother Barff, of Huahine, was deputed to bear the sorrowful intelligence to our bereaved sister and family. Sustained by the grace of Him who hath said, "As thy day so shall thy strength be," she bore up under the information as well as could be expected. Our beloved brother knew how to appreciate the Divine word of promise, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." While she has the deep sympathies of her brethren, may she enjoy all the consolations of the Gospel, and all needful assistance from the churches!

On Sabbath day, July 11th, this event was improved in the presence of the foreign residents in the English Chapel at Papeete, by the Rev. J. T. Jesson, from 1st Thessalonians, iv. 13, 14. Oh that this painful circumstance may have a sanctified influence on all; and may the death of an honoured brother prove, under God, the life of many!

I shall now proceed to lay before you some resolutions passed at our several meetings, held during the month of July. The first was a meeting held at Papeete, July 2nd, 1844;—present, the Rev. Messrs. Howe, Jesson, Joseph, C. Barff (Huahine,) Thomson and Moore; Messrs. Johnstone, Buchanan, and Smee. Mr. Darling could not attend on account of the army being assembled between Bunaaia and Papeete.

When the committee met on this occasion there was scarcely one native on the whole district—an army on either side of us—destruction and death raging all around. Captain Robert Scott, of the *Sultana*, from Portsmouth, kindly afforded us an asylum by night, it being deemed dangerous to remain on shore. The Rev. C. Barff, of Huahine, occupied the chair.

After much prayerful deliberation, the following queries were proposed, viz.,—

1st. Is a reduction of the Mission necessary?—2nd. If so, to what extent?—3rd. Who shall be the parties to go?—4th. Who can best serve the cause of Missions at home, or elsewhere?

On the above queries the following Resolutions were unanimously adopted:—

That, in our present altered and painful circumstances, a reduction in our number is essentially necessary.

That, after most mature deliberation, we deem it necessary that five of our number should depart.

That the following brethren be deemed most eligible to depart for England, or subsequently elsewhere:—Howe, Jesson, Joseph, and Moore; and that, as the present painful political state of the Island renders it impossible for Mr. Buchanan to accomplish the object for which he came to Tahiti, he be requested to remove to the Hervey Group.

That the Rev. John Barff be requested to take charge of the Church and Institution at Afareaitu on Eimeo; that brother Thomson be requested to reside at Papeete, taking charge of the station there, and to superintend the eastern stations now in a disturbed state; and that Mr. Johnstone reside still at Papara, taking under his superintendence the stations from Vairiri to Tautira.

That the brethren Howe and Joseph (in conjunction with any proper person whom the Directors may appoint) be requested to revise the Tahitian Scriptures, so that the Holy Word of God may still be in the hands of the natives.

• That a Resolution be forwarded to our dear bereaved Sister Mrs. M'Kean, expressive of our deep sympathy with her in her truly trying circumstances.

That the thanks of this committee be presented to Lieut. Hunt, Commander of H.B.M. Ketch, *Basilisk*, for the repeated acts of kindness he has shown us on various occasions; and for his great willingness to serve us in times of threatened danger.

That a copy of this Resolution be forwarded to Admiral Thomas; as also to the Directors of the London Missionary Society, whom we entreat to give publicity to our Resolution.

As I may possibly have an opportunity of forwarding this letter, so that it may reach you before our arrival, it may be proper to make an observation on this to you strange, to us most painful and yet necessary, movement.

I would observe that for some time past we, that is to say, those who take an impartial view of the subject, have been convinced that all efficient Missionary labour is at an end on Tahiti and Moorea. I wish we had any reasonable ground of hope that such would not be the case in the Leeward Group.

We are fully prepared to give an account of our motives and of our movements, should God spare our lives to reach our father-land. If there was any prospect of usefulness we would venture our safety, trusting in the God who hath supported us hitherto. But seeing there is no prospect but that of infidelity overspreading the land, under the garb per chance of Popery, and seeing our lives are in danger, we thus reason:—To attempt to argue on the subject, either of Popery or Infidelity, is out of the question. All such attempts would be at once regarded as treason against the Government of France, and it would subject the speaker to banishment. Even the press is subject to the control of the Government, and could at once be stopped; and the people are gone to the deep valleys and fastnesses of the land, nor will they ever remove till carried thence to the grave by the few who may survive.

Lord George Paulett, of H. B. M. Ship *Carysfort*, has been off Tahiti, and has removed the Queen to Raiatea. The Governor Bruat has offered the Chiefs the Protectorate again, instead of keeping full possession: this the army absolutely refuse. The Queen declares her intention of never again putting her foot on Tahiti but as absolute Queen.

From the above statements, dear brethren, you will easily conclude that we have been called to drink deeply the cup of affliction. Though some of us have been but a short time in the land, yet we weep when we think of Zion; and can only pray that the day may soon come when the enemy and the oppressor may vex us no more, but the Prince of Peace have universal dominion.

II.

Valparaiso, October 15, 1844.

We are thus far on our way to our native country. Through the tender care of our gracious Father, we have been preserved over five thousand miles, taking the out-stations in our way. We have as yet heard no tidings of the poor doomed country from which we have come. Alas! for poor Tahiti, how have our thoughts reverted to past scenes.

past converse, and lost privileges in that country! Our conflicts and sorrows we can never forget. Daily have our united prayers ascended before the throne of the Eternal for mercy on the land and on the people; but with what success a future day must declare. We have a tale of sorrow to unfold, and yet a tale which must have a powerful influence on the teeming thousands of the best and wisest in highly-favoured Britain. As the blood of martyrs proved the seed of the Church in ancient times, so must the sufferings, the tears, and the blood, of Tahiti have their influence, in association with some of the benevolent purposes which God doubtless entertains towards this portion of his empire.

During the few days we have been in Valparaiso, we have met with much kindness from Mr. and Mrs. Martin, Dr. and Mrs. Cross, Mr. and Mrs. Bowles, and other friends. Our party consists of Rev. W. Howe and wife; Rev. J. T. Jesson, wife and family; widow and two fatherless babes of our deceased brother, T. S. M'Kean; Rev. T. Joseph, wife and family; Rev. J. Moore, wife and one child—eighteen persons in all.

As opportunity presents, we shall hasten to England to explain to the Directors our movements. And I have no doubt we shall, in conjunction with the Directors, have the sympathies, the prayers, the good wishes, and the aid of the churches of our Lord and Master.

I shall forward this by the first ship, together with the last public letter I wrote, in the Georgian Group, hoping it will precede us to Europe. We were awoken from our beds last night by a severe earthquake. Oh, how much are we dependent on the care of our great Keeper!

Our brethren have arrived in the enjoyment of good health, and will be usefully employed in visiting Auxiliary Societies, and attending public meetings, so that our friends throughout the country will have the opportunity of hearing from their own lips the facts connected with the present mournful state of Tahiti.

LETTER FROM QUEEN POMARE.

THE Directors have received the following pathetic letter from the deeply-afflicted Queen of Tahiti, written at the place of her voluntary exile, the Island of Raiatea, on the 1st of September, 1844. In simple and affecting language, it breathes the sentiments of injured weakness and outraged right; combined with sincere pity for the sufferings of the Missionaries, and an almost child-like confidence in the friendship of England. It forms a most touching appeal to our sense of benevolence and equity, as well as to our Christian feeling, while virtually inflicting powerful and well-merited rebuke on the cowardice which has trampled on her feebleness:—

TO THE GREAT MISSIONARY SOCIETY IN LONDON,—May you all be saved by the true God, in the performance of the work whereby dark lands may enjoy the benefit which my lands do.

I give up my teachers into your hands with much sympathy for them, because my lands are now suffering evil, and my kingdom is troubled by the French. I am subdued; the flocks are scattered; and the shepherds are afflicted. One teacher is dead, M'Kean; being killed in the war at Point Venus. Mr. Howe and he went to spend the Sabbath day with the members of the churches and others, being assembled at Point Venus on that day. That Sabbath was overtaken by the war—the French went to seize the people, and commenced firing, when that teacher was shot on his own verandah, and died immediately.

I therefore give up my teachers to you, lest they also should be killed; and when the day shall have arrived that my sovereign power and my land, and my kingdom, according to its true likeness as of old, shall be restored to me, then do you send back my teachers to Tahiti.

This is my speech to you. Do you also assist me fully in my great affliction. Seek out the means whereby I, who am in captivity, may again enjoy good. Pray ye fervently to God for me that he may cause to grow compassion in the heart of the Queen of Great Britain, and in the hearts of those who govern the nation under her, towards me, that I may quickly be restored to my lands in peace, and to my sovereign authority.

It is thus also that I pray to God that we may all, you, and I also who am in captivity, may be blessed; that the enemy which has destroyed my land may be brought to nought; that the Gospel of the Messiah may grow well in my country; that it may never be changed, and that no strange Gospel may ever grow in my kingdom—then shall I be satisfied. May you all be saved!

POMARE.

DEATH OF REV. THOMAS SMITH M'KEAN.

By a letter from the Rev. William Howe, written prior to his departure from Eimeo, and received only a few days before his arrival in this country, we are enabled to communicate full and authentic particulars of this deeply disastrous and mournful event, which occurred, not as formerly stated, on the 20th, but the 30th, of June. The statement of Mr. Howe is as follows:—

My dear brother, Mr. M'Kean, and I arrived from Eimeo, at his station, (Haapape, Point Venus,) on Saturday evening, June 29th. He looked forward to the Sabbath with deep interest, and often said, "How glad I am that you are with me; I hope the Lord will be with us too." On Sabbath morning, however, just at the dawn of day, two of my boat's crew came to my bed-room window, and said, "*E Miti Hau, teie mai nei to farani!*" (O Mr. Howe, here are the French!) I went out, and saw the French steamer coming into the bay. My dear brother immediately followed, and said, with considerable emotion, "Our Sabbath is again marred;" and after referring to similar interruptions, he added, "Surely my work is done here!" Ah, little did he or I think that his work was so soon to begin in heaven!

We went on to Matavai, to Mr. Wilson's, but had scarcely arrived when the steamer and two gun-boats began firing inland to cover the French troops, who had arrived at the foot of "One Tree Hill," on their way to Point Venus. We therefore returned to Mr. M'Kean's house, accompanied by Mr. and Mrs. Wilson. As the house stands in a situation which can be well seen from the sea, we thought, that by standing on the verandah, where we could be seen, we might be safer than anywhere else. We all paced the verandah, lifting up our hearts in prayer to God for protection. As the steamer neared the house, she ceased firing, and glided silently past us. My brother then turned towards me, and said, "O, how good a thing it is to trust in the Lord! my heart has enjoyed perfect peace, although we were in such imminent danger."

Our next fear was, lest the scouring-party, who were firing sharply into the bush, should approach the house before an officer could arrive, and might injure us; but from this fear we were soon relieved by the arrival of the Governor, who alighted from his horse, with other officers, at Mr. M'Kean's request, and came into the house. The Governor told us, that they should wait there an hour and a half to refresh the men, and then pursue the rebels to their fortress. We deemed it prudent to wait until they had left, and then to take to our boat and go down to Papeete.

It was, however, full three hours before the drum beat to march. As soon as the French began to move, Mr. M'Kean locked

his doors, except the dining-room, and made all ready for starting the moment the troops, who were by this time passing his house, had gone by.

He had just closed the front gate of his fence through which the Governor and his staff passed, hazing come in at one leading out of the chapel yard. At this moment, a drunken soldier was thrown off the horse which was harnessed for carrying the wounded, close by the front gate, which was again opened, and the man was dragged in, to prevent his being trampled to death. The Governor had arrived near the orange grove, when, on looking round, he saw what was going on, and returned near the gate, and called for Mr. M'Kean, who, having heard what he had to say, called me to know if I would take the man in my boat to Papeete. I consented, and on my way back to the verandah, I saw the rear guard coming out of the house in which they had been resting. Just as the foremost of them came up to the chapel fence, a brisk fire was opened upon them from the bush, which they instantly returned, and then jumped into the chapel fence and made a breast-work of it. Nothing, however, could be seen of the natives.

At this instant Mr. M'Kean inquired, "What can this mean?" and while I was replying, the Governor called again, and our brother stepped quickly forward to the end of the verandah to reply, and by the time he had finished I was at his elbow, when turning to me he said, "It is more than a feint;" and, looking at the Governor, he said, "See, the Governor is returning." At that instant, while I was replying, "Let us run in," the fatal ball struck him on the back of the head; he gave me a convulsive gaze, then staggered and fell! I fell with him, to find the wound, and found it to be in the back of the head; and bleeding profusely. I sprang up and tried to raise him, but could not. I then ran from door to door, the balls whistling around me, and at length obtained admission at the third door from mine. I instantly opened the second, and I, and one of the native students who was with me, went out and pulled him in. I lay by his side and tried to staunch the blood, which was flowing copiously, and cried, "Alas! my brother, if you can but speak, one word, speak it," but no reply came; the moment he was struck, that moment consciousness ceased. His features

became placid—he breathed hard for a few minutes, and then fell asleep in Jesus.

We interred him the next day, July 1st, at Papaoa, by the side of our venerable brother, the Rev. H. Nott. He was carried to the grave by British sailors; the *Union Jack* was spread over him for a pall, and brother Wilson and myself followed as chief

mourners, for he was very dear to us both. Mr. Barff, senior, conducted the service; he also undertook the mournful task of going down to Raiatea to inform Mrs. M'Kean.

What a lesson is here taught us! "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

ARRIVAL OF THE MISSIONARY SHIP AT HOBART TOWN.

Our friends will rejoice to hear of the safe arrival of the "JOHN WILLIAMS," at Hobart Town, Van Diemen's Land, on the 10th of October, at which time those of the Missionary brethren and their wives, who did not remain at the Cape of Good Hope, were all well, and the health of our brother, Mr. Heath, was much improved. This gratifying intelligence has been conveyed in a joint letter from Messrs. Heath, Gill, Sunderland, and Powell, dated Oct. 12, of which the following is an extract. From this we learn that the celebration of the Jubilee was not forgotten on board the Missionary Ship, while yet in the midst of the mighty waters. The services held on the 25th of September were of an equally novel and edifying character. We also learn with extreme thankfulness that gleams of hope still exist for the revival of our Mission at Tanna; and that the Native Teachers, formerly reported to have been killed by the inhabitants of the Isle of Pines, are not dead but alive, having been removed from the place of danger to New Caledonia, where they continue to reside.

We have now the gratification to announce our safe arrival at this port on Thursday last, the 10th, having made the passage from the Cape in forty days. We had two or three gales, and nearly all the way strong breezes; but our bark has, through the Divine protection, done her work well and safely. Our harmony and peace have been without interruption; and, with a few slight exceptions, our health has been continued.

Having called to mind that the Jubilee-year commenced last month, we resolved to hold special services with reference to it on board. On the evening of the 21st, we held, accordingly, a preparatory prayer-meeting. On Sabbath, the 22nd, the brethren, Heath and Gill, on whom the services of the day devolved, selected topics and gave some details adapted to the occasion; and on the following Wednesday, the 25th, (a gale of wind having prevented it on the Monday,) the Captain gave holiday to the men, and we had two special services—a prayer-meeting in the forenoon, and several addresses by the Captain, the brethren, and Mr. Stevens in the evening. We also had the ship's company to tea with us in the afternoon.

It was thought that we ought to do as we expected you would be doing in England; that is, make a Jubilee contribution. On this being known the men in the fore-castle opened a subscription list; and when all on board had contributed, we found that the total amounted to 13*l.* 13*s.*

The friends here have given us a most cordial reception, and have announced sermons for to-morrow, and a meeting with especial reference to Tahiti, on Wednesday evening. We are most of us kindly entertained at the hospitable mansion of Mr. Hopkins. Before this time next week we hope to be on our way to Sydney, where we shall obtain more full and authentic particulars relative to the lamentable occurrences at Tahiti. A strong feeling of indignation at the whole of the course pursued by the French prevails here.

If we shall be permitted to visit Tahiti, alas! how changed shall we find it! one of our brethren shot, most of the others gone away, the flocks scattered, the villages forsaken, the natives again become warriors; cultivation neglected, the Queen in virtual banishment! O, may He restrain, and control, and govern, with whom is all power in heaven and in earth.

We have met here the master of a sandalwood vessel, who (since the *Camden* visited the Islands, and subsequently to the departure of our brethren from Tanna,) has seen and heard of our Native Teachers at Nina, (near Tanna,) Anatom, the Loyalty Islands, and New Caledonia. He tells that *the two teachers who were on board the STAR were not killed*, but were sent by the Chief of the Isle of Pines to our station on the mainland, and that four are still living there, but that one is dead; and that he and others still trade in safety at the Isle of Pines.

The Captain also states that he has

some people living there, and others at Anatom, to get wood during his absence. He and others have also been at Tanna, and say that the people there behaved well, and that the cottage in which our brethren resided is standing just as they left it, and that some of the people still pray to Jehovah. This Captain is just about to proceed to the Islands again, and Mr. Heath is writing to our Teachers by him. He has with him four natives of the Isle of Pines, whom we

have seen, and from whom we have received the names of the Teachers. All this is cheering.

P.S. Oct. 17. — Our meetings and the continued kindness of friends have been most cheering. The collections after our four sermons on Sabbath amounted to about 50l.; at the General Meeting, on Tuesday, above 30l.; to which the Governor, Sir E. E. Wilmot, added 5l.; and, at the tea-meeting, another collection was made.

A letter written by the Rev. G. Gill, on board the *John Williams*, September 28th, and addressed to the Rev. A. Tidman, contains the following more detailed account of the Jubilee services noticed in the preceding communication:—

Long before this reaches you the letters and papers sent from the Cape of Good Hope will have informed you of the circumstances of our arrival there.

We cannot speak too highly of the kind reception we enjoyed from Dr. and Mrs. Philip. Mr. and Mrs. Brown and family, with Mrs. Gill and myself, were located in their house; and, for a short time, Mr. Heath also; but the friends were anxious to have some of our party in their own dwellings, and Mr. Heath left us to enjoy the kindness of the friends related to Mr. and Mrs. Buzacott, of Rarotonga. The Christian friends generally showed us no little kindness.

After leaving the Cape, we resumed our classes for the study of the Samoan and Rarotonga languages. Mr. Heath has recommended me to translate some English book, and I find the exercise valuable in fixing words, already acquired, more firmly in my memory. In addition to the Bible classes and prayer-meetings to which I referred in my last, we have now a class in which we read the Hebrew Scriptures.

During the past week we have held several meetings in connection with the Jubilee of the Society. We availed ourselves of the first fine day (which was Wednesday, Sept. 25,) to hold our general meeting. I will just remark here, that as the services and engagements appointed for that day were rather extraordinary, we agreed also that our social engagements should somewhat differ. In preparation for a Jubilee tea-meeting, Mrs. Sunderland and Mrs. Gill busily employed themselves on the preceding Saturday in making a number of large cakes.

On Wednesday morning, at ten o'clock, the ship's bell summoned the crew and our company to a prayer-meeting, at which Mr. Heath presided. Two of the crew and three of our brethren engaged in prayer. This season was much enjoyed by us all. At half-past four the bell summoned the crew and our brethren to tea. The crew all came, and respectable, and delighted. They

sat in their usual seats on the floor of the chief cabin. Mrs. Gibson served tea at one end of the table, and Mrs. Gill at the other. Our dear friends in England would have enjoyed the scene, which was one of sincere and heartfelt pleasure and delight. All the crew were highly delighted. After tea we retired for a short time, and during that interval the Captain brought me a paper on which the men had written their names and a sum of money as a contribution to the Jubilee Fund, amounting to 2l. 12s. 6d. This was as spontaneous as it was noble. No influence had been exercised to induce them to give, beyond the simple announcement in the morning, that there would be a collection in the evening.

I immediately sought to make our brethren acquainted with what had been done by the crew; and although we had made no arrangements for collections, we were compelled, nay, provoked to good works, by this example. We immediately followed their plan, and a paper was sent round for names and amount; and before the meeting began we had 10l., and at the close of the meeting it amounted to 13l. 13s. I will enclose you a list of the contributions, the amount of which I have paid to Captain Morgan, who will carry it to the Society's account.

The evening's meeting was very interesting. Our worthy friend, Captain Morgan, presided. After singing and prayer, Capt. M. read a very interesting paper, as his speech, upon *Maritime Missionary Influence*. Messrs. Stevens, Powell, and Sunderland, gave us animating and profitable speeches, and Mr. Heath concluded with prayer. Thus ended these delightful services on board our vessel. In thought we often wandered to England, and united with kindred spirits in similar and hallowed services. We trust good has been done not only by exciting an interest among the crew, but by deepening and strengthening our own faith, and love, and zeal.

VAN DIEMEN'S LAND MISSIONARY SOCIETY.

ON the arrival of the *John Williams* at Hobart Town, the four Missionary brethren were severally invited to take part in the celebration of the Jubilee, in connection with the anniversary services of the local auxiliary to the Parent Society, usually held in the month of October. On Sunday, the 13th, Mr. Sunderland, and Mr. Powell preached at chapels in different parts of the town. In the afternoon there was a meeting of the children belonging to the Congregational, Wesleyan, and Presbyterian Sabbath-schools, with their friends and teachers, in the Wesleyan Centenary Chapel, when appropriate addresses, interspersed with interesting narratives, calculated to inform the young mind on the advantages of Sabbath-schools and Missionary labours, and to excite in them an interest in the cause, were delivered. They were listened to with the deepest interest and attention by an assembly of about 800 children, under the immediate care of their several teachers, besides a great number dispersed in the body of the church, which was crowded with adult auditors. After the service, Mr. Heath, gave to each of the schools a medal which had been struck in England in commemoration of the purchase of the "Missionary Ship," by the Sabbath-school children, with which the little scholars all appeared greatly delighted.

On Tuesday, the General Meeting was held at the Congregational chapel, Brisbane-street; Dr. Turnbull in the chair. The Rev. C. Simpson, Presbyterian, offered prayer, and the meeting was then addressed, in succession, by Messrs. Simpson, Manton, Lillie, Powell, Gill, Heath, Sunderland, Turner, Beazley, Stevens, and Hopkins.

The meeting was adjourned until Wednesday evening, when a large assembly met in the school-room adjoining the chapel. Having taken tea they adjourned to the chapel, which was again crowded. Mr. Sunderland delivered an excellent address, and the other three Missionaries and the Native Teacher successively addressed the meeting. Mr. Heath gave a most interesting account of the manners and customs of the natives, and the proceedings of the Missionaries, and of the cruel and unjust oppression of the French in Tahiti. The collections at the several services amounted to nearly 100*l.*, including a donation from the Governor, Sir E. E. Wilmot, of 5*l.*

THE MISSIONARY SHIP.

Our readers will cordially respond to the just and important sentiments expressed in the following communication from our venerable friend the Rev. Dr. Philip, in reference to the late successful efforts of our Juvenile fellow-labourers to purchase a new Missionary Ship, and the powerful and salutary influence which their connection with this object cannot fail to exercise on the highest interests of the young themselves, as well as on the future advancement of the Missionary cause. Dr. Philip writes from Cape Town under date of October 2, a few weeks after the *John Williams* sailed thence on her voyage to the distant islands of the Pacific:—

The Directors have before this heard of the arrival of the *John Williams* in Table Bay, and of her departure from our shores. We had been expecting her for some weeks, and all the friends of the good cause were exceedingly glad to see her, and to see all on board of her in good health. Her stay with us was so short, that we were not able to hold a public meeting while she was here—a circumstance which we regret; but the stormy season at the Cape was not quite over, and on that account we could not blame Captain Morgan for making every effort to clear our coast with as little delay as possible.

The plan adopted to raise the money for the purchase of the *John Williams* was a noble conception, and involves in it a principle of unknown power, and which will set upon generations to come with an accumulative force, while the churches of Christ

shall continue to take an interest in the conversion of the world.

It is not the amount of the sum collected, large as *that is*, to which I attach the greatest importance; but to the effects of it on the minds of the rising generation, and of generations yet to come.

To enlist the sympathies of youth in this manner in the cause of Missions, is to prepare their hearts for the saving reception of the Gospel—it is training their minds to greatness; by bringing before them and accustoming them to meditate on the greatest of all interests—it furnishes parents with the best aids of which they can avail themselves for evangelizing the souls of their children with the grace of the Gospel of Christ; while to use the language of Luther, when he would animate the drooping spirit of Melancthon, "it is training up young soldiers for the Captain of our Salvation."

SOCIETY ISLANDS.—OFFERINGS OF POLYNESIAN CHRISTIANS.

THE writer of the following letter, remarkable alike for the simplicity of its style, and the piety of its sentiments, is the principal Chief of the Island of Borabora, who sustains the office of Secretary and Treasurer to the Auxiliary Missionary Society in that island, under the general superintendence of the Rev. John Rodger-son, by whom the communication, which is dated in June last, has been transmitted. The incidental testimony which this Christian Chief bears, on behalf of himself and his people, to their fixed and ardent attachment to British connection and the truth they have received from their Protestant Teachers, in contrast with the rule of France and the errors of Popery now brought so near their shores, is important and encouraging, inasmuch as it shows that they are fully alive to their best interests, and stand prepared to maintain against every attack, open or insidious, the blessings of that liberty with which Christ has made them free. The letter is addressed to the Secretaries of the Parent Society.

May you both be saved, and the Society also, by the true God Jehovah, and Jesus the Prince of Life, the Saviour of us all. We are expecting to receive a letter from you to apprise us of the safe arrival of our former subscriptions; and perhaps that letter is now not far distant. When we know that our money has arrived safely we shall rejoice.

This is what we have to say to you two, Mr. Tidman, and Mr. Freeman: we have made another collection this May—the sum is 122½ dollars, contributed by the brethren at Borabora, and 15½ dollars by the brethren at Maupiti, making together 138 dollars, which is the amount of our money for the year 1843.

It is our intention to go forward this May which is before us, and we expect that the contribution will be more liberal: we wish our money to be a large sum, that the Word of Jehovah may spring up speedily, and that all men may soon become acquainted with him, that they may be saved. Should you wish to know where the money is that we

have collected for the year 1843, this is what we have to say,—we have placed it in the hands of Mr. Rodger-son, our Teacher, at Borabora, and you can look to him for it.

There is another subject: this is an age of great tribulation—an evil has sprung up on our lands, and blood is shed, and the source of this evil is France: they have come to wrest from us our land, and we have no wish for them. What we still desire is to be connected with Britain, the Missionaries, and the Gospel—that is our wish. We have not the most distant desire for France, because they bring another doctrine that does not harmonize with the Gospel. It is because of that doctrine that we cannot agree with them; and because they wish to convert our reign into the reign of France. That is what we have to say to you two, and the Society also—and that is all. Peace be to you both, and the whole Society, from the true God Jehovah, and from Jesus the Messiah, for ever and ever!

TAPOA.

SOUTH AFRICA.

MISSION TO THE BAKHATLA.

IN April last we informed our readers of the opening of a Mission among the Bakhatala, in the Bechuana country, through the zealous and judicious efforts of our brother, the Rev. D. Livingston, assisted by Mr. R. Edwards. We now rejoice in being able to report the encouraging progress of the labours of our devoted brethren among this barbarous and degraded tribe, to many of whom, we doubt not, the tidings of redeeming mercy, now for the first time declared to them, will prove the savour of life unto life. It affords us great pleasure to add, that Mr. Livingston has entirely recovered from the serious injury inflicted on his person by the attack of a lion, which occurred not far from the new station, in the early part of last year.

(From Rev. D. Livingston, Mabotsa, June 9, 1844.)

The Bakhatla are at present busily engaged in removing from their former location to the spot on which we reside; and it is cheering to observe that the subordinate Chiefs have, with one exception, chosen sites for their villages, conveniently near to that on which we propose to erect the permanent premises. We purpose to build a house to serve as school and meeting-house, and, when that is done, we hope our efforts to impart a knowledge of saving truth will assume a more regular form than at present.

Among a people so degraded as Bechuanas, no very decided result can be expected unless there be a continuous application of the truth to their minds; and for this Missionaries in Africa have superior advantages to those in countries more densely populated. There the mass of the population cannot be addressed very frequently, or the address followed by continued and pointed appeals to the same individuals; while here, we generally have opportunities of directing the light to the same minds continuously; and this appears, by the divine blessing, to ensure greater effects than desultory efforts between which considerable periods intervene. Conversion among Bechuanas is in general by no means a quick process. Their depravity being *sub-natural*, some time elapses ere they are raised to the level of sinners in other countries, and then they seem to require time again before they can accommodate their minds to the change of thought and motive. There may be a leaning to the side of holiness for a long period, but generally a thorough revolution is wrought out before their convictions become embodied in action.

I visited the Bakhatla frequently before the establishment of the mission; but it was not until my fifth visit that sufficient confidence was inspired to draw forth a cordial invitation for me to settle among them: this is the only good I can yet ascertain as effected by my itinerancies to them. The reason seems to be, that too long periods have intervened between each journey to produce any lasting impression. And this is not to be wondered at, for nothing can exceed the grovelling earthliness of their minds. They seem to have fallen as low in the scale of humanity as human nature can. At some remote period their ancestors appear to have been addicted to animal worship, for each tribe is called by some animal. By it they swear, and in general they neither kill nor eat it, alleging

as a cause, that the animal is the friend of their tribe. Thus the word Batlapi, literally translated, is "*they of the fish*;" Bakuain, "*they of the crocodile*;" Bakhatla, "*they of the monkey*," &c.

But if the conjecture is not wrong, they have degenerated from even that impure form of worship, and the wisest among them have now no knowledge of it, but suppose that some of their ancestors must have been called by these names. They have reached the extreme of degradation. When we compare the Bakhatla with the inhabitants around Lattakoo, the latter appear quite civilized; and their present state of partial enlightenment shows that the introduction of the Gospel into a country has a mighty influence even over those by whom it is either not known or rejected. I am not now to be understood as speaking of the converts, nor of the new phases of character the transforming power of the Gospel has developed among them. But I allude to the unconverted, and to those other than saving influences of Christianity which so materially modify the social system at home. On many these influences have operated for years, and they have not operated in vain. Hence the mass of the population in the Kuruman district are not now in that state the Gospel found them, and in which the poor Bakhatla now are. There the existence of Deity is tacitly admitted by nearly all; those who form the exceptions to this rule denying it rather on account of attachment to their lusts, than in sober seriousness.

And I believe the number is but small who have not the idea floating on their minds, that this life is but the beginning of our existence, and death but one event in a life which is everlasting. But the Bakhatla have no thoughts on the subject: their mind is darkness itself, and no influences have ever operated on it but those which must leave it supremely selfish. It is only now that Christians have begun to endeavour to stop the stream which has swept them, generation after generation, into darkness. And O may the Holy Spirit aid our endeavours, for without His mighty power all human efforts will be but labour in vain! That power exerted over Bechuanas—raising them from the extreme of degradation, and transforming them into worshippers of the living God—constitutes *the wonder*, and *the cause for gratitude* in the Bechuana Mission.

LONDON MISSIONARY SOCIETY.—YEAR OF JUBILEE.

WE rejoice to state that the Directors continue to receive cheering assurances of sympathy and support from their friends in various parts of the kingdom; and are still firmly sustained in their conviction, that the efforts of the year will, through divine favour, be crowned with success. In December we presented an extended detail of public meetings held at Manchester, Leeds, and other places, in proof of the interest which is so generally felt upon the subject; and, from the very numerous and equally gratifying communications which have been since received, chiefly from respected brethren in the ministry, whose cordial co-operation deserves the warmest acknowledgment, we now insert the following statements, in the confident and animating hope, that the example herein exhibited will not be lost upon our friends in those parts of the country where arrangements may not yet have been made to promote an effort on which the future stability of the Society, and the required extension of its operations for the salvation of the heathen, so materially depend.

EDINBURGH.—The exchange of pulpits has given great satisfaction to all parties, and infused a spirit of love and union among all denominations. The collections, on the whole, were as good as I expected—in some cases better: at Argyle-square Chapel, (Rev. W. L. Alexander's,) 140*l.*; Rose-street Church, (Rev. J. M. Gilchrist's,) 110*l.* The prayer-meetings were very well attended, and last night, (Feb. 11,) we had an overflowing meeting, and excellent speeches. You never had better in Exeter Hall. There were at least 2,000 persons present, and *that* to the close of the meeting. I cannot state the amount of the collection, but it appeared to be large. Similar meetings have been held in Dalkeith, Portobello, Musselburgh, and, I expect, in Haddington and Jedburgh. I have arranged for meetings in Dundee and Perth; and I hope similar arrangements will be made in other places. This week I learn that, in Glasgow, they have adopted our plans, and have had exchanges on a large scale; and I expect similar meetings in the course of the week. All seem to have thought that the second Sabbath was the day fixed for Scotland to move. This was never intended, but they thought they could not do better than follow the example of the capital.

PLYMOUTH, &c.—Sermons have been preached and collections made, on behalf of the Society, in the several chapels at Plymouth and Devonport, belonging to the Congregational body in the three towns. A public meeting was held at Devonport, and another at Plymouth, at each of which the Treasurer of the Society, Sir Culling Eardley Smith, Bart., presided. All the meetings and services were well attended, and the liveliest interest was manifested in the cause to which the Society is devoted, and the present movements in which it is engaged on the occasion of its first year of Jubilee.

BRISTOL.—The amount collected at the Jubilee services, held in this city, is reported to exceed the sum of 500*l.* At NORWICH, over 400*l.* has been collected; and at SHEFFIELD about 350*l.*

WE are happy in being able to add that arrangements have been made for meetings by our friends at Birmingham, Derby, Newcastle, Stockport, Frome, Taunton, Dublin, &c.

NOTICE OF ORDINATION.

THE ordination of Mr. John Sugden, of Highbury College, Missionary appointed to Bangalore, will take place at Bishopsgate Chapel on Thursday, March 20th, at Six o'clock in the evening. The Rev. Dr. Henderson, Rev. Dr. Hamilton, of Leeds, Rev. Arthur Tidman, and other ministers, will take part in the service.

Anniversary Sermons in May.

NOTICES.

THE Directors are gratified in announcing to the Friends and Members of the Society, that they have engaged to preach, at the Anniversary in May next:—

Rev. Dr. MORTIMER, Head-Master of the City of London School.

Rev. WILLIAM LINDSAY ALEXANDER, A.M., of Edinburgh.

Rev. THOMAS ARCHER, D.D., of London.

TO THE AUXILIARY SOCIETIES IN LONDON.

The Officers and Committees of the Ladies' Auxiliary Societies in London and its vicinity are respectfully requested to meet at the Mission House, Blomfield-street, Finsbury, on Monday, the 31st instant, at twelve o'clock at noon, to pay their subscriptions, and the amount of their respective collections, &c.

The Rev. JOHN CLAYTON, A.M., has kindly engaged to preside and to deliver an Address on the occasion.

The Officers and Committees of the other Auxiliary Missionary Societies in London and its vicinity are respectfully requested to pay in their amounts at the Mission House on or before Monday, the 31st instant, the day appointed for closing the accounts. The lists of contributions should be forwarded to the Mission House on or before that day, in order that they may be inserted in the Society's Annual Report for 1845.

TO AUXILIARY SOCIETIES IN THE COUNTRY.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their contributions, so as to be received at the Mission House on or before Monday, the 31st instant, together with correct lists of subscribers of ten shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report; also *distinct* statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

They are also requested to mention the number of Reports and Abstracts, respectively, that will be required for Subscribers, and how many of the *latter*, at seven shillings per hundred, will be wanted for circulation, to be stitched up with their own Local Society's Lists of Subscribers and Officers. The Abstracts are printed in an octavo form for that purpose, and the Directors recommend to the Auxiliaries the purchase and circulation of them on the principle of economy.

JUVENILE MISSIONARY MEETINGS.

THE Directors have great pleasure in announcing to the Sabbath-school and Juvenile Missionary Associations, that they have been enabled to make arrangements for the following DISTRICT JUVENILE MISSIONARY MEETINGS to be held in London, on *Easter Tuesday, the 25th of March*; to which they affectionately invite the attendance of all the Juvenile members of the Society.

CENTRAL DISTRICT.....	FINSBURY CHAPEL.....	{ Rev. S. MARTIN. Rev. G. MUNDY.
EASTERN DISTRICT.....	WYCLIFFE CHAPEL.....	{ Rev. Dr. MORISON. Rev. JOHN ADEY.
SOUTHERN DISTRICT.....	YORK-ST. CHA., WALWORTH	{ Rev. G. CLAYTON? Rev. J. J. FREEMAN.
WESTERN DISTRICT.....	CRAYEN CHAPEL.....	{ Rev. G. SMITH. Rev. W. HOWE.
NORTHERN DISTRICT.....	ISLINGTON CHAPEL.....	{ Rev. JOHN VINE. Rev. J. STOUGHTON.

Each Meeting will commence at *Three o'clock precisely*.

MISSIONARY CONTRIBUTIONS.

From the 1st to 31st December, 1844, inclusive—(continued.)

£ s. d.			£ s. d.			£ s. d.			
Lancashire.			Mrs. Haywood.....	5	0	For the Jubilee	77	13	6
West Aux. Society, per S.			Sunday-school.....	10	0	729l. 1d.			
Job, Esq. on account.....	123	7	Sunday-school, for			Rotherham, Mr. A. Walker	1	6	0
East Aux. Society, per S.			Missionary Ship	1	13	Bridlington, L. for the			
Fletcher, Esq. on acco.	142	19		0	0	Nat. Girl at Vizagapa-			
Lincolnshire.			Lichfield	9	14	tam, Lætitia Porter	2	10	0
Louth	65	2	Rugeley.....	33	13	WALES.			
Sleaford.....	14	16	Stafford	3	13	Pool, Legacy of late Mr.			
Middlesex.			Uttoxeter.....	26	14	Thomas Ellis, per J. C.			
Ealing, Legacy of late			Turbury.....	17	11	Griffiths, Esq.	50	0	0
W. Heddy, Esq.	19	10	Walsall	65	7	SCOTLAND.			
Mill Hill	4	6	West Bromwich, Eben-	48	4	Ayr Relief Church	10	0	0
Northamptonshire.			ezer Chapel	89	7	J. Miller, Esq. per Rev.			
Long Buckby	19	5	Wolverhampton	10	0	R. Renwick	5	0	0
Creaston, including 4l. 1s.			For Nat. Tea. J. Roaf			15l.			
2d. for the Jubilee	13	0		441	4	Broughty Ferry, Dr. and			
Weldon	7	4	Less expenses	11	14	Mrs. Dick.....	1	11	6
Kettering	30	0		429	10	Three orphan grand-			
Ashley and Wilbarston....	5	0				daughters for the Ship	0	10	6
Northumberland.			Sussex.			2l. 2s.			
Branton, a few friends,			Mr. G. H. Smith, Worth-			Campbelltown Relief Ch.	7	0	0
per Rev. N. Blyth, for			ing, and W. T. Arundel,			Dundee, Trottick Mills			
the Missionary Ship ...	3	5	for the Nat. Student, O.			Sabbath-school.....	1	1	0
Berwick, Young Men's			T. Dobbin.....	10	0	For Native Schools....	1	1	0
Society	4	0	Westmoreland.			2l. 2s.			
Nottinghamshire.			Per Robert Benson, Esq.—			Edinburgh, Aux. Soc. per			
Keyworth.....	3	6	Kendal, Subscriptions			G. Yule, Esq.—			
Retford	5	0	and Collections	138	5	Innerleithen Sab.-sch.	1	3	0
Less exps. 6s.	8	0	For the Jubilee	5	0	Rose at Sabbath-school	1	0	0
Oxfordshire.			For Kent-terrace Sch.	10	0	Louthian-road Seces. Ch.	10	0	0
Henley, on account	13	15	For Mrs. Maul's Sch.	4	0	James Young, Esq....	1	1	0
Rutlandshire.			For Native Schools... 1	10	6	A Friend, for Mr. La-			
Ketton ...	3	1	Milnthorpe.....	1	4	croix's Mission, per			
Somersetshire.			Ravenstonedale	3	5	Rev. Dr. Brown	0	10	0
Shepton Mallet	4	1	Kirkby Stephen	1	0	Nicholson-street Seces.			
Staffordshire.			Crosby Garrett	2	7	Church Sabbath-sch.	2	6	7
South Aux. Society, per			Ulverstone	9	0	16l. 7d.			
J. Barker, Esq.—			Less expenses	175	12	Garleton, Mr. Howden,			
Bilston	12	13	3	5	1	for the Nat. Tea. Robt.			
Brewold	15	9	Yorkshire.			Howden	10	0	0
Burton-on-Trent.....	22	4	Per W. Stanciliffe, Esq.—			Leith, per Rev. G. D. Cul-			
Cannock	6	0	Bradford on account... 395	0	0	len	40	1	0
Gornal	26	0	Dewsbury.....	33	0	For Itinerary in Bengal,			
Handsworth.....	11	0	Hali-fax-square Chapel 88	3	9	by Mr. Lacroix, 3rd			
For Orphans at Bel-			Leeds, 31st Anniversary			year	20	0	0
lary—			of the West Riding			For Rafaravavy, 4th yr.	25	0	0
Mr. Boyle's family	10	0	Auxiliary ..	127	12	For Mrs. Calderwood's			
			Interest by Treasurer.. 7	10	0	School, Caffraria.....	7	0	0
						For Mrs. Johns and Fa-			
						mily	2	0	0
						94l. 1s.			
						Stirlingshire Society	4	3	0
						Strachan Free Church ...	1	6	0

From 1st to 31st January, 1845, inclusive.

FOR THE JUBILEE FUND.

Mrs. Wilson, per Joshua			Mr. Morrison...	0	9	0	Nun-green Juv. Col.	1	16	2
Wilson, Esq. In addition			A. H. F.	0	4	6	Sion Chapel Sunday-sch.	6	12	6
to 50l. included in the			Mr. Percival and young				Stepney, Girls in Mrs.			
Col. at Paddington.....	50	0	friends	4	2	7	Fisher's class.....	1	5	1
Miss Anna Peek	1	0	Mrs. Swallow, do.	0	3	6	Fanner's-hill Juv. Assoc.	0	13	6
John Finch, Esq.	10	0	Eliza Bookham.....	0	1	6	Tabernacle Juvenile Col.	4	1	0
J. Dryland, Esq. per W.			Eliza Rout	0	2	0	Onbridge Chapel, Sun-			
Flanders, Esq.	5	0	Masters Lines	1	6	4	day-school	5	2	1
Collected by—			Camberwell, John Rogers,				Mr. Hill	1	0	0
Master Avolet	0	7	Esq.	10	0	0	6l. 2s. 1d.			
Master H. W. Eve.....	0	11	Coverdale Chapel Sunday-				Per Rev. Dr. Morison—			
Miss S. E. Green	0	10	school	0	16	2	Per Miss Malpas	1	5	0
Miss Fleming and young			Haakney, St. Thomas's-				Per Miss E. Crafts	1	6	0
friends	1	9	square, Juv. Col.	24	14	10	Union-street Sunday-sch.	6	0	11
Master H. M. Stallybras	0	10	Holywell Mount, Juv. Col.	14	0	0	Bedfordshire.			
Miss S. Walker	0	6	Queen-street, Ratcliffe,				Biggleswade, Collected at			
			Girls' Sunday-sch. per				the Baptist School.....	11	16	0
			Mrs. Howlett	2	4	0				

£ s. d.		£ s. d.		£ s. d.	
Berkshire.		Per Rev. J. Hyatt—		Stribling Sun.-sch...	
Twyford	8 0 1	Gloucester, Southgate		Rev. S. A. Davies, Sun-	1 0 0
Hungerford, young friends,		Chapel, Juv. Cards...	5 3 2	day-school Boys	3 7 0
per Miss Frost.....	2 12 0	Mitcheldean.....	1 1 10	Do. Girls	5 0 7
Buckinghamshire.		Ruardean.....	0 12 6	91. 7s. 7d.	
High Wycomb, Ebenezer		Newnham.....	1 2 6	Hammersmith, Ebenezer	
Chapel, Sunday school	3 0 0			Chapel Sunday-school..	1 10 8
Beaconsfield, Juv. Col...	2 10 0	51.		Monmouthshire.	
Newport Pagnell, Juv.		Newport, Berkeley, by		Newport, Young Ladies'	
Collection	3 16 10	young friends for Schs.		Bazaar, at Miss Philip-	
Cambridgeshire.		in Africa and India 1...	0 14 7	pen's	1 10 0
Soham, Collection	3 12 7	Wotton-under-Edge	38 3 8	Abergavenny Sunday-sch.	3 16 6
Juv. Cards	3 1 5	Westbury, Ebenezer Cha-		Norfolk.	
61. 14s.		pel Sunday-school	1 0 0	Norwich, Princes-street	
Linton, Juv. and Sunday-		Hampshire.		Chapel, by young friends	32 1 1
school Association	5 0 0	The pence of a few chil-		By Sunday-schools	12 11 5
Teachers and children,		Per Rev. J. Varty—		441. 12s. 6d.	
less 1s. expenses	1 13 6	Fareham Sunday-sch...	4 0 6	Tabernacle Juv. Col.	7 2 7
61. 13s. 6d.		Porchester do.	1 3 0	J. J. Gurney, Esq. for	
Wisbeach, per Mr. Burgess	20 0 0			Native Schools	20 0 0
Cheshire.		Havant	9 0 10	Wells Sunday-school	3 0 0
Davenham Hall, by the		Whitchurch	0 15 0	Nottinghamshire.	
Hon. Lalagé Vivian	0 12 0	Stockbridge Sunday-sch.	4 0 7	Mansfield	28 0 11
Cornwall.		Winchester do.	4 9 0	Newark	15 0 0
Mevagissey	7 0 0	Iste of Wight.		Col. by young people ...	7 2 8
221.		East Cowes Sunday-sch.	2 11 3	221. 2s. 8d.	
Truro, Mr. Baynard	5 5 0	Per Mr. S. Knight—		Nottingham, Collected by	
Mr. Paddon	5 0 0	West Cowes Sun.-sch.	3 15 3	Misses Cripps	7 0 0
Mr. Michell	5 0 0	Porch Field do.	0 17 1	Piarr-lane Sunday-sch.	0 12 3
Other sums	6 15 0	Mark's Corner do.	0 7 2	Northamptonshire.	
Derbyshire.		41. 19s. 6d.		Rothwell	5 8 3
Chesterfield, South-place		Newport, St. James's Cha.	3 12 0	Wellingtonborough, Col. by	
Chapel Sunday-school	2 0 0	Sunday-school		young people—	
Matlock Bath	13 12 0	Ryde, George-st. Chapel,		West End Chapel	4 0 0
Devonshire.		Young Women's Bible		Cheese-lane do.	1 6 1
Bideford Sunday-sch.	9 7 6	Class, per Miss Moore	5 6 6	Salcm do.	8 2 6
Northam do.	1 2 10	Kent.		131. 8s. 7d.	
Abbotsham do.	0 12 8	Canterbury, Guildhall-st.		Orlinsbury, Col. by Miss	
111. 3s.		Chapel	100 0 0	and Master W. Man-	
North Tawton.....	2 10 0	Chatham, Ebenezer Cha.	31 19 8	ning	1 6 3
Oakhampton	50 2 4	A lover of the Gospel...	5 0 0	Northampton, Collected	
521. 12s. 4d.		Juvenile Collection...	3 10 0	by Miss Milner	2 5 0
Uffculm, by Master W. J.		Do. Sunday-schools ...	14 2 10	Northumberland.	
Williams	0 10 0	541. 12s. 6d.		Berwick, Zion Chapel	
Dorsetshire.		Greenwich-road Juv. Col.	2 18 10	Sunday-school.....	0 10 0
Poole, Sunday-school, and,		Minster, near Sheerness	0 13 0	Independent Sunday-	
young friends	10 14 0	Sevenoaks, Col. by Master		sch. per Mr. Robson	0 8 6
Weymouth, St. Nicholas-		G. B. James.....	1 10 6	Oxfordshire.	
street Sunday-school...	2 15 0	Per Rev. S. E. Toomer—		Banbury, Indept. Sunday-	
Essex.		Wingham	6 8 4	school	3 0 0
Per W. Ridley, Esq.—		Whitstable, Juvenile...	3 1 2	Tebury	3 4 10
Braintree, County Meet-		91. 9s. 6d.		Henley Aux. Pheasant's-	
ing.....	606 14 5	Lancashire.		hill	5 11 3
Brentwood	6 9 0	Darwen, Eccles Shorrock,		Somersetshire.	
Colchester	61 4 6	Esq.	1000 0 0	Broadway Sunday-sch....	1 12 3
Abbotts Roothing	3 0 0	Manchester, on account	218 0 6	South Petherton.....	5 8 0
Dunmow	7 14 3	Col. by Master J. W.		Juvenile friends	8 8 6
North West Essex Dist-		Stephenson	2 11 0	131. 16s. 6d.	
riet	70 0 0	Burnley	32 10 6	Suffolk.	
Little Waltham	0 10 6	Southport, Juv. Col.	3 0 0	Lavenham, in addition to	
*755 12 8		Hulme, Tabernacle Sun-		41. acknowledged in De-	
Gloucestershire.		day school.....	0 11 0	cember	6 12 8
Cheltenham Chapel, Vil-		Chorley, St. George's-st.		Melford	4 2 0
lage Stations—		Chapel Sunday-school	0 15 2	Sudbury, Sunday-school	3 15 0
Gotherington	1 8 2	Wilderspool—		Hadleigh, per J. Ansell,	
Oxenton	0 5 6	Mrs. Ashton.....	5 0 0	Esq.	100 0 0
Teddington	0 10 4	Miss Ashton.....	5 0 0	Surrey.	
Shurdington.....	0 11 0	Oldham, Queen-st. Sun-		Haslemere, Sunday-sch.	0 10 0
21. 10s.		day-school	4 2 7	Guildford, do.	5 0 6
Leicestershire.		Patricroft Juv. Col.	2 0 0	Putney, young friends,	
Hinckley, Juvenile	3 1 4	Accrington, two children	0 5 0	and Sunday-school....	4 11 0
Lincolnshire.		Leicestershire.		Wandsworth, Sunday-sch.	
Horncastle Sunday-sch...	2 2 6	Horncastle Sunday-sch...	2 2 6	Sussex.	
Middlesex.		Middlesex.		Lewes, Old Chapel Sun-	
Acton, Col.	1 0 0	Acton, Col.	1 0 0	day-school	7 9 11
Brentford, Collected by		Brentford, Collected by		Brighton, Collected by five	
Mrs. Paulin's little girls	0 15 0	Mrs. Paulin's little girls	0 15 0	children in a family at	
Enfield—		Chase Side, Rev. J.		Black Rock	1 1 4

£ s. d.		£ s. d.		£ s. d.		
Warwickshire.						
Birmingham, Collected by Miss S. Garrett.....	0 17 0	Holywell Mount, Ladies' Branch	14 2 0	Essex.		
Kenilworth, Sunday-sch.	2 8 0	Juvenile do.	3 7 0	East Ham, Col. by two, young gentlemen, for Mr. Moffat's Station ...	0 17 6	
Westmoreland.						
Kendal, New-street Sunday-school	3 15 7	Hoxton, Aux. on acco....	30 0 0	Woodford	0 11 0	
Kirkby Stephen, do.	0 9 7	A Lover of God's cause, by Mrs. A. Le Rhex	10 0 0	Aux. Soc. Balance.....	659 14 11	
Wiltshire.						
Corsham, Sunday-school	2 6 3	401.			Gloucestershire.	
Salisbury, Scot's-lane ...	14 2 6	Kensington, on account..	50 0 0	Morton-in-Marsh—	Teachers and Scholars 12 17 3	
Trowbridge, Silver-street ..	1 0 0	Union Chapel, Islington, on account	21 2 6	Chehentanham, moiety of Legacy of late R. Bailey, Esq.	50 0 0	
Yorkshire.						
Bradford, W. H. M.	1 0 0	Trinity Chapel, Poplar, Sacramental Collection for Wid. and Or. Fund ..	7 3 0	Hampshire.		
Knarebro', young friends ..	1 8 1	Walthamstow, do.	4 0 10	Per W. Tice, Esq.—		
Ripon, young friends, and Sunday-school	2 0 0	Stepney, Ladies' Branch, on account	16 8 4	Christchurch	41 4 0	
Rotherham, Masbro' Sunday-sch.	6 7 9	Duke-street, St. James's, Juv. Society.....	1 0 0	Ripley	8 18 11	
Skipton Craven, do.	6 4 0	George-street, Bermondsey, Sunday-school.....	0 11 0	501. 2s. 11d.		
West Melton, do.	1 10 0	York-street, Walworth, for Mrs. Cox's School....	5 0 0	Havant	14 1 3	
York, including 51. for Education; being a part of 2001. acknowledged for general purposes in December	55 0 0	A few Friends at Mr. Deal's factory	1 0 0	For Chinese Mission ...	8 1 0	
Leeds, Collected by Miss F. Arthington	2 0 0	Mr. W. Byers	1 0 0	For Nat. Tea. J. Coldwell, J. Padwick, and W. Scamp.....	34 0 0	
WALES.						
Bangor, family of Mr. R. Jones	0 10 0	A Friend, by Mr. Crickmer, for the Malagash Well-street, for Nat. Girl Sarah Elizabeth	3 0 0	For Jubilee Fund	0 0 0	
Per Rev. A. Jones	1 10 0	Tanner's-hill, Juv. Assoc. for the Ship	0 4 0	651. 2s. 3d.		
Maentwrog, Masters D. I. and W. R. Lloyd	1 0 0	Bedfordshire.			Huntingdonshire.	
Mold, Sunday-school	0 13 0	Cotton End, a moiety ...	10 0 0	Huntingdon	10 4 5	
Welshpool, Indept. Sunday-school	0 5 2	Berkshire.			Kent.	
SCOTLAND.						
Dalkeith, per Mr. G. Gray ..	24 6 2	Maidenhead Aux. Soc. ...	93 3 6	Margate, Zion Chapel Sunday-school.....	4 17 5	
Ferryfield, per W. M'Farlane	1 0 0	For Nat. Tea. T. Rutter ..	10 0 0	Orpington	7 19 4	
Fraserburgh, by young friends	4 12 6	Mrs. Bird, Taplow, for Wid. and Or. Fund ...	1 0 0	Lancashire.		
Islay, per Rev. M. MacLaurin, including 11. from an Episcopalian	3 0 0	1041. 3s. 6d.			An Ulverstone Teetotaler, a New Year's Gift	1 10 0
Jedburgh, per Rev. E. Cornwall	6 10 0	Buckinghamshire.			East Aux. Society, per S. Fletcher, Esq. on account.....	142 19 9
Sunday-school	0 18 2	Great Missenden, Mrs. T. Honnor	2 0 0	Salford, Chapel-st. Sunday-sch. for the Ship, additional.....	1 4 6	
Kelso, Parish Church Boys' Sabbath school	2 3 0	Cambridgeshire.		Wilderspool, Mrs. and Miss Ashton	2 0 0	
Montrose, per Mr. G. W. Land	1 7 0	Burwell	30 0 0	For Nat. Girl, A. Ashton ..	3 0 0	
New Lanark, Sun.-sch.	1 2 0	E. Ball, Esq.	5 5 0	For Nat. Tea J. Ashton ..	10 0 0	
Nairn, by Mr. W. Finlayson	4 0 0	351. 5s.		For Jubilee Fund	10 0 0	
Preston Pans, Mrs. Harper's Sabbath-school ...	0 17 0	Little Shelford, Rev. J. Burgess	1 1 0	237.		
GUERNSEY.					Lancaster, Sac. Col. for Wid. and Or. Fund ...	2 0 0
Per Rev. J. S. Hine, on account.....	66 6 0	Missionary-boxes	0 17 2	Lincolnshire.		
FOR ORDINARY PURPOSES.					Gainsborough, on acco....	20 0 0
Mr. Raymond, for Native Girl, Harriet Raymond ..	2 5 0	Royston Branch, on acco. 36 13 0		Middlesex.		
Mr. J. C. Hallis, for the Chapel at Colesberg	1 0 0	Cheshire.			Cheshunt College	24 14 3
		Middlewich	32 5 0	Cheshunt-street	0 17 0	
		Derbyshire.		Hertford Heath	3 0 0	
		Middleton-by-Youlgrave ..	1 16 9	Nazing	2 1 4	
		Devonshire.		Hoddesdon	1 16 3	
		Axminster	16 16 9	Less expenses		32 5 10
		Plymouth, Devonport, & Stonehouse Aux. per W. Stuart, Esq. on account	100 0 0	31 1 6		
		Newport, Barnstaple, per Misses Taylor and Greenman—		Uxbridge, on account ...	48 8 6	
		For China.....	0 16 0	Hammeremith, Broadway Sunday-sch. for a Nat. Teacher at Rarotonga, to be called John Tarras Cumming	10 0 0	
		For the Ship	0 14 0			
		11. 10s.				

Further Contributions unavoidably postponed.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Smith, Bart., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin.



Mr. Wright
London Decr 1

THE
EVANGELICAL MAGAZINE,
MISSIONARY CHRONICLE.

FOR APRIL, 1845.

A SKETCH

THE LIFE AND LABOURS OF THE REV. T. BEIGHTON,
TWENTY-SIX YEARS A MISSIONARY TO THE HEATHEN.

LETTER II.—HIS LABOURS.

MY DEAR FRIEND,—As I have already intimated, my design in this letter is not to give a history of your father's labours, but rather a comprehensive view of his mode and extent of operation; and the kind and measure of success with which he was honoured. I wish to write carefully, and if I err at all, rather in being below than above the actual truth.

In estimating his labours and their results we must not forget the peculiarities of his sphere. He lived and died a missionary to the *Malays*. Their prominent characteristics are ignorance, indolence, and revenge; and though the two first are features common to the natives of India, there can be no doubt that they possess them to a degree much greater than the inhabitants of Hindostan. The natives on the continent have had far more intercourse with European mind, and hence their intellect has been aroused, and, in many classes, being naturally and hereditarily strong, has been developed in remarkable activity and vigour. But the stirring and awakening touch of

British mind has scarcely been felt by the Malays, and they accordingly continue among the most ignorant, slothful, debased, and intellectually-stagnant of Monotheists. As to their national literature, your father, after much anxious and careful investigation, says, "I have searched in every direction, but can find nothing but absurd tales about Jinn and Eblees, having all that is ridiculous with nothing that is beautiful in the stories of the 'Arabian Nights.'" While naturally and really averse from even the forms of religion, the Malays are professed Mahomedans. The creed of the false prophet was in the first instance forced upon small portions, but is now universally the creed of the tribes; and while it has destroyed idolatry it has raised bulwarks yet broader and stronger to the progress of truth. His doctrine of fatalism has given a principle for their indolence, its machinery of forms stereotyped their ignorance, its voluptuous paradise riveted their hearts' lusts. There can be no hesitation in saying, that of all false creeds Mahomedanism has proved

the least impressible to the efforts of Christendom. Are there one hundred heart-Christians in our world who were once Mahomedans? Properly to estimate the value of your father's efforts and their results, a comparison should be drawn between his and any other station among Mahomedans, particularly in the Straits settlements, as he laboured among Malay Mahomedans.

Before we look upon his *missionary* operations, I must make a remark or two on the influence of the mission upon *European* residents and visitors. From the very first, special attention has been paid to them. Your father was regularly employed in English preaching, circulating tracts, and visiting the European soldiers in the Fort. It is much to be regretted that no statistical accounts have ever appeared of the results of *such* labours at our missionary stations; and in the present instance this is the more to be lamented as the mission seems to have been so blessed in a special manner. The English church has been subject to constant fluctuations owing to the removal of British officers and their regiments, but it has for some years averaged twenty, and the contributions of the congregation to the purposes of the mission have been regular and liberal. Many of the conversions among military officers were most remarkable in their attending circumstances. Two or three rich men were brought to God by some tracts your father placed in a drawer when he left the "Convalescent Bungalow," which he had temporarily occupied for the health of a child. Should his journal contain narratives of similar cases I trust they will be extracted for the public.

Your father's mode of operation among the Malays has had in it more of the "slow and sure," than the noisy and bustling, and been rather the insidious undermining of a fortress than the open and clamorous combat of a field-battle. This was necessitated by the dogged prejudices of the native population. When he first arrived, to *preach* was

impossible, for a congregation of the smallest number could not be gathered, and to the last, his ordinary sabbath audiences were in the main composed of the day-scholars and their teachers. The *education of youth* has been the chief weapon of his warfare; and though for some time he found the prejudices of the parents almost insuperable, so that it required the greatest effort to collect a dozen children, afterwards such was the confidence reposed in him and the desire for knowledge so general, that in one school he had sixty scholars, and during several years averaged nearly three hundred children in the scattered establishments under his care. Eventually, the number was only limited by the funds at his command, (to which, however, the East India Company liberally contributed from the period of his arrival,) and petitions were often addressed by a whole district for a school. *This in itself is success.*

Upon the subject of his schools, the Rev. E. Davies, several years his colleague as the missionary to the Chinese population of the islands, writes thus:—

"At the earliest period of his residence at Penang, he endeavoured, then among many formidable difficulties, which, however, have long ceased to exist, to establish schools. He had under his care generally from four to six, in which he was able to gather from fifteen to thirty children. Take the lowest number, and the number of schools to be five, and it will give seventy-five children in attendance. These schools he was in the habit of visiting *daily*, and being taught only Christian books, it follows that hundreds of children, if not *thousands*, must have acquired much knowledge of Christian truth. To these schools, masters and scholars, he preached twice every Lord's day; in the morning to the whole at the mission chapel, and in the evening at the school-rooms alternately. The only exception to this was the evening of the sabbaths when engaged to preach to the English. In this way he was diffusing much knowledge. It was a source of constant

lamentation to him and to us all, that the schools were not so efficiently conducted as they would have been if Christian masters could have been secured. That was impossible."

As an illustration of the results of education in his schools, I subjoin the following incident mentioned by him in a description of one of his tours in province Wellesley:—

"At one of the populous places I found a young man who had been one of my scholars, employed as a writer in the police-office. We were mutually much surprised. A congregation was soon collected, and I commenced preaching to the people, recommending to them the Scriptures and tracts as showing the way of salvation. This young man took a tract and began reading and explaining it to the people. He told them that Jesus Christ was the only Saviour, and urged them to read my books, for then they would find true wisdom, adding, that I had taught him when a boy, and 'beat knowledge' into his head, so that if they would come to him he would teach them."

These extracts at once afford a specimen of his labours, and proofs that they were not inefficient. May it not be reasonably hoped that the knowledge thus extensively communicated, and communicated at an early age, may yet appear as the moving power in some moral revolution among this people?

Another plan of operation was connected with his printing press. Mr. Davies mentions it thus:—"For many years past, Mr. B. had a printing establishment under his management. Although this was on a small scale, yet he printed thousands of books and tracts yearly. These were distributed freely among the people of the island and others too in regions beyond, and these to my knowledge were read, some of them at least, by the most influential and wealthy among the Malays, and made occasionally no small stir. During my residence at Penang, he published an excellent translation, and in the form of

a tract, the section in Bishop Porteus's Lectures on the Evidences of Christianity, in which he compares Christianity with Mahomedanism; and such was the ferment and opposition it occasioned that the worshippers of this Diana went in a body and with a petition to the Governor, requesting that the missionary labours of your father might be at once stopped, saying among themselves that if this was permitted to go on unstopped and uncontradicted, their system was in danger. We were summoned to a conference with his honour on the matter. We went rejoicing that, whatever disposition he might be of, the press was free in India, and remembering that if it were not it was our duty to obey God rather than man. No obstacle, however, could be thrown in his way."

In a letter dated June 3rd, 1843, your father alludes to similar excitement:—

"The learned Mahomedan priests are in great alarm at my last tract, 'The Lock Exploded.' I have reason to believe many are sincere in their professions, and that it is a critical period with their religion. Their whole system of delusion is now exposed, and several express their regret that no learned man can reply to my tract."

Thinking that the plan of response in prayer was especially adapted to a native congregation, composed of men to whom long-continued attention was an impossibility, he translated and printed, with emendations, the Psalter and the Morning and Evening Prayers of the Church of England. The Prayer-Book and Homily Society generously defrayed all the expenses of the undertaking, and your father, finding his apprehensions correct, continued the use of this form for his Malay congregation to the last. It did not, however, altogether supersede the exercise of free prayer.

The last work on which he was engaged was the Pilgrim's Progress. The first part he was enabled to complete and to circulate extensively. He says, "It attracts great attention. The idiom is perfectly understood, and the natives say

they know the gospel better than ever they did before." As a *translator* your father was eminent; for his knowledge of the Malay, for all colloquial and ordinary purposes, may be said to have been perfect. Mr. Davies says:—"He spoke the Malay language with the same ease with which he spoke his native tongue; so that he was never at a loss in communicating his thoughts. His devotional exercises appeared to me just as free and full in feeling and thought when conducted in Malay as they did when the language used was English. This is a point, although it may not strike persons who have had no experience, which tests not unfrequently the amount of knowledge which one may have of a language not vernacular to him. My impression is that it was a matter of indifference to Mr. B. whether he expressed his thoughts in Malay or in English."

The following testimony is also one of value, as it comes from an officer in the Madras army, the acting interpreter of his regiment, himself well acquainted with the Persian and Hindostanee, "able to read, write, and speak the latter nearly as well as his native tongue:" "Mr. B. is acknowledged on all hands to be a first-rate Malayan scholar, perhaps one of the best of the whole European community in the Straits settlements. He has lately sent forth the first part of Bunyan's *Pilgrim's Progress* from the press, and has received letters from highly respectable and learned natives, conveying the highest praise and admiration of the beauty and idiom of the translation. His tracts have made him known throughout ~~many~~ of the adjacent countries held by independent chiefs, who have often sent their agents hundreds of miles by sea to obtain tracts and other translations from him." Thus had the "word of God sounded abroad throughout the regions round about."

Another mode of operation to which your father gave much of his strength and time was *controversy*. It was his habit, on most evenings of the week, to walk into the native part of the town for

the purpose of conversing with the people in groups, as opportunity offered. This was an invariable rule during the time of the festivals. Often, too, he was invited by some of the native merchants to meet a friend in their houses for friendly disputation. He conducted, also, several paper controversies; receiving replies to his printed tracts from priests and other literati, he used to write back in answer. One of these rejoinders consisted of eighty closely-written quarto pages. The following extract from a letter dated September 24th, 1840, gives an interesting specimen of his public disputations:—

"I have just been travelling for a week among the Malays in province Wellesley. For some time I had been sending over Scripture and tracts, and learned that the people were examining them. A few months ago, I received a reply to some of the tracts, and sent an answer, which cost me much labour. When I went over I saw the man with whom I had been corresponding. He is high priest of the place, and has great influence. His confidential friend told me that when he received my reply he was reading it till midnight, sometimes sitting and sometimes reclining on his mat. I preached the gospel to him and a large congregation of his people, and now and then there was a general burst of applause as I spoke, the priest himself joining, saying, 'All very good,' &c. I was speaking of the excellency of Christ, and his superiority to all other prophets; that he died for sinners, and rose in triumph from the grave, &c. I found *the priest had put all the books into circulation* which I had sent, and urged the people to read and examine them. He assured me he would distribute all I sent, adding, that he is now writing a book for me to answer, and that, 'while he has life he will not let me go, but get to my heart's core and know all I can tell him about the gospel.' He had prepared coffee, rice, and fowls, for my dinner, at his house; after dinner I took up my quarters in an empty house, and the people visited me till

midnight to ask questions, till, at last, I could talk no longer. I suppose there are not less than 10,000 people here, and all under British rule. One question the priest proposed was, 'How could Christ *die*, as you say he was God?' I stated that the Divine and human natures were distinct, though united. He objected to the doctrine of the Trinity, and said, 'It is contrary to my reason that three should be one and one should be three.' I spoke of the weakness of mortal man's mind, that we only know what God is by his *own* revelation, which declares the Father to be God, Jesus Christ to be God, and the Holy Spirit to be God; and yet not three Gods, but one Jehovah. 'Can you tell me where the wind comes from and where it goes?' After a pause, the reply was, 'I cannot tell.' This was a sphere of great promise, but the London Missionary Society not being able to supply assistance, it has passed into the hands of German missionaries."

As a controversialist, your father appears to have been most *amiable*. This is the impression that must be produced by the perusal of his journals. The natives generally never disliked him for speaking the truth and reasoning against Mahomed, because he always did it with candour and kind feeling. Their regard for him was, on one occasion, singularly proved. On a rumour prevailing that the society contemplated his removal from Penang, they spontaneously, headed by some of their wealthiest merchants, drew up and signed petitions to the directors praying for his continuance.

There was one circumstance in your father's teaching to which I must invite your special notice—his very emphatic and uniform appeal to Scripture in all his reasonings with the people. Speaking of this deference to Scripture as *Protestant*, he observes: "The Mahomedans here, when savingly converted, will certainly be *Protestants*. That term is as familiar to them here as to most in England, and they understand that Protestant means 'the Bible, and the Bible only.'"

It would be impossible to cite the numerous proofs of this circumstance. His own conversion was the gradual work of truth, and he often alluded to the fact that at his ordination the Bible had been put into his hand as containing the message he was to carry to the heathen, and within a few days of his death his love for the Bible was seen, for "he spoke with *animation* of the truthfulness of every word of God."

It cannot be questioned that the great end of missionary efforts is the *actual conversion* of souls to God, and it must not be concealed that, in this respect, the Penang mission presents a gloomy aspect—painfully so, if we look only at the cases where there was full proof and clear expression of a change of heart. Mr. Ellis, in his "History," estimates the number of such at eighteen; but there appear to have been many, in various periods of his missionary life, who gave pleasing though undecided evidences of the work of grace; several of whom, by being deterred from a public profession by the fear of persecution, relapsed into carelessness and indifference. Your father was known to have wept bitterly over many such, of whom he had fondly cherished the brightest hopes, and there must now be a goodly number who cannot be "far from the kingdom of God." But let Mr. Davies speak again: "It was not Mr. Beighton's happy lot to see much fruit in the *conversion* of many Mahomedans to God; yet, we trust, that poor 'Thomas' died in the faith of Christ. Still it was not, I believe, his privilege to see any number of Mahomedans around him at the *same* time who entertained a cordial affection for the truths of the gospel. If what he witnessed during the entire period of his missionary career could have been collected together at any *one* point of time, it might have been his privilege and pleasure to preside over a small community of faithful followers of our blessed Lord. In reviewing, therefore, his missionary labours, it is not as the pastor of a church, gathered from among the hea-

then or Mahomedans, that he is to be contemplated; neither are the labours of any one that has ever been appointed to the Penang mission, whether in the Malay or Chinese department, to be viewed in this light; but, on other grounds, of great importance and magnitude, it will appear that he did not spend his strength for nought."

The person to whom Mr. D. alludes was baptized Thomas John Ince, on the 20th of May, 1839. He belonged, by birth, to a cannibal tribe in Sumatra, but, when a child, was stolen and sold at Penang as a slave. On being redeemed, he became a servant and printer at the mission-house. The following is the translation of a letter which he addressed, soon after his profession of Christ, to a friend in England, who had known him at Penang:—

"This sincere and loving letter, coming from my very heart, is from me Thomas John Ince, who, dwelling at Pulo Penang, am sheltered under the wings of the missionary Beighton. I pray that, by the permission of the Lord of hosts, this letter may reach the presence of my Christian friend, who is now sojourning in the land of white men, under the protection, and blessing, and mercy of God most high. I now can tell you your prayers for me are answered; and, by the grace and mercy of God, most glorious light has shone into my heart, and the true way savingly made known unto me. I have laid fast hold of the true religion, as revealed in the holy gospel of the great Lord Jesus Christ. I am anxious about you, my friend; not for a moment do I forget you; but what can I say? May the Lord grant you a long and peaceful life, raise you to high honour by your usefulness, ever increase your knowledge, abundantly bless you, and, at last, raise you to the highest bliss on a throne of eternal duration, where no changes or partings will ever take place! Such is the fervent prayer of my heart day and night. This I now declare to you. Do not forget me.

"September 3, 1839,"

This man was made a schoolmaster; but just as his influence was beginning to tell, it pleased God to remove him to a better world. He died firmly cleaving to the Rock of ages, and your father, soon after, published a short account of him in Malay.

You perceive that, while Mr. Davies observes that such evidences of success were scanty, he adds,—"On other grounds of great importance and magnitude, it will appear that Mr. Beighton did not spend his strength for nought." On most of these his remarks have been given; he sums up his critique on these labours thus: "My full conviction is that there are in Penang, as the result of these labours, scores of Mahomedans whose confidence in the Koran and their superstition is most fully shaken; their religion, such as it is, is only now a mask; and as they have no love for the purity of the doctrine of Christ, they are Mahomedans in name and nothing in reality."

The officer before quoted, himself one of the fruits of the mission, also remarks: "Nearly sixteen years' experience and deep study have given me a thorough insight of the Mahomedan character, and I confess I am much surprised by the progress that has been made here in destroying the prejudices of the Malays. I certainly have never witnessed anything among the Mahomedans of India equal to Mr. Beighton's success."

Upon the whole, it must be evident that, in effecting the *prerequisites* to real conversion, your beloved father has been abundantly successful. Knowledge of the truth is at this station correct and general, the native mind awakened, old settled prejudices eradicated, a scepticism on the authority of the Koran is extensive, while numbers do not hesitate to declare the whole a falsehood. The past has been seed-time, and it may yet please the Lord of the vineyard to send the harvest-time; if so, whosoever may reap must reap as "entering upon another man's labours," and gathering the result of the toils, the prayers, and the tears of your beloved father. Few have

laboured more faithfully amid such multiplied and long-continued discouragements; but few have been more strengthened in them by the assurances of the word of God. His work was emphatically a work of *faith*; he toiled in darkness, not, certainly, without a few dim stars in his sky, and sometimes the sun, but, if he appeared it was only for a moment; and yet God sustained and enabled him perseveringly and cheerfully to labour, knowing that the judgment plaudit will be, not "Well done, good and successful servant," but "Well done, good and *faithful* servant." Latterly he was more than usually subject to depression of spirits, but only from the mistaken apprehension that his efforts found no sympathy in his father-land; yet in one of the last letters he ever wrote, he says,—"I hope the painful trials I have experienced, and the

deep waters through which I have had to wade, and which at times almost overwhelmed me, will not discourage others from trying to the *utmost* to promote the blessed cause for which the Saviour died. The Spirit of God works without noise or tumult, and I believe he is working here." If, my dear friend, your father had been sent to Penang for no other purpose, it were no small honour to be to its Mahomedan population what "John the Baptist was to Judea, the forerunner, to "prepare the way of the Lord." That the future history of the mission may prove him to have been this, is, I am sure, the prayer of all who knew him and love the soul of man.

I am, my dear friend,

Yours affectionately,

JUBILEE SERVICE.

THE CONVERSION OF THE GENTILES.

Being the substance of a Discourse, delivered in the Free Church, St. Andrew's, Scotland, on Lord's day morning, the 16th February, 1845, at the Commemoration of the Jubilee of the London Missionary Society.

"O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit," Jer. xvi. 19.

IN directing our attention to these words, we shall consider,

I. The *titles* under which Jehovah is here addressed. "O Lord, my strength, and my fortress, and my refuge in the day of affliction." We find this prophet in other places, when addressing himself to God in prayer, stirring up the spirit of devotion within him, by pleading the relation in which the Lord stood to Israel, as the source of their safety and consolation: thus, chap. xvii. 13, "O Lord, the hope of Israel, all that forsake thee shall be ashamed;" and again, chap. xiv. 8, "O the hope of Israel, the Saviour thereof in the time of trouble, why shouldest thou be as a stranger in the land?" The royal psalmist delighted to contemplate the

character of God under a similar aspect, and rejoiced in the security thus afforded to the believer; thus, Psa. xviii. 2, "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower:" and again, Psa. xxvii. 1, "The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?" And so here, in the language of appropriating faith, Jeremiah not only recognises Jehovah as "the strength of Israel," but speaks, with assured confidence, of his *own* interest in the Divine protection. He does not say, "O Lord, *our* strength," but "*my*

strength;" and when we reflect on our natural weakness and feebleness, how encouraging is this view of the character of God! We need "strength" for the *performance of duty*; for we are naturally averse to the requirements of the Divine law. We shrink from the difficulties that lie in our way to the kingdom of heaven, and are ready to grudge the sacrifices which we may be called to make in the cause of truth: we have within us an evil heart of unbelief, prone to depart from the living God; and we feel, by experience, that when we would do good evil is present with us. Hence, we require to come daily to the throne of grace, not only for mercy to pardon, but for, "grace to help in time of need." Our Lord reminds us that "without him we can do nothing:" on the other hand, the apostle could say, "I can do all things through Christ that strengtheneth me:" hence, the spouse in the Song is represented as coming up out of the wilderness, "leaning upon her Beloved." And this strength is promised in answer to prayer. So, Psa. xxvii. 14, "*Wait upon the Lord, and be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord.*" We need strength also for the *endurance of trials*. Natural courage often fails in the hour of danger: the consolations which philosophy affords, under the trials of life, are but a broken reed, which can but ill sustain the wounded spirit. We must rely on an arm superior to our own; and when our heart and flesh faileth, it is God alone that can afford adequate support; he is "the strength of our heart, and our portion for ever." Thus the apostle, when labouring under some severe bodily infirmity, "besought the Lord thrice," that is, with great earnestness, "that it might depart from him;" and he received for answer, "My grace is sufficient for thee, for my strength is made perfect in weakness:" this was quite enough. He was satisfied that, "as his day was, so his strength should be." Yea, he rose superior to the efforts of mere unassisted nature, and says, "Most gladly, therefore,

will I rather glory in my infirmities, that the power of Christ may rest upon me."

2. But the prophet addresses Jehovah not only as his strength, but as his "*fortress.*" This supposes that we are not only weak, but surrounded with enemies and dangers. And this is, indeed, the case: the powers of darkness war against us; "for we wrestle not," says Paul, "with flesh and blood, but with principalities and powers, with the rulers of the darkness of this world, with spiritual wickednesses in high places." And hence we are encouraged to "put on the whole armour of God, that we may be able to stand against the wiles of the devil." And we have the promise that "the God of peace shall bruise Satan under our feet shortly." We are also assailed by the *world*. At one time, it seeks to allure us by its blandishments; at another, it tries to alarm us by its frowns; and *then* it appears as an avowed enemy, and wars against the saints by persecution, reproach, or ridicule: this Jeremiah found by bitter experience: "Come, let us smite him with the tongue," said his enemies, "and let us not give heed to any of his words," chap. xviii. 18. And, truly, no weapons are more insidious or poisonous than the shafts of calumny. But God has promised to keep his people secretly "in a pavilion from the strife of tongues." Our Lord, also, while warning his disciples that in the world they should have tribulation, adds, for their encouragement, "But be of good cheer, I have overcome the world." And faith in his presence, truth, power, and love, is the instrument of victory; "for this is the victory that overcometh the world, even our faith." But *sin* is our greatest enemy, and, like a traitor in the camp, it lurks within our own bosom, watching its opportunity to open the gates to every passing temptation; and it is only by having the Spirit of God dwelling in us, that we shall be able to maintain our ground and to mortify the deeds of the body. But he has promised that sin shall not have dominion over us, and that

he will put his fear into our hearts that we shall not depart from him. Thus "the name of the Lord is a strong tower; the righteous runneth into it and is safe."

3. The prophet further addresses Jehovah as his "refuge in the day of affliction." Man is born to trouble as the sparks fly upward: and how important to have a secure place of refuge to which we may at all times betake ourselves! Are we sinners, exposed to the visitation of Divine wrath? The Saviour is revealed as a refuge from the wind, a covert from the tempest; he delivers us from the wrath to come, and believing in him, we are justified from all things; we have peace with God, and are no longer under condemnation. Are our earthly friends removed by death? He is a friend that sticketh closer than a brother. Are we deprived of our worldly possessions? He is still the portion of our souls, therefore let us trust in him, Lam. iii. 24. Are we bowed down under the weight of years and infirmities? He will not cast us off in the time of old age, nor forsake us when our strength faileth. Do we shrink from entering the valley of the shadow of death? Even *there* we need fear no evil, for the Lord shall be with us, his rod and staff shall comfort us. "For in the time of trouble," says David, "he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me; he shall set my feet upon a rock."

But we proceed to notice,

II. The *event* to which the prayer refers. It is no occurrence of temporary or of local interest, but one intimately connected with the glory of God, and the peace and happiness of the world. The prophet had spoken of the conversion and restoration of the Jews (v. 14, 15); but here his faith takes a bolder flight, and he predicts the calling of the Gentiles. Nothing less than their conversion to the true faith can correspond with the language which is here put into their mouths. Observe, the *estimate* which they now make of their former modes of worship: they express their decided conviction that it was false, vain, and unpro-

fitable. They shall say, "Surely our fathers have inherited lies, vanity, and things in which there is no profit." And is not this a true picture of the various forms of idolatry and false religion? The *theology* of the heathen is false and delusive. They have lost sight of the first great doctrine of revelation, viz., *that* which respects the *unity* of the Godhead, and which may be regarded as the foundation of all true religion; and have multiplied objects of worship to themselves without number. As the apostle says, "There be that are *called* gods, whether in heaven or on earth, (as there be gods many and lords many,)" and *these* are represented as limited in wisdom, in goodness, and power—as actuated by human passions and infirmities,—as monsters of cruelty or lust,—as objects of terror rather than of love,—as not more detestable in character than they are hideous in form. Nor is this the case merely among savage nations. Among the ancient Greeks and Romans we find the most unworthy actions ascribed to their deities; and whatever modern infidelity may pretend to the contrary, we see the heathen in all ages, literally bowing down to stocks and stones; regarding the material image before them, if not as the veritable object of worship, yet as inhabited by the deity, and as such entitled to the same veneration: yea, among the natives of ancient Egypt, the cradle of the arts, the monuments of whose genius still strike the beholder with admiration and surprise, we find the assertion of the apostle literally verified; not only did they "change the glory of the incorruptible God into an image made like to corruptible man," but to "birds and four-footed beasts, and creeping things." The apostle found it necessary to instruct even the refined and learned Athenians, that the God of heaven "dwelleth not in temples made with hands, neither is worshipped by the hands of men;" and that they ought not to think that the "Godhead is like unto gold, or silver, or stone." He further convicts them of ignorance of the true object of worship, on their

own confession, by referring to the altar which he had seen in this city, built "to the *unknown* God." And as the modern gentiles, as well as the ancient, may be regarded as ignorant of "the only true God," they are equally unacquainted with "the only Mediator," and with the means of attaining to pardon, acceptance, and eternal life.

The *worship* of the heathen nations is also false. It generally springs from a principle of *fear*, as in the case of the frantic Hindoo, who throws himself under the wheels of the idol car, with a view to avert the vengeance of the gods, or thrusts sharp spikes through his tongue, or inserts iron hooks into his flesh, by which he is swung round in the air, in honour of the idol; or who sits with arms uplifted, under a burning sun, till the very-nails grow through his hands. In other instances, their worship is the result of childish and grovelling views of the Deity, as in the case of the Chinese idolater, who thinks to regale the senses of his idols by setting costly dishes before them, or burns gold leaf, cut into fantastic shapes, to supply the deified spirits of his ancestors with money and other necessities, in the invisible world. Or it is the result of gross ignorance respecting the true nature and design of religious worship, which is to purify the heart, and to raise the affections towards God and heavenly things,—as in the case of the benighted natives of India, who imagine that, by washing their body in the waters of the Ganges, they will efface the stains of sin from their soul; or in fine, it is so contrived as to minister to the worst passions of human nature, by the impure and bloody rites which are almost everywhere celebrated at the heathen temples. Even in China, where such gross abominations are not approved, the ceremonies of religious worship, according to the intelligent missionary, Mr. Gutzlaff, rank no higher than dramatic entertainments, got up for the amusement of the populace.

The *morality* of the heathen is also grossly defective, or is based on false

principles:—not on the love of God and man, where the Scriptures place it, but on pride, self-righteousness, convenience, self-interest, passion, or the love of fame. The apostle gives us a melancholy picture of the moral state of the gentiles in his day, Rom. i. 24—32; and it is to be feared that in most cases, the same description is equally applicable *still*. Hence, the prevalence of polygamy, not only among idolaters, but Mahomedans, which necessarily leads to the degradation of the female sex; hence also the general licentiousness of manners among all classes of the community—the want of truthfulness and integrity in their dealings—the disposition to treachery and cruelty—the murder or abandonment of infants (the number of such cases in China is said to be incredible)—the neglect of the sick and aged, including parents—the immolation of widows,—the passion for war, and other enormities, too shocking to mention in the presence of a Christian audience. So true is it that "their sorrows shall be multiplied that hasten after another god;" and that "the dark places of the earth are full of the habitations of cruelty."

Even the *philosophy* of the heathen is founded in *falsehood*. Hence the prevalence of astrology (that science falsely so called) even in China; the absurd theory of *eclipses*, among the Hindoos and Burmans, as if they were occasioned by a huge monster, threatening to devour the sun and moon, and which must be frightened away by the most hideous noises. Ignorant of the powers of gravitation and attraction, by which the earth is preserved in its orbit, hung (as it is expressed in Job) "upon nothing," they gravely assert that it rests on the back of an immense elephant, and *that* again on the back of a tortoise: and as these crudities are wrought into the very texture of their religion, it has been rightly judged, and successfully proved, by Dr. Duff and others, that by teaching the natives of India the true theory of the earth and of the heavenly bodies, their

faith in the popular superstition must necessarily be shaken and overthrown. The doctrine of *transmigration of souls* is almost universal in India. Nothing is more dreaded than the thought of being punished for the sins of *one* life by being immured in the next, in the body of some unclean animal; while the highest felicity, after death, is placed in the annihilation of the individual spirit, and its absorption into the essence of Deity. Alas! they know not Him who is the strength of the weak, the fortress of the tempted, and the refuge of the afflicted!

But the religion of the heathen is not only "*false*," it is also "*vain and unprofitable*." What influence, of a beneficial nature, can it exert on the human mind? What effect can it have in elevating the moral character, or in affording consolation under the ills of life? Of what avail are prayers offered up to a senseless idol? What deliverance can be expected from a god "that cannot save!" What reformation of manners can be effected by the contemplation of a deity, whose character is deformed by worse than human vices? What useful instruction can be derived from the study of the heathen mythology? What avails the washing of the body to the purifying of the soul? What benefit can the people receive from the services of a priesthood whose distinctive character is selfishness, and whose time is spent in vicious excesses or unmeaning ceremonies? What has idolatry ever done to bless mankind? What country has it enlightened? What city has it reformed? What family has it reclaimed? What widow's heart has it comforted? For what orphan has it provided? What death-bed has it visited and cheered? So far from being *profitable* to man, it has proved his bitterest enemy. It has first deceived him by its lies, and then debased him by its unprofitable, burdensome, and cruel rites.

In fact, the whole system of heathenism is founded on ignorance, imposture, and priestcraft. The faint glimmerings of primitive revelation have been buried

and extinguished under the superincumbent mass of error and superstition, which ages have accumulated: and we are warranted, without any breach of charity, to regard it as the work of that apostate spirit, who is justly designated "the father of lies," and who rules in the children of disobedience. Such is the religion which the gentiles have "received by tradition from their fathers:" such is the inheritance which *they* have bequeathed to their children;—and a miserable portion it is!—an inheritance of falsehood, vanity, and of things that cannot profit!

But it is here intimated that there is a time coming when the gentiles shall no longer suffer themselves to *remain* the dupes of such worthless impostures: they shall be brought to the conviction that their idolatrous worship, notwithstanding its antiquity, its adaptation to the corrupt passions of human nature, and the influence of early associations, is false, vain, and unprofitable: they shall express their renunciation and abhorrence of the old superstitions, and shall "turn from dumb idols" and from "lying vanities." Like Ephraim, they shall say, with holy indignation, "What have I to do any more with idols?" They shall awake as from a long dream, and wonder at their former folly, ignorance, and wickedness. So the 20th verse may be considered as a continuation of their penitent confession: "Shall a man make gods unto himself, and they are no gods?" Neither the fear of offending their heathen friends, nor the loss of their worldly substance, nor the prospect of losing caste, shall deter them from avowing their convictions, as may be seen in the case of the recent converts in India. Nor shall they be prevented by the fear of persecution and death, as has been proved by the Christianised nations of Madagascar. They shall (as Isaiah expresses it) "cast their idols to the moles and to the bats," or, with the South Sea Islanders, commit them to the flames; or send them to those who have been the instruments of their conversion, as the

Tahitian chief, Pomare, did when he forwarded his household gods to Britain, "that the people might see what foolish gods he and his fathers worshipped." And the language of the text implies not merely a renunciation of error, but a profession of the true faith. Like the Thessalonian converts, they shall "turn to God from idols, to serve the living and true God:" "they shall come to thee," by faith and prayer: they shall come to the house of God—to the servants of Christ, solemnly to devote themselves to his service and glory; publicly to enrol their names among the followers of Jesus, and to submit to the laws and institutions of his kingdom: they shall not merely be convinced of the folly of idolatry, but of the truth, reasonableness, and value of the gospel. Their confession will be decided, humble, penitent, and grateful; "*Surely* our fathers have inherited lies;" they shall come to Mount Zion, the city of the living God, and join in the song of the redeemed out of all nations: "they shall come from the east and west, from the north and south, and shall sit down in the kingdom of God."

Observe, accordingly, the *universal character* of the movement indicated in the text. It will not be confined to one locality, or to a limited portion of the human race—they shall come "*from the ends of the earth.*" So Isaiah xxiv. 16, "From the uttermost part of the earth have we heard songs, even glory to the righteous." The religion of Jesus is adapted for all climes—is suited to the nature of man under all circumstances. It is the true panacea for the evils which sin has inflicted on our world. Its few and simple rites can be everywhere easily observed. It is not the monopoly of a party, but the common heritage of all. And its triumphs shall ultimately be co-extensive with the limits of the globe. "Men shall be blessed in Him, all nations shall call him blessed." The doom of idolatry is sealed, c. x. 11. "Thus shall ye say unto them; the gods that have not made the heavens and the earth, even

they shall perish from the earth, and from under these heavens." But let us inquire,

III. How this mighty change is to be effected? Not by the spontaneous movement of the gentiles themselves. There is no instance in history of any heathen country having enlightened itself, or renounced idolatry of its own accord, c. ii. 10, 11. "Hath a nation changed its gods which are yet no gods?" It is implied that they had been *brought* to the knowledge of the true God; for they are represented as *coming* to him, an expression equivalent to calling upon him. "But how, as the apostle asks, shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher?" So, it is intimated, v. 21, "I will cause them to know mine hand and my might, and they shall know that my name is Jehovah." It is by the preaching of the *gospel*, then, that this great result is to be brought about. It has lost nothing of its power, and, with the exception of present miracles, nothing of its evidence. It is the grand instrument for regenerating the world. "For the preaching of the cross is to them that perish foolishness, but to us who are saved it is the power of God," 1 Cor. i. 18; Rom. i. 16. True, our missionaries are not apostles, in the primitive sense of the word; but they have a large measure of the same spirit of faith, zeal, self-denial, perseverance, benevolence, and compassion for souls. Nor are they to be despised even on the score of learning or talents. They have enlarged the stock of human knowledge; they have given the Scriptures to the world, in languages unknown before. Another means of converting the gentiles, thus suggested, is by the circulation of the sacred writings, which have already been translated into more than a hundred languages and dialects—by the distribution of religious tracts, which find their way where the living voice could not penetrate—by the institution of schools for the moral and reli-

gious instruction of the young—and, above all, by believing and fervent prayer. The text itself is an act of faith put forth in prayer, and implies a firm belief in the promises of God, an earnest desire that his glory may be promoted, and the dishonours done by idolatry to his name and perfections wiped away—zeal for the honour of the divine Redeemer, and compassion for the souls of perishing men. The prophet was doubtless *aware* of the purposes of God respecting the coming of the Messiah, and the gathering of the gentiles to him, and he pleads the divine promises and intimations on their behalf. In *this* he may be regarded as personifying the church. It is equally the duty of all believers, in every age, to pray for the peace and prosperity of Zion. We are especially bound to hold up the hands of those faithful servants of Christ, who are “jeoparding their lives in the high places of the field.”

IV. We may now advert to some grounds of encouragement to expect the fulfilment of this prediction; among these we may notice,

1. The *covenant engagements* made to the Saviour himself. “Ask of me,” says the Father, “and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession,” *Psa. ii. 8.* “It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light of the gentiles, that thou shouldst be my salvation to the ends of the earth,” *Isa. xlix. 6; comp. c. liii. 10, 11.* His mediatorial government extends over all nations (*Dan. vii. 13, 14*); he has received power “over all flesh, that he should give eternal life to as many as the Father has given him.” All power is committed to him in heaven and on earth, and he must reign “till he hath put all enemies under his feet.”

2. From the general *predictions* of Scripture, that “to him shall the gathering of the nations be;” that “his dominion shall be from sea to sea, and from the river to the ends of the earth;” that

“the earth shall be full of the knowledge of the Lord;” that “the idols shall be utterly abolished;” that there “shall be but one Lord, and his name one.”

3. From what has been *already effected*, we ourselves witness the partial accomplishment of this prophecy. At the time when Jeremiah wrote, the gentiles were universally addicted to idolatry; and in this state they continued, with few exceptions, till the ascension of the Saviour, and the descent of the Holy Ghost. Then the gospel began to extend its triumphs among the heathen, chiefly through the instrumentality of the apostle Paul; and within the short space of thirty years, after our Lord's ascension, as is well known, Christian churches were planted in almost all the principal cities of the Roman empire: from these central points the light of Divine truth was gradually diffused through Western Asia, Northern Africa, in the islands and along the shores of the Mediterranean, and in the south and west of Europe: and so rapid was its progress, that, in the beginning of the fourth century, Christianity was publicly established as the religion of the empire. The British isles at an early period embraced the gospel, and the blood-stained altars of Druidism were demolished. We are living witnesses of the truth of this prediction. At the time when it was delivered, Great Britain was scarcely known to exist, and even down to the days of the apostles, it was esteemed “the uttermost part of the earth.”

We see symptoms of its further accomplishment in our own day. Within the last fifty years, Christian missions have been established, or revived, in the South Sea Islands, among the tribes of South Africa,—in the West Indies,—among the Aborigines of America, in Greenland and Labrador—in Hindostan, China, and the Islands of the Indian Archipelago.

4. We are encouraged to hope for its full accomplishment by the *signs* of the *times*. Almost all bodies of Christians now admit the duty of sending missions to the heathen, and are beginning to

form plans for the diffusion of the gospel among them. We do not now speak of the efforts of the Roman Catholic missionaries, who may be said to preach "another gospel," and are distinguished chiefly for their indomitable zeal—but the different sections of the Protestant church are fairly roused. This movement is not confined to Britain: it extends to the Protestants of France, of Switzerland, Holland, Germany, and the United States;—all denominations are uniting for this common object; and lesser differences are being laid aside, or forgotten, in the generous rivalry of Christian zeal.

5. The prevalence of *peace* among the nations of Europe is another favourable symptom. It reminds us of what took place at the birth of Christ, when the temple of Janus was shut. There are also additional *facilities* for the diffusion of religious knowledge in the way of travelling, by means of the press, by the extension of commerce, and even by the conquests of war. No one can doubt that the ascendancy of the British arms in India and China, is meant to prepare the way for the introduction of the gospel into those regions.

6. The intimations of *Prophecy* encourage the hope of success. To any one, at all acquainted with prophetic Scripture, it is evident that one thousand two hundred and sixty years is the limit assigned to the Papal and Mahomedan usurpation—and at whatever time commentators fix the commencement of this period, they all agree that its termination cannot be far off. The two systems rose together, and they are doomed to perish together.

7. The present movement among the people of *Israel* is another remarkable feature of the times. Many efforts were no doubt made formerly for their conversion, but none combining so much prudence, talent, piety, and zeal, as the present; and the work of conversion goes on progressively. Most of the late converts in the Scottish mission have ^{afforded} unequivocal evidence of their

sincerity; they are not to be found among the more dependent or sordid class merely, but number among them persons of superior learning and influence. Now, it is worthy of notice that the prediction in the text is connected with *that* respecting the conversion of Israel, (v. 14—16.) And not only here, but in the New Testament, the two events are represented as closely following each other, or rather, the conversion of the Jews is described as exerting a powerful and salutary influence on the rest of the world, and as the prelude to the coming in of the fulness of the gentiles, Rom. xi. 14.

Before concluding, it may be necessary to allude to the object of our present meeting, viz., to celebrate the Jubilee of the London Missionary Society. The first movement connected with it took place in August, 1794, when the late Dr. Bogue, of Gosport, inserted a letter in the Evangelical Magazine, calling the attention of British Christians to the subject of missions. In January, 1795, a preliminary meeting was held in London, and an association formed. And on the 21st and two following days of September, in the same year, the first general meeting took place. Among the original founders of the society may be mentioned the late Dr. Love, of Glasgow, Dr. Waugh, and the venerable and devoted Rowland Hill. It was instituted at an important crisis in the history of our country, shortly after the breaking out of the French revolution, when infidelity was making rapid strides among the nations of Europe, and boasting of its triumphs over the minds of men. It rose like a beacon light in the midst of the ocean, shedding a peaceful lustre over the dark and troubled waters of anarchy and strife, and guiding the tempest-beaten soul to a sure haven of rest.

This society has peculiar claims on the support of the Christian church; first, as being one of the *oldest*, with the exception of the Moravian and Baptist missions, and the incorporated societies of the churches of England and Scotland, for

the propagation of the gospel in foreign parts. It is also recommended to our regard by its truly *Catholic* spirit. It is a "fundamental principle" of the society, that its design is "not to send to the heathen Presbyterianism, Independency, Episcopacy, or any other form of church order or government (about which there may be difference of opinion among serious persons), but the glorious gospel of the blessed God—leaving it to the converts to assume for themselves such form of church government as to them shall appear most agreeable to the word of God." Acting on this principle, the three anniversary sermons for the society are generally preached by one minister of each of the three denominations. The *extensive efforts* put forth by this society present another claim. Its missions are found in almost every quarter of the globe, particularly in India, Africa, the South Seas, and the West Indies. It is employing at present about 170 European missionaries, and 450 native teachers; and is expending annually upwards of 80,000*l.* Nor is the *success* with which God has crowned the society's labours less worthy of admiration. Without disparaging the efforts of other societies, it cannot be denied* that the brightest triumphs of the missionary cause have been achieved under the auspices of this institution. Nor is it less entitled to our sympathy and prayers, when we reflect on the *difficulties* it has had to encounter. It is not many years since one of its missionaries, in the West Indies, was made the victim of a relentless persecution,

which brought him to an early grave; and, just now, it has had to sustain a "great fight of affliction" in the island of Madagascar, and in the Society Islands. Yet this may turn out "for the furtherance of the gospel." Already has the mission in Tahiti been the subject of keen debate among the French deputies in Paris, many of whom, but for the late warlike inroad on that defenceless island, might never have heard of the existence of such a mission.

V. It only remains to glance at the duty of Christians in regard to this work. We are bound to labour and pray for the extension of the Redeemer's kingdom, Isa. lxii. 1—6. To this we are obliged by a regard to the command of Christ yet unrepealed, Mark xvi. 15—from a principle of gratitude for our own distinguished privileges—by the law of love to our neighbour, Rom. i. 14—by the consideration of what the Saviour has done and suffered for us; and by an experience of the beneficial effects which such labours are fitted to produce on our own souls. In proportion as we exert ourselves for the spiritual welfare of others, shall be our own reward of grace, Dan. xii. 3. The present time alone is ours, and is therefore the most favourable opportunity. Let us dread the doom of the slothful and unprofitable servant, and whatsoever our hand findeth to do let us do it with our might, for there is no knowledge, nor work, nor device in the grave whither we go: Blessed is that servant whom his Lord, when he cometh, shall find so doing. W. L.

INTERVIEW WITH THE LATE MR. WILBERFORCE.

THE writer of this brief note had once the high gratification, with a clerical friend, of paying a morning visit to Mr. Wilberforce, then residing at Highdown Hill, near Barnet. His spacious house, agreeable pleasure grounds and park, with their extensive prospects; his interesting lady and family; his lively

manners and conversational powers; his evident enjoyment of the *otium cum dignitate*,—all appeared as so many striking indications of the Divine favour towards the patriot and the Christian, who had spent a laborious life in the cause of his country and of Africa.

After stating our errand, and enjoying

some general conversation, he, apologizing for the deed, took us into his library, sending at the same instant to one of his sons, and a young friend of his from Cambridge, then in the pleasure-grounds, that we might all hear a quotation or two from his favourite *Baxter*. The object of this was to prove that Mr. Baxter was a loyal subject, and that though forced for a time to be in Cromwell's army, he longed for his liberty, and ardently prayed for the peace of his country. And then he urged on these young gentlemen to read and study Baxter's writings for themselves. After our return into the parlour, he said he felt anxious that these Cantabrigians might have no false impressions on their minds with regard to the supposed republicanism of the great and good Baxter. Highly interested with his whole conversation, I left this great philanthropist with many a fervent desire for his health and happiness. For, *Dissenter* though I was, (and am to this hour,) he treated me with equal cordiality and courtesy with my clerical companion.

On reaching my home, I remember I turned to Mr. Wilberforce's "Practical View," and among others, I read the following passages, so truly descriptive of himself, and, indeed, of all Christian travellers. And having very recently reperused these happily conceived paragraphs, I will transcribe them, as a proper sequel to this note, and as a stimulus to fellow-travellers on the road to the heavenly country.

Feb. 10, 1845.

J. R.

THE CHRISTIAN TRAVELLER.

"There is, indeed, no figure by which the Christian's state on earth is, in the word of God, more frequently imaged, or more happily illustrated than by that of a journey; and it may not be amiss to pause for awhile in order to survey it under that resemblance. The Christian is travelling on business through a strange country in which he is commanded to do his work with diligence, and his course homeward with alacrity.

The fruits which he sees by the wayside, he gathers with caution; he drinks of the streams with moderation; he is thankful when the sun shines, and his way is pleasant; but if it be rough and rainy, he cares not much: he is but a traveller. He is prepared for vicissitudes; he knows that he must expect to meet with them in the stormy and uncertain climate of this world. But he is travelling to 'a better country,'—a country of unclouded light and undisturbed serenity. He finds, also, by experience, that when he has had the least of external comforts, he has also been least disposed to loiter; and if for the time it be a little disagreeable, he can solace himself with the idea of his being thereby forwarded in his course. In a less unfavourable season, he looks round him with an eye of observation; he admires what is beautiful; he examines what is curious; he receives with complacency the refreshments which are set before him, and enjoys them with thankfulness. Nor does he churlishly refuse to associate with the inhabitants of the country through which he is passing; nor, so far as he may, to speak their language and adopt their fashions. But he suffers not pleasure, curiosity, or society, to take up too much of his time; and he is still intent on transacting the business which he has to execute, and on prosecuting the journey which he is ordered to pursue. He knows, also, that to the very end of life, his journey will be through a country in which he has many enemies; that his way is beset with snares; that temptations throng around him to seduce him from his course, or check his advancement in it; that the very air disposes to drowsiness; and that, therefore, to the very last, it will be requisite for him to be circumspect and collected. Often, therefore he examines whereabouts he is, how he has got forward, and whether he is travelling in the right direction. Sometimes he seems to himself to make considerable progress; sometimes he advances slowly; too often he finds reason to fear he has fallen backward in his course.

"Now, again he is cheered with hope, and gladdened by success; now he is disquieted with doubts, and damped by disappointments. Thus, while to nominal Christians religion is a dull uniform thing, and they have no conceptions of the desires, the hopes and fears, the joys and sorrows, which it is calculated to bring into exercise; in the true Christian all is life and motion; and this great work calls forth alternately the various passions of the soul. Let it not, therefore, be imagined, that his is a state of unenlivened toil and hardship. His very labours are 'the labours of love;' if he has need of patience, it is 'the patience of hope;' and he is cheered in his work by the constant assurance of present support and of final victory. Let it not be forgotten, that this is the very idea given us by one of the ablest examiners of the human mind,—'a constant employment for a desirable end, with the consciousness of a continual progress.' So true is the Scripture declaration, that 'Godliness has the promise of the life that now is, as well as that which is to come.'

"But this world is not a Christian's resting-place; here, to the very last, he must be a *pilgrim*, and a stranger; a sol-

dier, whose warfare ends only with life; ever struggling and combating with the powers of darkness, and with the temptations of the world around him, and the still more dangerous hostility of internal depravity. The perpetual vicissitudes of this uncertain state, and the peculiar trials with which the life of a Christian is chequered, and the still more humiliating remembrance of his own infirmities, teach him to look forward, almost with outstretched neck, to that promised day when he shall be completely delivered from the bondage of corruption, and 'sorrow and sighing shall flee away.' In the anticipation of that blessed period, and comparing this churlish and turbulent world,—where competition, and envy, and anger, and revenge, so vex and agitate the sons of men,—with that blissful region, where love shall reign without disturbance, and where all, knit together in bonds of indissoluble friendship, shall unite in harmonious songs of praise to the Author of their common happiness,—the true Christian triumphs over the fear of death,—he longs to realize these cheering images, and to obtain admission into that blessed company."—*Practical View*, p. 285, *et passim*.

CHRISTIAN UNION AND ITS DIFFICULTIES.

THAT all who believe in Jesus Christ, through the word of his apostles, and who know the only true God who hath sent him, should be one as he and the Father are one, is manifestly most desirable at the present time. The enemy is coming in like a flood; and, while we believe that the Spirit of the Lord will lift up a standard against him, we must not forget that he has given that banner to them that fear him, "*that it may be displayed because of the truth*," Isa. lix. 19; Psa. lx. 4. Those who hold the Head, who have one Lord, one faith, one baptism, one God and Father of all, should appear as one body, pervaded by one spirit, and animated with the one

hope of the same heavenly calling. This would do more, by the blessing of the Most High, than almost anything else to stem the torrent of Popish abominations, open and disguised, Romish and Anglican, which is now setting in to desolate, not this country only, but every people and every shore where the uncorrupted seed of gospel truth has taken root and begun to thrive. But why is not such an union already manifested? Why has it not been consummated? Much has been written of late years, and that well, on this interesting topic, both in this and other periodicals, as well as in pamphlets and larger works. In the number for January of the present year,

there appeared an excellent paper on "Christ Pleading for the Unity of his Church," in the sentiments of which, with scarcely an exception, the writer of the present article would perfectly agree. Yet there appears still to be room for a few further remarks on some of the most obvious difficulties in the way of consummating this visible union, to which he would beg leave to call the attention of your readers.

It may be taken for granted that such an union would be one mainly of mutual recognition and sympathy, as disciples of the same Lord and children of the same Father in heaven, and of co-operation in great enterprises for the support and propagation of the common faith; and that some of its early manifestations would be the exchange of pulpits among the ministers of different denominations, their uniting together in private and public prayer meetings and other assemblies for social worship, the meeting around the table of the Lord of Christians of different communions, the free transfer of members from one communion to another when local circumstances might render such a transfer desirable to the parties concerned, and a respectful deference to each other's discipline in cases where individuals might seek to shelter themselves from the discipline of one church under the wing of another. Here an important question meets us—Who can be expected to enter into such an union? Surely, all who are agreed on the essentials of Christianity, or of what constitutes a Christian. All evangelical Christians agree that, avowed repentance towards God and faith towards our Lord Jesus Christ, evidenced by a holy life, constitutes a man a Christian, one whom Christ has already received into vital union with himself, and whom he will therefore receive at last into the fellowship and joys of heaven. Now, why should not all who hold this view of the Christian character recognise as their brethren all who profess it, and show to all men that they are Christ's disciples by openly loving one another? Most, if not all, will reply, that in the case as

now stated they can see no reason why they should not. But do they? Here we are compelled with sorrow to say,—No, not even to the extent of those acts of mutual recognition, sympathy, and co-operation, which have been already mentioned. And why not? There are difficulties, doubtless, arising from the subject having never been fully considered by some, and from long-cherished denominational prejudices on the part of others. These difficulties might be removed by a little pains and patience and kindliness on the part of those who see and feel the duty of cultivating union to a greater extent than has yet been realized. But are there not others of our brethren who sigh for such a union, who yet cannot consummate it, if they would, because of the position they hold as members of ecclesiastical bodies, whose laws, written or unwritten, forbid them to have any intercourse in religious worship with the members of other communions? It is well known there are not a few individuals of exalted piety and of general excellence who are in this position. We would not say one word uncourteous or unkind to or of such; but we would respectfully and affectionately, as to brethren beloved for the gospel's sake, submit to their consideration a few remarks. Such will at once allow—for their professed earnest desire for closer union implies this—that the laws which hamper them and restrain the gushings forth of their holy affections towards all the branches of the Christian family, are not of God, but of man, are not in accordance with the spirit or precepts of our Master, and are directly opposed to his sublime prayer for the visible unity of his flock, John xvii. 21. If this be so, we ask, is it consistent for any who profess to desire this unity, because their Master prays for it, because it is essential in order to carry out the spirit and precepts of his religion, and because God requires it,—is it consistent for these individuals, even for the sake of many other things which they may approve and value in their respective communions, to submit in this great

matter to the laws and regulations of man rather than follow out their own convictions of duty and the urgent promptings of their best and holiest affections? Should they not, at least, be very sure that in submitting, as they do, to be thus restrained, they are not preferring to obey man rather than God, and acting a part directly at variance with the example of the apostles on different occasions? See Acts iv. 19; v. 29; xi. 17; and Gal. ii. 11—14. We know that much may be said, and has been said, to defend, or, at least, to palliate the conduct of these brethren on account of the difficulties under which they labour from the peculiar strictness of the ecclesiastical constitutions to which for various reasons they are conscientiously attached. We are not disposed to undervalue those difficulties, or to be severe in judging our brethren; but we cannot see how any Christian can be in a safe or consistent position who is neglecting what he acknowledges to be a primary and fundamental part of Christian duty, lest he should offend against any conventional rules or arrangements, which, by their very opposition to that duty, he must own to be of mere human origin, and utterly opposed to the will of his Divine Lord. Would it not be better for these brethren, better for their own mental peace, better for the honour of our Lord and his cause, if, at all hazards, they were to obey him, and to meet the warm desires and ardent prayers of their brethren from whom they have been so long apparently estranged, by nobly bursting through all human and self-imposed restrictions, and following Christ in this as in all other parts of duty whithersoever he may lead them? Sacrifices, it is granted, they would have to make, and painful ones, too—sacrifices of long-cherished attachments and associations within the sphere of their own ecclesiastical domain; but, after all, would they not be worth making for the sake of glorifying Christ and enjoying his smile? And though many whom they now call brethren, and by whom they are so

styled, ecclesiastically, might turn their back upon them, what would this be but the mere rupture of the ligament that bound the dead to the living, while in the new religious connexions which they would form by their open and full recognition of all who hold the Head, they would find real brethren and sisters, fathers and mothers in Christ, and be recompensed even in this life a hundred-fold for the noble act they had performed. The world would then see that Christianity was not a mere affair of hostile sects and opposing creeds, but a living principle of heavenly and holy love, drawing together, as by an irresistible attraction, every human soul that is in the least degree pervaded by its influence. False religion and spurious Christianity would soon be exposed in all their native deformity and hypocrisy; and Jesus and his gospel receive the homage of a saved and an admiring world. Then would be fulfilled the devout aspirations of one of our favourite hymns—

"Let party names no more
The Christian world o'erspread,
Gentile and Jew, and bond and free
Be one in Christ their Head."

But until this be done, we fear that all the fair and (we doubt not) sincere professions of desire for union among the universal family of God, will go for very little to promote its actual accomplishment.

There is another difficulty in the way of realising our wishes on the important subject of Christian union, to which we must also briefly advert. Between different sections of evangelical Christians, who have of late expressed in various ways their desire for such an union,* at least in most particulars, as we have indicated, there is no material difference in principle as to what should constitute any individual a Christian; and, consequently no material difference as to what should be the character of all who enjoy the fellowship of Christian churches, and who might therefore be recognised in the proposed union. But when we come to details, is there not a considerable differ-

ence in the practical application of our avowed principles? We have already taken for granted our principles on this head, namely, that repentance and faith, evidenced by a consistent walk, are the proper terms of Christian fellowship and union. But are there not large bodies of evangelical professors in this and other lands who do not require so much in their practice, so that those who do could never have any well-founded confidence that members of such communions were, in the judgment of Christian charity, each individually to be viewed as truly Christian brethren? Such parties could never with comfort or edification unite in social exercises of prayer and praise, meet at the table of the Lord, or exercise a free transfer of members from one communion to another, while a faithful and honourable regard to each other's discipline is out of the question. And again, are there no others who require more than the terms which we have specified? who, in order to communion, demand an assent to dogmas respecting ecclesiastical polity, or submission to outward rites, either of which go beyond, as we verily believe, the simple requirements of apostolic times? Many of these would be as unwilling to have union with the middle party as they find it difficult to hold intimate fellowship with the first. Here, as in the former part of this essay,

no parties have been pointed out by name. Hints have been thrown out and questions put which can be easily understood and answered as to the facts they involve. And so far as they do involve facts, we would humbly but firmly submit that they demand immediate and serious attention from all concerned. If in anything assumed as a fact we have been mistaken, it can easily be ascertained, and what has been said can do no harm.

To conclude, it doubtless becomes us all who are desirous that there should be more visible union among the followers of the Lamb, and that this union should be eminently promotive of our own piety and usefulness and of the world's conversion, to see to it that as individuals and as communities we cultivate a closer resemblance to the mind and pattern of our Divine Master. As was remarked by the writer in a former paper,* greater endeavours "to promote by sound teaching and faithful discipline, the purity and spirituality of Christian churches" will do far more to hasten the consummation of millennial peace and harmony than "all the mighty struggles to promote a visible uniformity in mere externals" have ever effected.

March, 1845.

PHILADELPHOS.

* See vol. for 1844, p. 665.

Poetry.

LINES ACCOMPANYING THE PRESENT OF
A WATCH TO A VERY DEAR FRIEND.

"We take no note of time," the poet says,
"But from its loss." Oh, may it not be so
With thee, beloved one. May it ne'er be
said

That this recorder of thy passing hours
Tells but of time misused, or vainly spent
In such pursuits as shall appear but loss,
And waste of precious moments, in that day
When time shall be no more. No! rather
let

Its circling hands but register the flight
Of heaven devoted hours; of time redeem'd—
Redeem'd from sin's dominion, and applied

In willing service to the King of kings.
Remember, when thine eye may chance to
rest

Upon this changeful dial, that it tells
Of hours gone, and gone beyond recall;
And ask thyself, have they been used aright?
They've brought thee nearer to the hour of
death,

But have they brought thee nearer to that
hope

Which arms thee 'gainst its terrors? 'Has
their flight

Seen thee advance upon the heavenward road,
And brought thee nearer to that bourn to
which

Thy wearied soul alone can look for rest?
And if thou canst not, on the calm review,
Say that they have, then seize the present
hour;
For now, we're told, is the accepted time,
and now
Salvation waits for those who ask aright.
I trust thou long hast known the earnest
sweet
Of that salvation which the apostle calls
The end of faith;* yet were it well to ask
If it seems nearer now than when, long since,

* Ephesians i. 13, 14; 1 Peter i. 9.

Thou didst believe and make the promise
thine?
And, oh! if such review should fail to yield
The answer which thy conscience can ap-
prove,
Delay not to address thyself afresh
To run thy heavenward race; for now is
thine,
But thou may'st never see those hands again
Their wonted circuit take. Ere they have
pass'd
Another cycle of their fleet career,
Thy spirit may be summoned to return
To Him who gave it. J. T. S.

Review of Religious Publications.

ANASTASIS; or, *The Doctrine of the Resurrection of the Body Rationally and Scripturally Considered*. By GEORGE BUSH, Professor of Hebrew, New York City University.

London: Wiley and Putnam. 12mo, pp. 396.

Mr. Bush is favourably known in this country as the author of several excellent critical and exegetical commentaries on some of the books of the Old Testament. He is Professor of Hebrew in the University of New York, and in the department of Oriental literature is, perhaps, second to none in this country or his own. Any treatise, therefore, proceeding from his pen, on any book or doctrine of Scripture, merits an attentive and careful perusal. The volume before us has excited considerable attention in America, and cannot fail to have the same effect amongst ourselves. Its object is to prove that *the resurrection of the body as it has been generally held by Christians for eighteen centuries, is not a doctrine of Scripture*. To our mind the author has adopted a fallacious mode of reasoning, and has failed in his proof; while, at the same time, it must be admitted that he has brought much labour, ingenuity, and learning to the discussion of the subject, as well as praiseworthy candour and mental independence. We shall endeavour, with as much brevity as possible, to lay before our readers the nature and leading arguments of the book, and to state our reasons for rejecting his conclusions.

Knowing well that the resurrection of the body has been hitherto regarded as a truth most clearly revealed in the word of God, Mr. Bush endeavours to prepare the minds of his readers for the novelty of his doctrine by assuming that the law of progressive development obtains in revelation as well as in nature—that there will be new

discoveries in the former as well as in the latter.

“In all the departments of *physical enquiry* the progress of discovery is continually and rapidly onward: and we see not, therefore, why the analogy of providence does not favour the position that the development of scriptural truth is also *progressive*,” p. 20.

The principle involved in this opinion is manifestly founded on a false view of revelation and of the objects intended by it. It is true that advancement in the study of oriental literature and sacred hermeneutics has served to elucidate not a little which appeared obscure and was “hard to be understood” in the Scriptures of truth. But it is *one thing* by diligent study and increased acquaintance with the structure of the original languages to grow in our comprehension and admiration of truth, and to be able to see it in a clearer and more striking light; and *quite another* to construct or discover doctrines altogether new. If revelation be the intimation of God's will regarding our position, state, and destiny, then it must be in itself perfect and complete. It cannot, therefore, be admitted, that any essential truths of the Divine economy are yet to be elaborated from the Scriptures by the wisdom or learning of man. It is reasonable to expect, *a priori*, that all the truths which respect our own condition and prospects as moral and accountable beings, shall be sufficiently clear,—so clear that the wisdom of man can make no further development of them. Hence we cannot believe that it was the purpose of God that our knowledge of revelation should be progressive in the sense which Mr. B. attaches to the terms. Were it so, most assuredly the thought that we are now ignorant of many sublime and important truths respecting ourselves,—truths which will be known to those who live an hundred or even fifty

years hence—would greatly diminish our estimate of the Bible.

In reference to the connection between the Scriptures and philosophy, our author asserts that the former cannot be inconsistent with the deductions of the latter. In page 29, he says :—"We cannot conceive that the homage due to a revelation from God requires us to forego the inevitable deductions of that reason with which he has endowed us; nor do we think it possible that that word will ever achieve its predicted triumphs over the human mind till its teachings, in all points that come within the sphere of a true philosophy, shall be seen to harmonize with its legitimate deductions."

This is, doubtless, to a certain extent, correct, but the question still arises, Can the deductions of human reason and philosophy be always *absolutely* depended on? Do they furnish evidence of truth which can be relied on with greater certainty than the announcements of revelation? Let the history of philosophy tender a reply. In reference, for instance, to the subject in hand, the resurrection of the body, (which, by the way, we do not think comes within the sphere of philosophy, in the ordinary acceptance of the term,) do the deductions of reason, or the results of philosophical investigation, show the truth in a light so irresistible that Scripture must be explained accordingly? We do not hesitate to answer in the negative, and yet the whole of Mr. B.'s reasoning proceeds on the assumption of the affirmative.

The *first* chapter of the book is occupied with the "Argument from Reason," and the author endeavours to show, upon physiological grounds, that the constant flux of particles in our present bodies, and the incessant transformation of their constituent elements into new and different combinations, presents an insuperable objection to the received opinion of the resurrection of the body. In reference to this opinion, he asks: "How is the body to be forthcoming at the appointed time, when it has been blended with an infinity of other organizations, and when different human bodies have an equal claim to the particles composing it?"—page 52. Again, "We can easily imagine that beneath the surface of a field of battle a human body, the body of a horse, and the wheel of a war-chariot may have been buried together. In process of time all these substances moulder away, and become commingled in one indiscriminate mass of dust. The dust is there; but still it is but dust, and no power of human thought can conceive of one part of the earthy material being essentially different from the rest. . . .

Yet if the popular view of the subject be correct, we are required to believe that there is a discrimination to be made be-

tween these particles now become homogeneous, and that a latent virtue in some, which does not pertain to the others, is to appropriate them to the formation of a body 'fashioned like unto Christ's glorious body.' Can we conceive it?"

With all deference to our learned author, we submit that he begins at the wrong end in his argument. He places the revelation of God entirely in subordination to the reason of man. He does not proceed at once to inquire "what saith the Scripture?" but must first stop to investigate human philosophy and learn what human reason teaches on the subject. Such a mode of proceeding is unworthy of one who professes to receive the Bible as the word of God; and we confess that we cannot feel the force of that argument which first endeavours to prove a dogma true by reason and philosophy, and then infers that the record of God is false, or must be explained in accordance with the opinion thus obtained. Besides, the resurrection of the body is to be regarded as purely a doctrine of Divine revelation, the knowledge of which could never be reached or acquired by mere human reason. The testimony of revelation should, therefore, be paramount, and things which may be "hard to be understood" ought to be taken on the plain declaration of Him who cannot lie.

After a chapter on the distinction between personal and bodily identity, Mr. Bush proceeds to state his own theory of the resurrection, which it may be as well to give in his own words. In page 78 he says,—

"It would seem, then, on the whole, from a collation of all the grounds on which an opinion is to be formed, that the judgment of reason would be that a *spiritual body is developed at death*. By spiritual, in this connection, we mean refined, subtle, ethereal, sublimated. By the development of a spiritual body, we mean the disengagement, the extrication of that psychical part of our nature, with which vital and animal functions are in the present life intimately connected, and which differs from the pure spirit—the intellectual principle—as the Greek ψύχη, or *sensitive principle*, differs from νοῦς, the *self-conscious intelligence*."

We confess, at once, that we cannot by any means see that the grounds mentioned by Mr. B. are sufficient to warrant the formation of his theory. He seems inclined to believe that the further investigation and development of the phenomena of mesmerism will throw additional light on the subject, in confirmation of his opinion.

In the meantime it is evident that there is not an induction of physiological facts sufficient to warrant the belief that a spiritual body is extricated at death from the corporeal frame. In fact, as has been already said, it appears to us that the Scripture

doctrine of the resurrection of the body does not come within the range of science, as the term is generally understood. In favour of his hypothesis, Mr. B. draws an analogy from the metamorphosis undergone by the caterpillar in passing into a butterfly. The analogy seems, in some respects, at least, to be an unfortunate one, for the butterfly does not spring *immediately* from the "caterpillar fabric," but remains for a time in the state of a chrysalis or aurelia.

Having thus learned his theory, and arrived at a conclusion by the mere aid of reason, our author next proceeds to revelation to obtain evidence in favour of his doctrine. He candidly confesses that, in his interpretation of Scripture he is influenced by his previously acquired opinion, and, at the same time, says, that he conceives he has taken no unwarrantable license in adopting this course. We think differently. Such a mode of interpretation is derogatory to the authority of the inspired volume, and ought not to be admitted. Were it generally adopted what would become of the truth? The Socinian imagines that his reason clearly shows him that Christ cannot be Divine—equal with God—and having thus received his dogma, he goes to the Bible with the same principle of interpretation as that adopted by our author.

In his argument from Scripture Mr. Bush first takes up and examines separately the various passages in the Old Testament which are generally regarded as having a reference to the resurrection. Our limits forbid our following him in his criticisms. Some of them, it must be admitted, are lucid and just, but the method on which he proceeds is objectionable. While he allows that the New Testament conveys in the main a fuller and clearer enunciation of the doctrine of the resurrection than the Old; he places the former in subordination to the latter, and views the light thrown on the subject by Christ and his apostles through the medium of the Psalms and the Prophets. Any one can predict what would be the result were this mode of interpretation adopted, in the investigation of other doctrines or truths of revelation.

Our author next proceeds to consider the New Testament doctrine of the resurrection, and in the *sixth* chapter examines the meaning of the terms *ἀνάστασις*, *ἐγείρω*, &c. The result of his investigation is, that the prevailing sense of the terms in the New Testament is "simply that of *future existence, the future state, or immortality*." It would not be difficult to show that the terms *ἀνίστημι* and *ἀνάστασις* occur in the classic writers under the signification simply of *rising again* from the dead. [The reader who wishes to see this corroborated may consult Hom. *Iliad*, xxi. 56 and 551.

Eurip. *Alcestis*, 127. *Æschylus*, *Eumen.* 644.] It is admitted at once that the future state is not unfrequently understood in the New Testament by the term *ἀνάστασις*, but this is not its only meaning, and we question whether it can be shown in any case to be *all* its meaning. Even where this is its most proper signification, we believe that in almost every instance it has a reference at the same time to the resurrection properly so called. The words were often used to denote a resurrection and reappearance in the world, (Luke xvi. 31,) and when applied to the final and general resurrection of the just and the unjust, they conveyed to the minds of the Jews the idea of rising again. This is manifest from the words of Martha to our Lord, in reference to her deceased brother, John xi. 24. In Hebrews xi. 35, the word occurs twice: "Women received their dead (*ἐκ ἀνάστασεως*) by resurrection; and others were tortured, not accepting deliverance, that they might obtain a better resurrection." Better than what? "Plainly," as Moses Stuart says, in his Com. on Heb. *in loco*, "than that which had just been mentioned." The former was a resurrection to life in the present world merely, the latter a resurrection to life in the heavenly world; and if the word in the one case means an actual rising again from the dead, must it not be received in the same sense in the other?

In fact, so obvious was the meaning conveyed and understood by the terms denoting resurrection, that Josephus carefully avoids their use, and "expresses himself ambiguously, in order not to displease the Greeks and Romans, for whom he principally wrote, and to whom the doctrine of the resurrection of the body would appear not only new, but according to the principles of the philosophy prevailing among them, offensive and absurd,"—Knapp's *Theology*, Sect. CLI.

The *seventh* chapter of the book is occupied with an examination of the resurrection of Christ, in which he denies that the Saviour rose with a *material* body. As the resurrection of our Lord is plainly set forth in Scripture as the pattern and pledge of the resurrection of his followers, it is evident that, in order to favour Mr. B.'s theory, it was necessary for him to adopt the hypothesis regarding it which he has done. According to him, the body which was crucified *did not arise*, but a spiritual, refined, ethereal fabric, and this he sounds chiefly on the Saviour's unexpected appearance among his disciples when they were assembled with the doors shut. In order to account for his eating, his walking, his allowing the disciples to handle him, &c., he recognizes in all this "a miraculous adaptation of the visible phenomena to the outward senses of the dis-

ciples;" he believes, in short, that it was an illusion!

The question, however, at once arises, what became of the body which had been deposited in the sepulchre? The grave-clothes were left, but the body was not found there; what had become of it? Mr. Bush replies, "It must be maintained that the body which hung upon the cross was miraculously dissolved or resolved into its primitive elements!" It is cause of sorrow that our author should have been led by his theory to such extravagancies. If his hypothesis be correct, the disciples and others were surely deceived in supposing themselves to be witnesses of his resurrection. To his view, it appears to us, sufficient to oppose the plain testimony of Scripture. Our Lord showed to his disciples his hands and his side. He allowed Thomas to examine the prints of the nails, and to thrust his hand into his side. On one occasion, when he unexpectedly appeared amongst them, "they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet." Immediately after this we are informed that he "did eat before them," Luke xxiv. 37—43. By all this it was evidently the intention of the Saviour to induce the belief that he had a real material body, and not spiritual, in the sense which Mr. B. attaches to the word. The only other alternative is, that it was an attempt to produce a false impression, and to make the disciples believe that the same body had arisen when such was not the case. Need we say that such a conclusion cannot for a moment be admitted?

Mr. Bush next enters on an examination of the principal passages in the New Testament which refer to the resurrection, all of which are explained in accordance with his previously formed theory. The manner in which he deals with the 15th chapter of the 1st Epistle to the Corinthians is sufficiently strange. In it he can find no "satisfactory evidence of the resurrection of the body." While he admits that some passages in it (verses 50—53) "have very much the air of directly contravening the general tenor of his interpretation," yet he asserts that if they are *rightly understood* they cannot be at variance with it. In order to be rightly understood they must, of course, be explained agreeably to his hypothesis!

It is necessary to bear in mind that the objections of those to whom the apostle addresses himself in this chapter, were not against a future life, or immortality, but

against the resurrection of the dead. They seemed to regard the re-union of the soul with the body as impossible—they stumbled at the doctrine in every form, and hence, are supposed to ask, Πῶς ἐγείρονται οἱ νεκροί; "How is it possible (a meaning of the particle πῶς by no means uncommon) that the dead should be raised?" By the example of Christ the apostle shows that the dead can be raised. He compares the resurrection of the body with events daily taking place in nature—events which do not fill us with wonder merely because they are common. As to the nature of the resurrection body, it is clearly revealed that it will be a spiritual body; raised in incorruption, and adapted to spiritual purposes. It will have a great pre-eminence over the earthly, as, having a different end from it, it will be exempt from all its imperfections. Regarding its organization, whether composed of subtle and ethereal substances known to exist in the present body, or of others beyond our knowledge, we are not inclined to speculate. Scripture is silent on the subject, and reason cannot teach us. It is ours, therefore, to rest satisfied with the truth that "there shall be a resurrection of the dead, both of the just and the unjust," Acts xxiv. 15.

As the "day of judgment" is represented in the word of God in connection with the resurrection, it was necessary for the author to dispose of the former in a manner which should coincide with his favourite theory. The ninth chapter of the book is devoted to the discussion of this part of the subject. All the passages of Scripture which speak of the "final judgment," "the day of judgment," "the judgment of the great day," according to Mr. B., merely convey the idea that the "essence of judgment" is simply "adjudication,—independent of time, place, and circumstance." The judgment of which a solemn and sublime representation is given by our Lord, in the 25th chapter of the Gospel by Matthew, "is a prolonged process of judgment going on from age to age in the boundaries of the Christian kingdom or church, the result of which is to discriminate between the true and the nominal disciples of Christ, each of which, according to his character, is dismissed at death to his eternal award in the world of retribution," p. 288. "So, again, when Paul tells the Athenians that 'God had appointed a day when he would judge the world by that man whom he had ordained,' we read nothing more in the declaration than that Paul, as a Jew, had learned from his own oracles respecting the *day or dispensation* of the Messiah, which was universally understood to be a *day of judgment*, and which has actually proved to be such by the course of events under the gospel kingdom," p. 340.

Thus the sublime intimations of the in-

spired volume regarding the resurrection and judgment are explained away. The resurrection is the development of a spiritual body *at* death, not a resurrection *after* death, as the Scriptures uniformly represented it; the day of judgment is merely the gospel dispensation; and the second coming of Christ, connected as it appears in the Divine record with the day of judgment, according to Mr. Bush, actually commenced at the destruction of Jerusalem.

By this mode of interpretation any hypothesis, how absurd and fantastic soever, may be derived or proved from the word of God. If such a process of explanation is to be admitted, what doctrine of revealed truth is to be depended on! If Scripture is to be wrested from its literal meaning, or explained in such a way as to favour an opinion professedly derived from reason regarding a subject which seems clearly a doctrine of revelation, where is the authority of the word of God? Or, in fact, it may be asked, If reason teaches *absolute truth* on the subject, where is the advantage of revelation? The book, whose nature and object we have endeavoured to present before our readers, is, we are bold to say, of an injurious tendency in the opinions which it advocates, and dangerous in the mode of interpretation which it adopts. It makes the Scriptures subordinate to the wisdom of man, and attempts at once to destroy some of the most cherished hopes which have been entertained by Christians of all denominations for eighteen hundred years. It is painful to speak thus of a production of the learned author, but a sense of duty compels us, and this we deem a sufficient apology. We must say, Mr. Bush's volume has astonished and confounded us. It is an awful instance of perverted criticism. He has been led astray by an undue deference to reason and science; and has, at the same time, committed greater outrages upon them than we have happened to discover in any production of the modern press. Witness his theory in reference to the body of Christ which hung upon the cross!

A COMMENTARY on the First Chapter of GENESIS; to which are added, *A short Treatise on Geology, and a short Treatise on the Deluge.* By THOMAS EXLEY, M.A.

Hamilton, Adams, and Co.

Geology, especially in its bearings on the Mosaic account of the creation of the world, is a subject which, of late years, has been very prolific in controversies—geologists contending that the phenomena presented to their notice give to the world a far more ancient date than that given to it by Moses,

according to the generally received interpretation.

Infidelity, existing in the hearts rather than in the heads of its votaries, has always laid hold of the discoveries of science, and weakly attempted to throw them into arguments against Christianity. These attempts have, for the most part, been attended with a partial, but quickly fading, success; and in the end have only served to strengthen and brighten its glorious evidence; for when these difficulties and objections have been thoroughly examined, the sophisms of such reasoners have been exposed, and their pretended arguments given to the winds.

Geology is not to be an exception, neither as to the sceptical use made of it, nor as to the manner of answering the objections thus raised; for, as in other cases, the *facts* are not to be denied—they are supported by a body of evidence too strong and convincing to be thus disposed of: and those who would thus evade the difficulty, really weaken that cause they intend to support; for those who think and observe for themselves, and therefore know the principal facts to be correctly stated by geologists, will not receive this explanation, and will be too apt to run into the opposite extreme of denying the truth of the historical account.

We may fearlessly take up the position that the Bible is true, resting as it does on the most powerful, most authoritative, yet entirely distinct, evidence; that it is the book of God, and therefore what he has said therein cannot possibly contradict what he has done in nature, or written on creation's tablets. We admit both the truth of Scripture and of geology, but not the *speculations* of any particular geologist; and these will be found not to contradict each other: various ways of reconciling them have been pointed out, any of which is far more rational than denying either the history or the facts, though we are free to own many of them are very unsatisfactory.

Mr. Exley has examined the first chapter of Genesis, and afforded an interpretation of which geological discovery forms a beautiful and instructive illustration. As an exemplification of his method of interpretation, we give his own language—"In thinking and discoursing upon the sacred Scriptures, we ought to take the plain, obvious, and natural sense of each passage, except where it is evidently figurative, and even then we should not depart from the sense which the figure presents. The Holy Scriptures speak to us as rational beings, and as rational men speak to each other, and to the people at large, not in general entering into the causes of things, whether known or unknown, but speaking of facts as they present themselves to our senses, and common notions respect-

ing them; and when God speaks he condescends to speak after the manner of men, as if he were one of us," p. 3. The spirit of persevering, yet unassuming, inquiry in which the work was undertaken is evident from the following extract. "The only difficulty and danger are those of mistaking the sense, true meaning, and purport of what is written; and to mistakes of judgment the best and wisest of men are liable; this should teach us modesty, but should not deter us from humble and diligent efforts, inquiries, and researches, in reference to what the Holy Spirit doth signify in the written word," p. 4.

Mr. Exley divides the chapter into six parts:—

I. A preliminary declaration (v. 1) that God is the Creator of heaven and earth. He takes *bara*, in the sense of a *proper creation*, the calling that into being which previously had no existence, and distinguishes it from *asha*, to *make*, stating that they are never used promiscuously, and *never* signify the same. He then shows that the earth existed before the beginning of the six days' work; and he adduces Gen. ii. 4, (original) as a Scripture proof of his position. We may also mention, that the celebrated Hebrew scholar, Rosenmüller, translates Gen. i. 2—"And the earth was without form and void; and darkness was upon the face of the deep. *Afterward* the Spirit of God moved upon the face of the waters;" which confirms the lawfulness of our author's interpretation.

II. A statement of three great defects. 1st, it was *tohu*, *agitabile*, *tremulous*, as in bogs, &c.; 2nd, *boku*, *barren* of useful produce; and 3rd, *dark*, *gloomy*,—caused by a fourth defect, viz., an aqueous atmosphere, which did not divide the waters from the waters, (v. 6,) and was not suited to the *present* state of things.

III. The operation preparatory, exciting an instrument, (*ruach Elohim*, i. e., according to the author, the *electric fluid*), to remove these defects, and ascribed to the first day's work.

IV. The removal of these defects, and the formation of vegetables (2nd, 3rd, and 4th days).

V. The creation, formation, and making of a new race of animals and man, to inhabit the different regions of the new-made or renovated earth, heaven, and sea.

VI. The conclusion, containing—1. God's blessing; 2. His directions concerning food; 3. His approbation of all he had done.

A "Treatise on Geology," very short, yet clear and comprehensive, is added, chiefly for the use of those unacquainted with the science, and is a very useful appendage to the "Commentary," though it could not properly have been included in it.

A "Treatise on the Deluge" is also appended, showing the cause of that calamity from Scripture and geological facts. The style is simple and unadorned, like that in which his philosophical works are written. His arguments are fair, and worthy of attention; and we would recommend the book, especially to such as have doubts on the subject, although by this we do not intend to signify a perfect agreement with all that he has advanced—for whose sentiments were ever thus fully coincided with? On the whole, we think his theory by far the most unexceptionable yet proposed.

SYMPATHY; or, The Mourner Advised and Consoled. By the Rev. JOHN BRUCE, Minister of the Necropolis, or, Lowhill General Cemetery, Liverpool. Third Edition.

London: Hamilton, Adams, and Co.

Why do we notice a work which, unaided by our recommendation, and in spite of our neglect, has reached a third edition? Because we have an apology to make for ourselves which is but an act of common justice to the author and the public; and because we feel it to be our duty as religious journalists, now that the book again appears on our table, promptly to assist its wider circulation by stating to our readers who may not have seen it the writer's object and design, and to express our opinion of the manner in which he has executed his task.

"Sympathy" very appropriately follows "Death on the Pale Horse," which issued from the Necropolis about ten years previously, the author deeming it expedient that his footsteps should be tracked by an angel of mercy, to sustain and comfort surviving mourners rendered bereaved and desolate by his ravages.

There is no season when the consolations of religion are so much needed as when the heart has to complain, "Lover and friend hast thou put far from me, and my companion into darkness," nor is there any when they are more acceptable.

And, therefore, sympathy can never be regarded as an intruder. For, where is the family, the social circle, the religious connection in which we are not reminded of death, by the mourners going about the streets. One of the greatest trials of the present state is, that those who live long survive their friends and most endeared connections. Each instance of separation inflicts a pang from which we scarcely recover before we are wounded again; and every renewed stroke makes a deeper incision in the bosom.

"As those we love decay, we die in part.
String after string is severed from the heart."

Nor is this all. How agonizing, after a few years of pleasurable intercourse with those we love, to find ourselves, when we are least able to make the exchange, in a land of strangers, dwelling among a people who know not our joys or sorrows, and who can hold no possible sympathy with the earliest and best associations of our being, which now only haunt the memory like the spectres and the shadows of a former world. But heavy as the calamity is, it is capable of mitigation. A proper view of the nature and design of human life will considerably lessen its weight, and Christianity admitted to soothe and to subdue it with a hope full of immortality will render it tolerable and even profitable. Sometimes, while our grief is heightened by the value and extent of our loss, it is alleviated by the very consideration which at first so powerfully excited it. We have lost an affectionate and devoted friend, the church a holy and consistent member, and the world an example of piety, benevolence, and usefulness. But ought that to aggravate and augment our sorrow? Had the object of our regard been the reverse of all this, we might have wept, we might have looked into the grave with a shuddering horror, and into eternity with the tremendous dread of judgment and fiery indignation. Yet it is natural to measure our loss as it departs, and to exclaim with the most poignant anguish—

“How blessings brighten as they take their flight!”

and if this flight was for ever; if the ties which united them to us were snapped asunder beyond the possibility of reunion; if we felt that they were annihilated, and were nothing in themselves, and nothing to us,—what a tremendous event would death be in every case where the subject of it was loving and beloved, a brother or a friend, the benefactor of his species, and consequently an object of peculiar sympathy. In every such case, the gospel comes with a double consolation. Heaven is enriched, and we rejoice amidst our tears; and in such circumstances such a companion as Mr. Bruce has supplied in this volume, welcomed to the heart will heighten the joy to rapture.

But the common case, the case of every day's occurrence, when survivors cannot, dare not, derive any degree of consolation from the departed, is the event to be regarded only as a calamity—a visitation of Divine severity to them as well as to the object whose removal they can only view with apprehension, dread, and anxiety. Such mourners will find in this volume of sympathy both advice and consolation.

But in the wide world, where Christianity exists but in name, where men continue to live without God, and then die without

hope, in whose cup of life religion is not an ingredient,—even among them, in their seasons of bereavement and deep affliction, this volume of sympathy, with the blessing of God, may awaken thought, and prove a messenger of mercy, so that the next visit of death may be welcome, and the pale horse and his rider be summoned, like Elijah's chariot of fire, to transport the departing spirit to the paradise of God, while happy survivors are looking for the same blessed hope, and the glorious appearance of their God and Saviour.

The introduction, which is an exceedingly well-written essay on the principle of sympathy, and its application to the varied circumstances and sorrows of human life, describes the trial of bereavement as severe and poignant, striking at the root of all our enjoyments, and throwing a cloud over all our prospects; and the writer observes:—“If it were right in any part of the human family to adopt the language of the weeping prophet, ‘Behold, and see if there be any sorrow like unto my sorrow,’ it would be the class of bereaved mourners;” and he goes on to remark, “The trial may overtake them uninstrued in the momentous concern of their soul's salvation, and unprepared to hear these distant footsteps of their coming Judge. They may never have been humbled for sin, and directed by faith to the atonement of Christ for pardon; they may be alike unacquainted with the requirements of the law and the consolations of the gospel; and they may be in a state of fond attachment to the world, and in the full pursuit of its advantages. This moral estrangement from God, from holiness, and from happiness, will embitter the affliction and give to it a poignant sting. And never will the mourner derive comfort until he has felt his absolute need of the Saviour and been brought to submit to the righteousness which is of God by faith.”

To every state in which the mind and heart of a bereaved mourner can be exercised, these pages are, in one form or another, adapted. But there is one class whom the author views with peculiar tenderness, and to the encouragement of whom a great part of the work is addressed,—those sincere, anxious, troubled disciples, who are apt to view every trial in the light of judicial visitation. He has tasted their cup of sorrow, and has known its bitterness; and until the relief of the gospel was brought home by faith to his heart, he was a stranger to settled peace and joy. In reference to all the classes whom he has addressed, Mr. Bruce, in concluding the introduction, says, “He can most sincerely adopt the language of R. Bolton, a clergyman of the seventeenth century, the praise of whose zeal and usefulness will descend

to distant generations. 'As I dare not, on penalty of answering for the blood of their souls, cry, Peace, Peace, to unholy men, were they gods upon earth, or promise pardon and pleasure in another world to any that nurses himself sensually and securely in an earthly paradise, were he an angel of heaven, so I earnestly desire to convey the warmest blood that ever heated the heart of Christ; the sweetest balm that ever dropped from the pen of the blessed Spirit upon the sacred leaves of the book of life; the dearest mercies that ever rolled together the relenting bowels of God's tenderest compassion; into every broken and wounded heart.' For as promises of salvation to a worldlying are like honour to a fool; so terrors of the law to a truly humble penitent are as snow in summer and rain in harvest, both alike unseemly and unseasonable.' The volume is divided into eight chapters, treating in succession, but not with that coherence and consistency which a logical and less artificial method would require, the mourner's sorrows, duties, exercises, resources, advantages, motives to submission, consolations, and anticipations. It does not occur to us that a single topic bearing any relation to the subject has been omitted or superficially treated. There are a few redundancies and repetitions, which we think were inseparable from the plan of the work, which, as our readers will perceive, is broken into independent sections, rather than divided into parts which mutually assist and sustain each other.

The volume has this merit, "it is the fruit of personal experience in the season of domestic anguish," and it comes further recommended by the assurances which the author has received, that it has not been published in vain. A single instance of its power to sustain a widowed mourner in the higher ranks of society, whom a sudden casualty deprived of her earthly all—a man alike distinguished by his domestic virtues and his public usefulness, came to our knowledge some years ago, and soon after the appearance of the first edition. The price at which the volume is offered, considering the superior style of its typography, and the additional expense of embellishment, will be sufficient proof that gain is not the author's object. Indeed, he tells us "that he has printed it in a handsome form and at a cheap rate, with the hope that it may be adopted, as a suitable present to the bereaved, by those who desire to offer a delicate expression of their Christian sympathy." We trust that it will obtain frequent access to the house of mourning, and be rendered useful there in imparting just views and right principles.

CHRIST ALONE SUPREME in his CHURCH: *being a Series of Tracts on the late Attempts of Dr. Pusey and other Clergymen to Semi-Papalize the Church of England.* By JAMES CRABB, Author of "The Gipsies' Advocate;" "Life of Captain Bazin;" "Two Series of Tracts against Popular Infidelity," &c., &c.

London: Nisbet and Co., Berners-street, and Seeley, Fleet-street.

The writer of these tracts is the venerable James Crabb, of Southampton, who, in a characteristic spirit of long-tried devotedness to the cause of Christ and the welfare of souls, has in them lifted his warning protest against the pernicious errors of Tractarianism. The tracts are written in a plain, serious, and affectionate style, conveying much information in a small compass, and at a low price. We warmly recommend them as well adapted for gratuitous circulation, at the present time, amongst those who may not have access to larger and more expensive works, or cannot afford to buy them. The following is the list of subjects:—

No. I.—Part I.—The Dreadful Corruptions of Christianity by Papal Rome. Part 2.—The Slow Progress and Imperfect Character of the Reformation.

No. II.—How far the Puseyite Clergy of the Established Church are chargeable with arrogating an Exclusive Authority to Preach the Gospel and Administer the Holy Sacraments.

No. III.—The Oxford Tractarian Doctrine of Baptismal Regeneration.

No. IV.—A Refutation of the Dangerous Opinions of the Oxford Tractarians on the Sacrament of the Lord's Supper.

No. V.—The Unscriptural Character of the Claims of the Oxford Tractarians of being the Successors of the Apostles.

No. VI.—The Direct Popish Character of the Cambridge Camden Society for the Restoration of Churches to the Model of the Middle Ages.

No. VII.—A pointed Remonstrance to the Puseyite Clergy.

No. VIII.—An affectionate Address to Students in Divinity.

The PASTOR'S OFFICE and the PEOPLE'S DUTY. A Discourse delivered in the Independent Chapel, Atherstone, Oct. 13, 1844, on occasion of the death of the Rev. R. M. Miller; to which is appended an Account of the Rise and Progress of the Independent Dissenters in that town. By JOHN SIBREE.

London: Ward and Co.

A good sermon, an interesting memoir, and a valuable ecclesiastical record. The

sermon, as the title-page announces, was addressed to a church recently bereaved of its pastor. It is what all addresses from the pulpit ought to be—pertinent in its topics, perspicuous in its arrangement, pathetic in its appeals, and practical in its tendency. The memoir describes a good minister of Christ, and exhibits the light of truth chasing away the darkness of ignorance, the grace of God recovering and sanctifying the affections of the heart, and the influence of both in forming a character eminently fitted for usefulness and the display of the Divine glory. The record is valuable, as it exposes the malignity and the imbecility of persecution, which, in spite of itself, advances and adds splendour to the cause it would suppress and extinguish; as it proves that evangelical Nonconformity is indestructible and immortal; and as it shows in the successful labours of a good man that the patronage and support of the State are not required in spreading the gospel, and that they are often great impediments to the progress of pure and undefiled religion.

The WORKING SAINT; or, the Christian incited to Activity by the Times in which we live. A Discourse delivered at Axminster, on the 12th of June, 1844, before the associated churches of East Devon, and published by request. By OWEN OWEN.

London: Ward and Co.

This is a soul-stirring discourse. We hardly know whether it is more distinguished by its Welsh fire or its evangelical spirit. It is rich in gospel truth, and reminds us in matter, method, and manner, of the fervid preaching of the early Methodists who kindled the flame of religion in the Principality. The author's manner will be best understood by the following extract, which we doubt not will gratify a certain portion of our readers, and may excite attention to the discourse in which it is found. What the author calls *solifidianism*, or faith without works, he thus denounces:—"It tends to paralyze every Christian effort; to shrivel Christian benevolence; and totally to change the nature of Christianity;" and he illustrates the subject by an anecdote: "It had reference to one who called himself a Christian minister, but a *solifidian*, and who often sought to have a little controversy with a pious ferryman living in the same neighbourhood with himself, whose opinions were more wholesome and scriptural than his own. However, his reverence sitting one day in the boat, soon fell on his favourite topic; he would have it that faith, and faith alone, was enough for salvation. 'Only believe,' he said, 'is all that is required.'

Well, the ferryman thought profoundly on this singular expression, and while so occupied, a method occurred to his mind how to give a practical illustration of his own views on the subject; so, presently, the boat was to proceed; as they were proceeding on their debate, and having left the shore, the witty waterman said, 'Sir, suppose that I should now employ a simple figure explanatory of my side of the question, and it is this,—here are in my hands two oars for the purpose of pulling this boat across the river.' 'Very well,' said his reverence. 'Now, sir, I shall call this oar faith,—and this, works, by way of distinction.' His reverence nodded assent. 'I shall lay this oar, works, down, at present, and proceed to row the boat across with the oar faith alone;' and no sooner done, than the boat began to turn round, and round, and round. 'O John,' said the *solifidian*, that will not do.' 'Suppose, now, I should lay this oar down, and take up the oar works, to see what can be done with that.' No sooner was this effected, than the boat began to turn round and round, the other way; and, being stopped, John observed, 'This makes it evident, again, that *works* alone will not do either.' 'No, I see,' was the answer. At length the two oars were taken up, and with a few pulls they reached the opposite shore and the point of controversy exploded at the same time." There is a quaint liveliness in the style throughout. As a literary performance the discourse defies all criticism. And yet, notwithstanding, as a splashad affair, it may do good. In this view we recommend it.

LIFE IN EARNEST. Six Lectures on Christian Activity and Ardour. By the Rev. JAMES HAMILTON, National Scotch Church, Regent-square. 18mo, pp. 136.

James Nisbet and Co., Berners-street.

Mr. Hamilton is deservedly a favourite author with the Christian public—far beyond the limits of his own community. His tracts, on various subjects, have all been original and full of Christian pathos. He belongs decidedly to that class of writers who think for themselves, and who express themselves in their own way. His "*Life in Earnest*" is a spirit-stirring production, which no Christian can read without being the better for it. There are passages of inimitable force and beauty in every Lecture; and the little dash of eccentricity which pervades Mr. H.'s compositions only tends to render them more striking, sometimes more impressive. The first two Lectures are on "*Industry*;" the third is entitled, "*An Eye to the Lord Jesus*;" the fourth depicts the "*Fervent Spirit*;" the fifth is denominated

"The three-fold Cord;" and the last is "A Word to Each and to All." Very earnestly do we recommend this precious little volume to the notice of Christians of every name. It will be a cordial to their hearts, as it has been to ours; and if they can rise up from its perusal without being filled with noble purposes, we shall suspect that all is not well with them as it respects the spiritual life.

SUNSET; or, *The Evening of Life*. 32mo, pp. 108.

John Snow.

This is a very pleasing little volume of prose and poetry, partly original and partly selected. Its design is to administer advice and consolation to those who have passed the meridian of life, and whose sun is declining. As this interesting class has been too much neglected, we regard the work before us as peculiarly seasonable; and, from the judgment displayed by the fair author in collecting and arranging her materials, we cherish the hope that her labours will be greatly blessed. As a gift to those who are nearing the eternal world, it will be very acceptable.

1. *THE POPEERY OF PUSEYISM. Two Sermons by the Rev. HENRY J. BEVIS, preached at Ebenezer Chapel, Ramsgate, in reply to a Letter by an English Priest. I. Protestantism and the right of Private Judgment. II. The Gospel and the Sacraments.* 8vo, pp. 22.
2. *THE CHRISTIANITY OF THE NEW TESTAMENT; a Sermon, preached in the Independent Chapel, Ramsgate, on Sunday Evening, December 15th, 1844. By the Rev. HENRY J. BEVIS. With an Appendix.* 8vo, pp. 24.

John Snow.

We regret that a pressure of engagements should have so long delayed our notice of these three excellent and seasonable discourses. They are well adapted to the critical times in which we live; and are distinguished by a faithful exhibition of scriptural truth, as it stands opposed to the papalizing spirit of the age. They contain a voice of warning, which it were well if thousands of our countrymen in these times would regard. The Nonconformists of our day appear to be destined to perform the same high service for their country, which was rendered by the Puritans in the reign of Elizabeth. Let them speak out boldly, faithfully, and charitably, as the author of these discourses has done, and they may confi-

dently anticipate a blessing upon the labour of their hands.

THE KINGDOM OF CHRIST NOT OF THIS WORLD. An Introductory Discourse, delivered at the ordination of the Rev. T. Davies, Maidenhead. By JOHN H. GODWIN. 8vo, pp. 28.

John Snow.

This is a remarkably lucid, scriptural, and convincing delineation of the kingdom of Christ; free from asperity, though strictly controversial. No production of the modern press, upon the topic to which it is devoted, has afforded us more sincere gratification in the perusal.

THE WEEKLY OFFERING; or, The Practice of Primitive Christians presented to the Consideration of Congregational Churches. By an INDEPENDENT MINISTER. 12mo, pp. 36.

John Snow.

We are strongly impressed with the conviction that a blessing is in this little pamphlet. It is written in an excellent spirit, and is intended to put all the Congregational churches upon a plan, by weekly contributions, for raising a fund, not only equal to their own emergencies, but also to the claims of public benevolence. We are satisfied that the method suggested, and the tables furnished by the author, will be of essential service to our smaller churches; and we are not sure that they might not increase the efficiency of our larger communities. We earnestly recommend the purchase and perusal of the tract; it should be in the hands of every pastor and deacon throughout the kingdom.

WORKS RECENTLY PUBLISHED.

1. *Impressions of America and the American Churches; from Journal of the Rev. G. LEWIS, one of the Deputation of the Free Church of Scotland, to the United States.* 12mo, pp. 432. Hamilton, Adams, and Co.
2. *Christ our All in All.* By the Rev. ROBERT MONTGOMERY, M.A., Oxon, author of "Luther," "The Messiah," &c., &c. 12mo, pp. 334. F. Baileys, Oxford-street.
3. *A Token of Love for Little Children.* By the Widow of a Madras Officer, author of "Memorial of Christian Affection." 12mo, pp. 196. J. Nisbet and Co.
4. *Bible Illustrations; a Description of Manners and Customs peculiar to the East, especially explanatory of the Holy Scriptures.* By the Rev. BOUNNE HALL DRAPEL. Fourth Edition, revised by JOHN KITTO, Editor of the "Pictorial Bible." Grant and Griffith.
5. *A Lecture on the History of Jesus Christ.* By EDWARD MILLER. 32mo, pp. 32. To be had of the Author, Turnham-green.

Obituary.

THE LATE MISS H. J. CHALMERS.

"God moves in a mysterious way
His wonders to perform."

To our short-sighted faculties his plans are intricate and unfathomable; but we know that his footsteps are in the sea, and his paths in the deep waters, where his designs cannot be traced. To one of his disciples he once said, "What I do thou knowest not now; but thou shalt know hereafter." To such a mysterious dispensation our attention is now directed, in the sudden and unexpected removal of the subject of the following memoir. Hephzibah Jean was the youngest daughter of the late Rev. J. Chalmers, whose obituary appeared in this periodical. Two years after the decease of her beloved father, she was removed from Stafford to superintend the domestic arrangements of her second brother, in the town of Newport, Salop. Her death was occasioned by what might be called a common every-day walk. She had accompanied a young friend on the preceding one, and returned with such a glow of health as to excite the remark from her brother, that he never saw her look so well as at that moment. The next day the same young lady called again, and asked if she had any objection to repeat their walk, as the weather was so clear. She complied. The walk was prepared for, and they took the same direction as on the previous day, pausing at Chetwynd-park, as they had done before, to watch the evolutions of the skaters. It is a beautiful piece of water, skirted round with the trees which adorn the park. One day last summer, when passing the same spot with her only sister, she said, "We must stay to admire this scene: there is something so fascinating in it; I never can pass this park without admiring the shadows of the foliage reflected on its glassy surface." Ah! little did she think that ere another summer her own shadow would be reflected there in the image of death; for the ice gave way, and the two friends were immediately immersed, together with two other young ladies who had joined them. Their calls for assistance brought the young gentlemen who were skating to their aid, and they succeeded in rescuing the Misses Sanford, daughters of the incumbent of the parish, from their perilous situation; also Miss Hatherway; but finding the case of Miss Chalmers to baffle their endeavours, an alarm was given, and a keeper of the park, at the risk of his life, made the attempt—but in vain! the vital spark had fled from its clayey tenement before the body could

be extricated from the subtle element. The agony of a widowed mother and her sorrowing children can only be imagined by those who have themselves been called to drink deeply at the bitter waters of Marah.

The mortal remains of the late Miss H. J. Chalmers were deposited in the churchyard of Longford, near Newport, a spot particularly admired by the deceased for its beautiful situation and calm seclusion. She had expressed a wish more than once that if her pilgrimage should end whilst a resident at Newport, she might find a resting place in Longford churchyard. It was her favourite walk when alone; and, during the bright, sunny days of last spring and summer, she would stray thither, and rest upon a tombstone, to peruse some favourite author, or commune with the scene around. The funeral procession consisted of a mourning coach, containing G. Duncalfe, Esq., the medical attendant; the Rev. Mr. Sanford, father of the young ladies who were rescued; Rev. Mr. Mandeno; and the Rev. Mr. Meredith, who, from his personal knowledge of the deceased, kindly officiated upon the melancholy occasion. The hearse, with three gentlemen walking on either side; a mourning coach, with the three brothers as chief mourners; a carriage, in which were Mr. Henry Corbet, of the Shuflions, and Mr. Thomas Dawson, of St. Thomas, near this town; the carriage of W. Silvester, Esq., of the Bank, conveying himself and Mr. Huxley; also that of Mr. Blakemore, with himself and Mr. Cobb, as undertakers. The sable cavalcade closed with a number of friends, who followed to witness the last sad rites.

The church was nearly filled; and it was remarked, that never was the solemnity of the burial service so deeply felt as upon that occasion; the truly feeling manner in which the rev. gentleman "committed the body to the dust," and the tone of confidence which uttered the "sure and certain hope of a joyful resurrection" will not soon be forgotten by those present. At this part of the ceremony, there was an excitement of surprise and admiration not easily repressed, for, instead of a dark and gloomy grave, there was the appearance of a fairy grotto: the bricks had been covered with a perfectly white cement, over which ivy had been wreathed in such profusion, and in so perfect a manner, as to give the idea of some years' growth. At the bottom was a bed of variegated moss, to receive the sacred deposit; and each corner presented a moulding of the same simple, yet elegant decoration. Every particle of soil had been carried

to a considerable distance, and the aperture covered with the sod till it was needed to be opened; so that a friend who sought the spot before the service began, could not find it. The feelings of the brothers may be better imagined than described, as they beheld this unexpected and delicate attention, for they felt that the gloom of the grave was taken away—all was verdant and blooming. The rose had been nipped in the bud by an unlooked for frost, but the leaves around it were green and flourishing still. The same delicacy of attention had been manifested in the last robe of earthly sorrow. Instead of the usual sepulchral habiliments of mortality, a really beautiful dress had been provided; which, though bearing the same texture of material used on such mournful occasions, was so tastefully trimmed with white satin ribbon, that it had more the appearance of a bridal attire; white silk gloves, too, had been drawn upon the hands, and they were also ornamented with rosettes, and a stray tress of hair had been allowed to fall gracefully upon each cheek. There had been no lingering disease to shrink away the exact proportions, or to alter the perfect zone-like figure, which so truly characterised the living one. The record of these things may appear trifling to some, yet, as Hannah More says, "trifles make the sum of human things;" and it was a pleasant thing to have the idea of death banished by these quiet, unobtrusive acts of sensibility, thus to feel, as we gazed upon her smile of triumph and look of calm repose, that the words of Jesus might have been used, when it was said, "The maid is not dead, but sleepeth." The real sorrow manifested in the countenance of the Rev. Mr. Sanford, impressed beholders with the fact that though his own daughters had been snatched from an early tomb, he could participate in the anguish of a widowed parent's heart, whose hopes were thus suddenly blighted and withered. Many, very many, have been the expressions of sympathy under this bereavement. In addition to the consolations offered by the ministers of that denomination with which the family are more immediately connected, communications have been received from several clergymen in the Establishment, breathing that spirit of Christianity and benevolence which has no respect to sects, or parties, regarding only one standard—the blood-stained banner of the cross. The neighbouring gentry likewise manifested the same kind commiseration; and showed their kindly feeling in the numerous inquiries after the health of the afflicted survivors; amongst these, Mrs. Borough, of Chetwynd-park, did what she could to express her grief, and participate in the distress caused by the mysterious providence.

There is a balm to the wounded spirit in

sympathy; and never was it more forcibly manifested, and felt, than on the present trying occasion; for it was the universal observation, that never had an event occurred in Newport which had caused the same degree of interest and regret. On the following sabbath two sermons were preached in the parish church to improve the late occurrence; the rev. gentlemen each choosing the same text, without being aware of the coincidence till afterwards. The next evening the Rev. J. A. James, of Birmingham, delivered a most thrilling discourse, upon the same subject, in the Dissenting chapel. The place was crowded; the pulpit stairs, the aisles, and every avenue being filled. The service was peculiarly solemn and impressive. The text chosen, "A time to die." Mr. James spoke of the departure as more nearly resembling a translation than a death—the gates of death had opened to receive her before she had time to hear them close upon their hinges. She was so immediately translated from friends below to friends above; it was a delightful, enviable dissolution; no long sickness to wear out the tabernacle; even the pain of parting with friends was spared.

The rev. gentleman then proceeded to trace the progress of piety from the first impressions, occasioned by the removal of her lamented father, at whose interment he himself officiated. That was the dark cloud upon which the rainbow of future promise was painted, for, from that time there was an evident change in the whole character and deportment: high thoughts and lofty imaginations were brought down to the simplicity of the truth as it is in Jesus. Like Nicodemus, she sought Jesus by night; but it was long before she could profess Christ openly. She dreaded taking upon her the vows of God, and again returning to the vanities of earth; there was such a sense of her own weakness, to resist the temptations of the world: but at length she was enabled to trust that He who had begun the good work of grace would at last present her without spot before the throne of his glory; and she was enabled to openly avow herself a disciple of the Saviour, and to unite herself publicly to his people. From that time she continued steadfast and unmovable, adorning the profession she had made by a holy and consistent life. She had a high regard for principle, which evinced itself in every transaction. Numbers can bear testimony to the sincerity of her character. She was no flatterer herself, and had a strong dislike to it in others; and never did she feel a stronger temptation to be satirical than when brought into contact with affectation in any form. Her discrimination of character was very remarkable in one so young, and on this account the impressions

received were strong; and if unfavourable, or otherwise, were not easily erased. Her mind was vigorous, imaginative, and poetical; she had a keen relish for the grand and beautiful in nature—there were all the accomplishments of a modern education combined with the useful acquirements of other days. Mrs. Ellis was her Minerva; and the "Women of England" produced a complete revolution in all her preconceived notions of female excellence. French, music, and Italian, were not forgotten; but the accomplishment of knowing how to guide a household rightly was considered an indispensable addition; but never did she allow the discharge of domestic duties to interfere with the culture of the mind, or the fanciful occupations of the needle. The last work of this description was an interesting group representing Jacob and Laban, Leah and Rachel. It is only a few weeks since she was tracing the good patriarch upon the canvass, and conversing to a friend beside her about his history: raising her mild blue eye upwards, she said, "We shall see Jacob some day, but he will not look like my pattern—he will not have a shepherd's staff in his hand." The last plain sewing was for the Dorcas Society, the evening before she was called away to join that benevolent exemplar, in that region where the garments are made white in the blood of the Lamb. The last time she met her class in the sabbath-school, which was the last sabbath afternoon on earth, she was observed by her fellow-teachers to be more earnest in her conversation with the children than usual. The subject she was impressing upon them was the uncertainty of life; and she asked each individually, "if they were prepared for sudden death, since life was such an uncertain possession." The theme so entirely absorbed her attention, that the bell rung before she was aware that the usual period allotted for instruction had expired; and looking at her watch, to assure herself of the fact, she said, "I see the time is gone, though I had much more to say to you, my dear children, upon this subject; but we must finish next sabbath." Little did she think that moment that her labour of faith and love was ended, and another day of rest would find her little flock weeping because their teacher was not. But her labours in the school are over, and never again will she visit her district with tracts, or administer to the wants of the sick. Only two days before the fatal one, she had been making cordials for some poor invalid. She had purchased a new piano from Mr. Hay just three months previously, which had afforded her much delight and satisfaction. One day after closing it she said, "I fear I shall love my little instrument too well, and that will be wrong;"

but, in a tone of sweetness, she added, "well, but a piano is not a worldly thing; for they have harps in heaven." The last act she performed on earth was to play upon it; and it was left open, that the pieces might be finished when she came back; but she never returned, for angels had beckoned her away, and Jesus bade her come, "to learn that new song" which they only know who have entered into the new Jerusalem. The music of earth had been exchanged for the anthems and hallelujahs of the redeemed. Her Bible was found with the mark left at the last chapter of 2nd Timothy. It had been her morning's portion; and she had written with a pencil in the margin, opposite to the verse in which Paul says, "I am ready to be offered—I have fought the good fight," &c. "Happy Paul!" O, how little did she think, as her fingers traced that exclamation, how soon she would receive the "crown of righteousness."

Of her it may now be said—Happy, thrice happy, spirit! for thy race is ended; the victory is thine; and though thy sun has gone down ere it was yet noon, yet, by faith, we can behold thee in that land where they need not the light of the sun—for the Lord God giveth them light, and "the days of their mourning are ended."

THE GOOD STEWARDESS; OR, THE LIFE AND LABOURS OF MRS. CROOM.

A little before Mrs. Croom died she gave us 220*l.*, the interest of which is to be expended annually in bread for the poor. The history of this generous-hearted Christian, if well considered, may do good to her own sex; and lead rich men also to remember that they are only stewards, and will soon be called into the presence of their Judge, to give an account of their stewardship.

She was born near some large dairy farms, which carry on an extensive trade in "Gloucester cheese." This gave her a taste for cow-keeping, milking, &c. After her marriage she and her husband kept cows, and supported themselves and made money by the sale of milk. They lived in a small house by the road-side, near Nibley, and were well-known in the neighbourhood for industrious and money-saving people. She told me that they were very penurious, and their besetting sin was the love of money—they resolved to get money, and to save it. But in her case, as in the case of thousands, covetousness is not unfriendly to a form of godliness. The devil is not against people making a very decent appearance at church or chapel, so long as he can keep them thinking about their golden god. Accordingly, one Good Friday Mrs. Croom re-

solved that she would go to Wotton Tabernacle. She thought she should hear a sermon "for the occasion"—that is, about the sufferings and death of Christ. The preacher for the day was the Rev. Mr. Bennett, of Dursley; and his text was, "Let my counsel be acceptable unto thee; break off thy sins by righteousness, and thine iniquities by showing mercy to the poor," Dan. iv. 27. But the counsel was anything rather than acceptable to her. He frequently spoke of the cursed sin of covetousness. This touched her idol. It laid the axe at the root of all her happiness. She felt quite miserable at the thought, that she could not indulge in her love of money and go to heaven too. When speaking to me on the subject she said, "O, sir, how I did hate that Mr. Bennett: as I left the Tabernacle, I said to myself, 'I will never forgive that man—what a miserable sermon for Good Friday!'" But the arrows of God were sharp in the heart of this money-loving woman, and she tried various ways to pull them out, before she applied to Christ the great physician; but it was a vain effort. At last, under great agony of mind, she spoke to a pious friend respecting her state; and asked, "What must I do to get peace to my troubled soul?" "Do," said her neighbour,—"do!—why, do what the text teaches you, 'Break off your sins by righteousness, and your iniquities by showing mercy to the poor.'" She resisted no longer; she fell before the mercy seat, confessed her guilt, asked forgiveness, and earnestly implored the Lord Jesus to help her that she might act evermore like a child of God. From this day she became happy; Christ became precious to her; and

"Light broke in upon her eyes."
With kind and quickening rays."

The change soon became visible, and many not only saw it, but felt it. O, yes—the cold, frozen selfishness thawed under the beams of the Sun of righteousness, with a soft, bland, generous spirit. Not long after this her husband died, and then several changes took place.

I. She gave up business, and came to Wotton-under-edge to live, that she might be near the house of God. She had found, by painful experience, that a long distance from a place of worship is very unfavourable to the prosperity of the soul. Many things arise which cannot be avoided—such as heavy rains, dark nights, and dirty roads—which prevent old persons from attending, especially week-evening services. But her soul panted for God. She hungered and thirsted after righteousness, and therefore she resolved to settle near the house of prayer, where she might constantly attend the ordinances of religion. I consider this

a good plan, but it is not the way of people in general: as their fortunes increase, they usually increase the distance and decrease their attendance; so that instead of twice on the sabbath, and once in the week, and now and then at a prayer-meeting, it comes at last to a Sunday-morning service, and that is all—so did not Mrs. Croom.

II. She took a pleasing method not to be a forgetful hearer of the word. It was her constant practice to repeat the verse which led to her conversion every morning, and also many times in the day. It seemed always uppermost, and she employed it as "the sword of the Spirit," to slay her besetting sin. This seems to be what David did—"Thy word have I hid in my heart that I may not sin against thee." This seems to be what Paul recommends—"Let the word of Christ dwell in you richly;" and if the word of Christ dwell in us, the heart will be too full to admit such an intruder as cows, or milk, or money. How differently would professors of religion in general appear before the world, if the Bible were more entirely their director.

III. She was very conscientious about the distribution of her property. It was no trial to her to live on mean fare, and to wear plain garments. She practised this in the early part of life, with a view to save money; and now she continued to practise it, in order to have money to give away. If economy be the storehouse of charity, she economised indeed. She gave away every farthing she could spare for many years; but now a new evidence of her conscientiousness appeared. She had a rich relative in London, who died and left her a considerable sum. When the subject was first made known to her, she absolutely refused to have it. "No, no," she said; I have many struggles with the money I already possess, fearing that at last I shall be condemned for my unfaithfulness. The love of money has always been my besetting sin, and how do I know but the increase of it may injure me; if I have more my responsibility will increase, and perhaps my condemnation be the greater." At last her friends prevailed on her to take it, but she resolved not to increase her expenses—the new income should be divided among the poor.

IV. She was in herself a complete Dorcas Society. She was not satisfied with giving money to her neighbours, but she employed her time in making garments for the poor. I mention one instance as a specimen. She had found a woman in distress, and she immediately bought some flannel to make up for her. She began her work, but the time arrived for dinner; she was called. "I can't come," she replied; "bring up a bit to me—the poor creature wants her petti-

coat, and I cannot lose time, or I shall not be able to finish it to-day."

V. Her meanly clad appearance often excited the pity of strangers. She had a cloak which had warmed her many a winter; and at last Mrs. Hill saw the cloak appear again, and she requested a friend to call on her and say that Mrs. Hill wished to give her a new cloak. "I am very thankful," said she, "but please to give my duty to Lady Hill, and tell her that I give away cloaks."

VI. Her end was very happy. She honoured God, and God honoured her with his life-giving presence. Her soul was full of hope. Her desire was to be found in Christ, though she had laid out her property and time so entirely for the

good of others—yet her simple trust was in the precious blood of Christ. When she was so weak that she could not dress herself, she would sit up and sing,

"Jesus lover of my soul,
Let me to thy bosom flee;
Other refuge have I none,
Hangs my helpless soul on thee;"

and having served her generation for several years according to the will of God, she fell asleep in Jesus, and "mortality was swallowed up of life." Happy saint! Peace to thy memory! May many resolve to imitate thy rare example. Amen.

RICHARD KNILL.

Tabernacle-house, Wotton.
January, 1845.

Home Chronicle.

PLAN OF A SERMON BY THE LATE
REV. MATTHEW WILKS.

In a letter to a particular friend, dated Hoxton, August 9th, 1813, he thus writes: "I was lately preaching at B——, and I believe C—— heard me, from 1 Cor. iv. 14. I so opened the text as to show that the apostle was there reproving the Corinthians, but in the tenderness of friendship, instead of the asperity of a censor; and, after my introduction, I undertook to show the difference between a *ensorious* and *faithful* spirit in matters of reproof.

I. *Censoriousness* is Nimrod—"a mighty hunter" for faults. Psa. lvi. 5, 6; Isa. xxix. 20; Jer. xx. 10. *Faithfulness* is a just judge; only tries the cause when brought before him; and is always the prisoner's friend. "Man, who made me a judge and a divider," said Christ, to intimate that he was no hunter; and kept no whippers-in—or scouts.

II. *Censoriousness* is a creator; he can make faults where God does not, Psa. lvi. 5; Matt. xii. 1—7. So it attaches rashness to zeal, 2 Sam. vi. 16—20. Bad motives to good actions, 1 Sam. xix. 20. Displeasure of Heaven to sharp trials, Psa. lxxix. 26. *Faithfulness* must have proof positive; will not condemn upon constructive treason; there must be law and testimony; and then he acts to warn, not to shame, 1 Cor. xvi. 14.

III. *Censoriousness* is an easy believer, where he is not an inventor. But *Faithfulness* is slow of heart to believe every report, Matt. xxvi. 59—63; Acts xxi. 30; Acts xvi. 19—22; 1 John iv. 1; 1 Cor. xiii. 4, &c. By two or three witnesses reports must be established.

IV. *Censoriousness* has the art of magnifying faults where they are little, Psa. i. 20; Isa. xxix. 20, 21. *Faithfulness* judges righteous judgment, Luke x. He will distinguish between temptation and inclination, Matt. xxii. 41. He reproves, but apologizes.

V. *Censoriousness* is forward to propagate faults, where they are not known. He is a true child of Ham. If he see nakedness in a tent, he will publish it abroad. But *Faithfulness* tells the fault between himself and the offender alone. Shem and Japheth went backward, Prov. xi. 13.

VI. *Censoriousness* is busy in spreading reports where but little is known, Jer. xx. 10. "Pray have you heard so and so?" But *Faithfulness* cries, "Tell it not in Gath," &c., Prov. xvii. 9.

VII. *Censoriousness* delights to dwell upon an evil report, where it is generally known. Like a carrion-fly, he rests and feeds on a sore place, Psa. xxxv. 21. Holy *Faithfulness* says, "Rejoice not when thine enemy falleth; and let not thine heart be glad when he stumbleth: lest the Lord see it, and it displease him, and he turn away his wrath from him," Prov. xxiv. 17, 18. He has no teeth to crack such nuts.

VIII. *Censoriousness* has the base talent of fixing faults when they are *dehile*. He ascribes the evil to want of principle, not to temptation. Hence, "he has no grace, he is a vile hypocrite;" so he has "judgment without mercy, and must be cut off from the assemblies of the faithful, and is not to be reckoned among the nations," Obad. 9, 15. *Faithfulness*, on the other hand, lends his ear to Gal. vi. 6, "Brethren, if a man be overtaken in a fault, ye which are spiritual,

restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." He sets the broken bone again. If he smite, it is like the man with the prophet, unwillingly. If he rebuke, it is with all long-suffering and gentleness.

IX. *Censoriousness* is supercilious in its manner of reproof; assumes an air of self-consequence; and, Pharisee-like, in effect, says, "Stand by thyself;" triumphs over, and never prays for a fallen brother. *Faithfulness*, on the contrary, says, "I hate his sin, but pity his person; he fell to-day, I may fall to-morrow." In short, one reproves to heal, the other to wound.

We regret that we cannot give the whole of the letter from which the above plan is extracted; but it refers to events, the remembrance of which is yet fresh in the minds of some, who by possibility might be wounded by some of the allusions it contains. But there is many a solemn lesson in the fragment we have thus given to our readers, which multitudes of religious professors would do well to ponder.

SOCIETY FOR ASSISTING TO APPRENTICE
THE CHILDREN OF DISSENTING MINIS-
TERS OF EVANGELICAL SENTIMENTS.

To the Editor of the *Evangelical Magazine*.

DEAR SIR,—The pages of the *Evangelical Magazine* having always been open for appeals to Christian benevolence, I am encouraged through its medium to plead for a brief space the cause of the above institution. It will be readily admitted that there is no class of men which has a greater claim on the brotherly kindness of the Christian church than those who minister the word of life. Their high and holy calling, the spiritual nature of their engagements, and above all, the surrender of their time and talents to the one object of promoting the salvation of their fellow-men, require that they should as far as possible be relieved from temporal anxieties—at least such as are of a pecuniary kind. This is urged by the apostle as a matter of justice: "If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things? Do ye not know that they which minister about holy things live of the things of the temple, and they that wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel must live of the gospel," 1 Cor. ix. 12—14.

In presenting this appeal to the Christian public, we may refer to the fact that many faithful and laborious ministers are necessarily very inadequately remunerated by reason of the limited means of their respec-

tive congregations. After struggling with much pecuniary difficulty in rearing a family, it often happens that they are altogether unable to meet the expense necessary to furnish them with the means of obtaining an honourable independence. Thus they are in some instances reduced to the necessity of engaging them in menial situations, very unsuitable to their habits and tastes as well as to their station in society.

By an association of Christian effort for the purpose of assisting to apprentice the children of such ministers, we may greatly alleviate their parental anxieties at the same time that we manifest that brotherly sympathy enjoined in the command, "Bear ye one another's burdens, and so fulfil the law of Christ." The society for which I plead was established in 1829, since which time it has blessed in its beneficent though noiseless course no fewer than 63 children of both sexes, and various denominations, with present occupation and the prospect of future independence. The society gives a sum not exceeding 20*l.* towards an apprenticeship premium in the months of March and September to as many candidates as the existing funds will allow. Its annual income has never exceeded an amount equal to six exhibitions of 20*l.*, the painful consequence of which has been the disappointment of many most deserving men, who have been unable through straitened circumstances to make the requisite exertions in canvassing the subscribers. At the election to be held on the 25th of next month, there will be nine candidates, of whom eight have made unsuccessful efforts on former occasions. Many who would gladly avail themselves of the benefits of the institution are discouraged by the repeated failure of others. I have every reason to believe that it would be far better supported if more generally known; and that one of the best means of insuring this is by advocating its cause in the widely-extended columns of the *Evangelical Magazine*. A donation of ten guineas or upwards constitutes a life-governor, and one guinea a year a governor, both of whom are entitled to two votes for as many candidates as are to be elected; and five guineas as a donation, or an annual subscription of half a guinea, constitutes a member, entitled to half that number. The rules, and any further information, may be obtained on application to C. J. Metcalfe, Esq., Roxton-house, near St. Neots, Hunts; or Rev. E. Mannering, at Cheshunt College-rooms, Blomfield-street, Finsbury-circus, the Secretaries. Commending the society to the continued blessing of God, and the liberality of the Christian public,

I am, my dear sir,

Yours very truly;

A MINISTER'S FRIEND.

CONGREGATIONAL SCHOOL, AT LEWISHAM.

The Christmas examination of the pupils in this institution was held on Saturday, December 21st last, by the Rev. J. H. Godwin, of Highbury College, assisted by the Rev. S. Ransom, of the Hackney Theological Institution; and the Committee have been much gratified by receiving the following report from the former of these gentlemen:—

"Having attended the December examination of the Congregational School, Lewisham, I have much pleasure in stating, that the boys (48) appeared in general to be making satisfactory progress in the elements of Latin and Greek, and that their demeanour and attainments were such as to gratify and encourage the friends and supporters of this very excellent and important institution.

(Signed) "J. H. GODWIN."

New Tabernacle, Old Street-road.

Sept. 4th, 1844.—The New Tabernacle, in Old Street-road, was opened for public worship. The services were commenced by a prayer-meeting in the morning at seven o'clock. At eleven the Rev. C. J. Hyatt read the Scriptures, and prayed; the Rev. A. Reed, D.D., preached from 1 John iv. 9; and the Rev. G. Wilkins concluded with prayer. After which upwards of one hundred friends partook of a plain dinner and tea in the school-room. In the evening, at half-past six, the Rev. — Hewlett read the Scriptures, and prayed; and the Rev. Geo. Smith, of Poplar, preached from 2 Chron. vi. 18; and the Rev. W. Tyler concluded with prayer. On the following Lord's day the Rev. C. Hyatt preached in the morning; and the Rev. R. Cope, LL.D., of Penryn, then supplying at the said chapel, in connexion with New Tottenham-court Chapel, Grafton-street, Fitzroy-square, preached in the evening. The collections after the services, together with donations at the dinner, amounted to 169l. 2s. 9d.

HAMPSHIRE ASSOCIATION.

The half-yearly meeting of the association will be held (D.V.) at Alton, the 23rd inst. The Rev. J. Parry is appointed to preach, on "The prophecies of Scripture, and the present aspect of the times relating to Anti-Christ."

The preceding evening the ordination of the Rev. H. M. Gunn will take place; and the Sunday-school Union will hold their annual meeting at an early hour on the morning of the association.

REMOVAL.

The Rev. J. J. Waite, of Bristol, has accepted the pastorate of the church worshipping at Zion chapel, Ilminster, vacant by the resignation of the Rev. Philip Kent.

Mr. Richard Henry Smith, from Highbury College, has accepted a unanimous invitation from the church and congregation at Brading, Isle of Wight.

ORDINATIONS.

Rev. John Harsant.

The ordination of the Rev. John Harsant over the Independent church at Basingbourne took place on the 7th of November last.

The services of the day were commenced by the Rev. J. Flood, of Melbourn, reading the Scriptures and offering prayer. The introductory discourse was delivered by the Rev. Alfred Morris, of Holloway. The usual questions were asked by the Rev. S. S. England, of Royston. The ordination prayer offered by the Rev. H. Madgin, of Duxford. The charge to the young minister was delivered by his father, the Rev. J. Harsant, of Beaconsfield, from 2 Tim. iv. 5, "Make full proof of thy ministry;" after which the Rev. J. Hopkins, of Newport, concluded the morning service by prayer.

About a hundred gentlemen then retired to a room fitted up for the occasion, and partook of dinner; after which speeches were delivered by the Revs. A. Morris, J. C. Harrison, J. Harsant, sen., J. Harsant, jun., and Mr. J. Clear. It was unanimously resolved to request Mr. Morris to publish his discourse. To this request he has kindly acceded.

The evening service was commenced by the Rev. R. Forsaith reading the Scriptures and offering prayer. The Rev. J. C. Harrison, of Edmonton, then preached to the people from Rom. xii. 4, 5; and the Rev. S. Kent, of Biggleswade, concluded the engagements of the day by prayer.

The other parts of the services were engaged in by the Rev. A. C. Wright, of Melbourn; J. Besley, of Buntingford; G. Hobbs, of Foulmin; and J. Stockbridge, of Morden. The whole of the services of the day were deeply solemn, of more than ordinary interest, and produced an impression on all present not soon to be forgotten.

Rev. James P. T. Lazarus.

On Wednesday, February —, the Rev. James P. T. Lazarus was solemnly ordained

the pastor over the Independent church at Boroughby, near Wakefield. Such was the interest excited on the occasion; that the Independent chapel was considered too small to accommodate the numbers present, on which account the congregation assembled in the Wesleyan chapel, kindly lent for that purpose. There was a large attendance of ministers, who, along with friends from a distance; were most hospitably entertained at the mansion of George Foster, Esq.

The following ministers took part in the morning services:—The Rev. S. Oddie, of Osett, gave out the hymns; the Rev. W. Lamb, of Wakefield, read the Scriptures and prayed; the Rev. J. H. Cooke, of Gomersal, delivered a lucid discourse on the nature of a Christian church; the Rev. J. Roome, of Silcoates, proposed the questions to the candidate for ordination; the Rev. J. Scott, of Cleckheaton, with great fervour offered the ordination prayer, accompanied with the laying on of hands of the brethren present; and the Rev. J. H. Weeks, of Dewsbury, concluded the service with prayer.

The answers given by Mr. Lazarus awakened much emotion. Few cheeks were dry during his relation of the way by which the God of his fathers led him to renounce the Jewish religion and to embrace the Messiah. The confession of faith was characterised by great simplicity and clearness.

In the evening the congregation was still more numerous than in the morning. The Rev. J. Sowerby read and prayed, after which the Rev. J. Bruce, of Howden, delivered an appropriate and faithful charge to the minister; the Rev. J. D. Lorraine, of Wakefield, preached the sermon to the people, in the course of which special reference was made to the Puseyism at present rampant in the immediate neighbourhood, whilst the people were judiciously counselled to beware of its insidious and delusive spirit. The Rev. B. Firth, of Wike, concluded the solemn and refreshing services of the day with prayer.

CHAPELS.

Independent Chapel, Alston, Cumberland.

On Friday, November 22nd, and Lord's day, the 24th, 1844, this chapel, after having been enlarged, was opened for public worship. The Rev. J. C. Potter, of Whitby, Yorkshire, preached on Friday evening, and in the morning and evening of the Lord's day; and the Rev. Henry Yeats, Primitive Methodist; in the afternoon.

The chapel is now capable of accommodating five hundred hearers, and is owed by the enlargement. The

cost of the rebuilding, for it is almost a new erection, is upwards of 300*l.*, besides, carriage of materials and labourage given by friends to the value of nearly 40*l.* The amount of subscriptions contributed by the people and their friends is about 200*l.*; and the collections at the opening services, including the proceeds of a tea-meeting, the provisions for which were furnished gratuitously by the ladies attached to the place, amounted to 50*l.*; leaving a debt of 50*l.* and upwards.

The Independent interest in this place arose out of the church at Garrigill, a village four miles distant, where there has been a congregation of Dissenters ever since the ejection of the two thousand ministers in 1662. About the year 1801, the Rev. W. Norris, sen., who was sent out by the *Societas Evangelica*, at the request of Mr. John Dickinson, formerly of Garrigill, (both since deceased,) visited Alston, and preached here and in the neighbourhood a few weeks. In consequence of his faithful labours, under the blessing of God, a church was formed in connection with the one at Garrigill; and in a year or two afterwards Mr. Norris took the pastoral charge of the two churches. In 1804 a chapel was built—the one now enlarged; and Mr. Norris continued his labours among the people till the year 1808, when he removed to a village near London, and after a short residence there he settled at Boroughbridge, in Yorkshire, where he continued to preach till within a short period of his death, which took place at his son's house in London two or three years ago. He was a faithful and laborious preacher, and his itinerant labours were successful in raising several congregations in the north of Yorkshire, which remain to the present day.

The Rev. W. Norris, jun., from Rotherham Academy, succeeded his father at Alston, in 1808, who died in the midst of his usefulness on Feb. 9, 1814, in the 29th year of his age.

He possessed respectable classical attainments, and considerable skill in biblical criticism and sacred literature; to which he joined the most unassuming manners, and was much esteemed and beloved.

The Rev. Jonathan Harper, of Airedale Academy, is the present minister. He settled here in March, 1815; in 1816 the chapel was enlarged, and a second enlargement above detailed has been effected in the present year.

On a review of the past the friends of the cause of Christ would thank God and take courage, believing that

"Though seed lie buried long in dust,
It shan't deceive their hope;
The precious grain can ne'er be lost,
For grace insures the crop."

Middleton.

By the statement made at the opening of the new chapel, Middleton, the account of which is inserted in the Evangelical Magazine for January of this year, it will be seen that after the donations and collections made on that day there was a debt of 100*l.* remaining to be liquidated. Several friends came forward and pledged the sum of 60*l.*, provided I would endeavour before the anniversary to raise 40*l.*, thus getting rid of the debt. To this I agreed. Now I am in difficulty to accomplish this, as I have either been to our neighbouring towns, or parties in them are connected with the above pledge.

I am extremely anxious that the debt should be all removed at the anniversary, otherwise our efforts will be greatly crippled, if not altogether impeded. The cause is of God and for the welfare of souls. Should any person, influenced by the high and holy principles of the gospel of Christ, having the means at command, feel disposed to help the needy, to strengthen the weak, and to perpetuate the cause of God, any contributions for this purpose will be thankfully received and gratefully acknowledged by the Rev. Joseph Dear, Congregational Minister, Great Easton, near Rockingham, Northamptonshire.

General Chronicle.

CONGREGATIONAL UNION OF IRELAND.

The committee present their acknowledgments to the ministers, congregations, and individuals, who have countenanced and responded to their appeals during the year now expiring. Assurances had been given, that, were their case known to the British public, it would meet with cordial sympathy and support, and making allowance for some untoward circumstances, the result so far has justified that expectation.

Several highly respected friends in England and Scotland have become officially connected with the Union. Liberal contributions have been received, auxiliary societies have been formed, and a welcome has been given to Irish deputations, which prove, that if free access were obtained to British hearts, a response would follow worthy of British generosity and of Erin's needs. Providence has smiled on the undertaking. In humble dependence upon Divine grace, the committee hold on their way, cheered by the past—trustful for the future.

In the college department, the students are prosecuting their various branches of education with praiseworthy diligence. Two of them will shortly have completed their courses, and will then be employed in doing the work of evangelists. Due care is taken in the admission of candidates. While young men of *real* promise from Ireland or elsewhere are gladly received, it is judged unadvisable to encourage others.

Ten agents are employed upon the HOME MISSION. In all of them the committee have unreserved confidence, as honestly, and fully devoted to their Master's work.

They have lately engaged a minister from England, strongly recommended as a general mission agent; he is now in Kerry, and intends to direct his labours chiefly to the Roman Catholics. Proposals have been made

for the occupation of new spheres, the committee would gladly act upon these suggestions had they men and means to do so.

By the statements they receive they are confirmed in the persuasion that in most parts of the country the people are accessible for Christian instruction, when they are approached by suitable agency; and the committee are still praying the Lord of the harvest that he would send more labourers into his harvest,—men of great heart combined with other qualifications, not easily discouraged, but while awake to difficulties, confiding in Omnipotence to surmount them, and prepared to say with Caleb's faith, "Let us go up and possess the land, for we are well able to overcome it."

Besides sustaining, and, as circumstances allow, extending their work in the above departments, the committee, in compliance with pressing representations from various quarters, as well as from their own conviction of its high importance, have on mature and prayerful reflection unanimously resolved to commence a MISSION to the Irish-speaking population of the country.

This resolution has been adopted on the following grounds:—

1st. It is ascertained that nearly *three millions* of the people, and according to some computations a much larger number, use the Irish language, a population far exceeding that of all Scotland. The islands of Ireland alone contain from 40,000 to 50,000 souls. Some years ago a return was obtained by which it appeared that the proportion speaking Irish was in the province of Munster as 11 to 3, and in the province of Connaught as 13 to 1 of the inhabitants.

2nd. It is the will of Christ that every man should "hear in his own tongue the wonderful works of God;" on this principle, the gospel is ministered in Gaelic and

in Wales, to the inhabitants of North and South Britain, to whom those languages are vernacular. This principle is acted upon in all attempts to convert the heathen. And the reason of the case requires it to be adopted with regard to Ireland.

3rd. Until lately, only few and feeble attempts have been made by any denomination of Christians to establish missions specially for this portion of the people. It is believed that not more than twelve evangelical ministers preach in Irish. Where such missions have been commenced they have been attended, as might be expected, with results that warrant sanguine hopes of great success. The Episcopalians have proved it. The Presbyterians are following their example, and why should not the Congregationalists try?

4th. The committee have already received strong assurances of support from friends in Great Britain to the mission now to be commenced; provision for more than one agent has been engaged.

The plan adopted by the Union committee will include, when fully carried out, the employment of Scripture-readers in the Irish language, of persons to teach the people to read the Irish Scriptures for themselves, and of a minister or ministers to superintend this agency, who will also labour on the General Home Missions in the district or districts where it may be located. This plan will, it is hoped, sufficiently explain and commend itself to secure from the Christian public the funds required to complete it forthwith. There is reason to know that suitable agents can be had in proportion as means are obtained.

The committee submit these statements to the consideration of all who take an interest in the welfare of their country, accompanied with an earnest request for that measure of aid which their undertaking and circumstances demand. The object is great, and the case urgent; time is passing, and souls are perishing; the openings which now exist may be closed ere long. The next generation will probably exhibit effects of no common magnitude from what is doing or from what may not be done in Ireland at present. The nature of those effects will depend much on the promptitude and bountifulness with which the assistance hereby sought is afforded.

T. TURNER, Treasurer.
W. UNWICK, } Secre-
R. N. MATTHEWSON, } taries.

Dublin, Dec. 3rd, 1844.

Contributions for the Congregational Union of Ireland will be received in London by Messrs. Hankney and Co., Bankers, Fenchurch-street; the Rev. Dr. Pye Smith, the Rev. Dr. Morrison, Chelsea; the Rev. Dr. Leitch, Camden-town; the Rev. Dr. Beld, Cambridge-heath; the Rev.

James Sherman, Surrey Parsonage; the Rev. Caleb Morris, Fetter-lane; the Rev. James Carlile, Hackney; and S. D'Arcy Irvine, Esq., 15, Arundel-street, Strand.

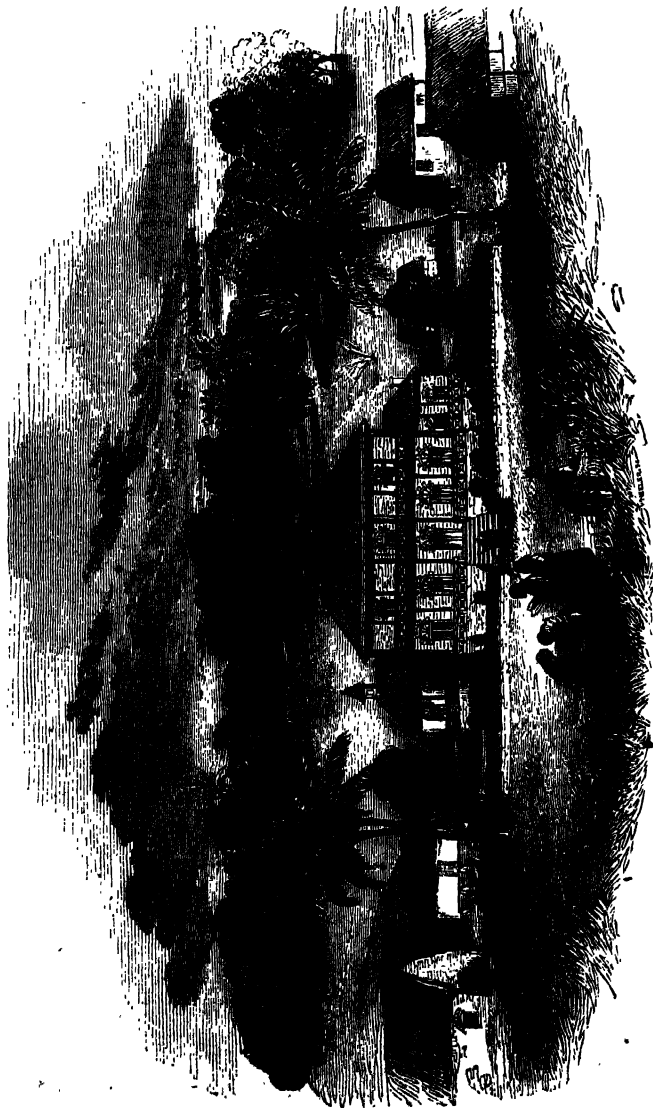
POPERY IN NEW ZEALAND.

The Roman Catholic priests in this country are Frenchmen, and the Jesuitical art pursued by them in their endeavours to make proselytes, and to induce the heathen to embrace their creed, is perfectly in character with the proceedings of their brethren in other parts of the world, and the New Zealanders on every hand are invited to embrace the doctrines and customs of the Romish church, and many are recognized as converts. It is, however, a pleasing fact, that the New Testament Scriptures are extensively circulated, and there is still a continued call for them. The New Zealanders are, in general, an inquiring people, and, as they must have the *why* and the *wherefore* for everything new proposed to them, it is hoped that with the word of God in their hands they will find out the truth, and that the truth will make them free from the Romish system of bondage. Some of the best-informed natives connected with us, who have long made the word of God their study day and night, are sometimes brought into collision with the priests, and the merits of Protestantism and Popery are discussed, and the nakedness of the latter is exposed by the New Zealanders. A short time since the priest in Kokianga told one of the Protestant chiefs, named Raniera, that Martin Luther, John Calvin, and John Wesley were rotten branches cut off from the parent root, the Romish Church, and which is sound and flourishing! When they conversed together they were near a Karuka tree, (*ecrymocarpus lavigata*), a beautiful laurel, like evergreen, and which was rotting at the root, while the branches were healthy and bearing fruit! "There," exclaimed Raniera, "is an emblem of your church! Your church is dead or dying, but the Protestant churches are alive! You build upon Peter; but they build upon Christ!" Raniera on this occasion questioned him respecting his warrant for the worship of images, and the priest adduced the command of God to Moses to make a serpent of brass, as recorded in the 21st chap. of Numbers. The chief told him it was wrong—that the serpent was a type of Christ, and referred to the passage in John iii. 14: "As Moses lifted up the serpent in the wilderness, so also must the Son of man be lifted up, that whosoever believeth in him," &c., and he appeared confounded. This needs no comment.

(Signed) WILLIAM WOOD.

Wesleyan Missionary Station, Mangungu, Kokianga, New Zealand, April 12th, 1844.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



NATIVE SEMINARY AT RAROTONGA.—Vide page 210.

NATIVE SEMINARY AT RAROTONGA.

THE object of this Institution, which was commenced by the Rev. A. Buzacott, in 1839, is to educate pious and intelligent young natives for the maintenance and extension of the Missionary work in Polynesia. God has smiled upon the effort, and its practical results already justify the hopes with which it was begun. In addition to their theological and general studies, the youths are instructed in various branches of art, especially cabinet-making and carpentry, by which it is hoped they will hereafter be able to support themselves while labouring to diffuse the Gospel. In the following communication from Mr. Buzacott, dated in June last, we have a very interesting account of the erection and opening of the present Institution-buildings, and the simple and unexpensive means by which this important work was accomplished :—

I have now (writes Mr. Buzacott) the pleasure of stating that the Institution House, commenced soon after the return of our late beloved Williams from England, is finished. About the middle of 1840, four stone cottages were built for the students in near contiguity to the site where the house was to be erected, but so detached that each has the comfort of a private residence.—(*Vide p. 209.*)

On a given day, according to the custom of the country, I made a feast for all the people, and baked twenty-six large hogs for them : they themselves provided what else was necessary to complete the feast, such as sweet potatoes, bread-fruit, and bananas. The following week the Chiefs gave a second feast, consisting of nineteen more large hogs, and food of various kinds. This preliminary work being done, we began with great spirit.

On the 13th of March, 1843, the people commenced burning lime extensively, and after that to collect stones and timber for the building. I purchased a barrel of powder from an American whaler, and had a number of rocks blasted on the hill behind the site, to be used in the foundation.

On the 19th of June, (the place for the foundation having been previously dug,) after solemn prayer by the Missionary for the blessing of God on the work we were about to commence, an immense stone was rolled into a place previously prepared by the Chief's party: this was the signal for general action. From that time to the completion of the building the people worked well and hard.

The arrangement was, that they should work three days a week at the building, and the other three at their own plantations. At different periods during the work, I had a bullock killed for them, and by this they were much encouraged in their labour. The cart, which I brought with me from Sydney, has been invaluable in drawing to the spot stones and sand which otherwise must have been carried on men's shoulders. A young Irishman having touched here who understood plastering, I engaged him for three weeks to teach some of our people a little of the art, and on that account the appearance of the building is much better than it otherwise would have been. The following is an account of the expenses disbursed in the form of presents to the Chiefs and people :—

Cloth, &c., taken from the Institution stock, value 11*l.* 8*s.* 9*d.*—24 doz. knives, and four packets of children's dresses, presents from friends in England.—Supplied by myself, cloth, &c., value 26*l.* 2*s.* 3*d.*—Three large bullocks, value 30 dollars each, 18*l.*—50 hogs.—Other things supplied for the building; 5 boxes American crown glass, 10*l.*; blind-racks, bolts, hawsps, &c.; 50 lbs. of white lead. What I have supplied from my private resources I freely give. The 24 dozen knives were from the two casks presented by a friend for the benefit of the Institution. The presents are trifling when compared with the work done, but they were as good as I could provide under the circumstances, and I was much gratified to find that both Chiefs and people were pleased with them.

Since 1839, thirteen students have been fully admitted to the Institution; including eight married men, whose wives also went through a course of training under Mrs. Buzacott. Six pioneers likewise enjoyed its benefits for some months previous to their departure. The whole number who have received instruction in the Institution, reckoning male and female, is thirty-three; some of whom are engaged in the work of the ministry in various places, and some are preparing the way for more efficient labours. We are greatly cheered by letters just received from some of our brethren at Samoa, in which they inform us that those native teachers from the Institution taken there in May, 1842, are useful, laborious, and conscientious men.

CHINA.—MISSION AT SHANGHAE.

THE encouraging intelligence conveyed in our number for January, respecting the progress of the Mission established by the Society in this populous and wealthy city, could not but awaken the deepest interest in the minds of our readers, and inspire them with a devout hope of the enlargement of the divine blessing on this new field of Christian labour. In the subjoined statements since received, under date of October 15, from our devoted brethren at Shanghai, and which we rejoice in being now able to present, they will find it was no vain hope which they were led to indulge; but that there are the strongest reasons to believe that God has opened a door in this part of the Chinese Empire which no man shall be able to shut, and that the set time is come for the exercise of his redeeming mercy towards the multitudes of its idolatrous inhabitants:—

(From Rev. W. H. Medhurst and Dr. Lockhart, Shanghai, Oct. 15, 1844.)

In respect to the Medical department of the Mission we would observe, that its operations were commenced at the beginning of February this year, as soon after Mr. Lockhart's arrival as was possible. At this time he and his family resided in Mr. Medhurst's house, using some of the lower rooms for dispensary apartments, and for the reception of those patients who had to be admitted to the house. At the end of May he removed to his own house which, besides affording him comfortable accommodation, has a set of rooms as detached buildings at the front of the house, which are used for a hospital, consisting of a large dispensary and waiting-room, with five rooms capable of receiving seventy in-patients; and in the centre is a court-yard, which being matted over serves for the out-patients to wait in till they can all be attended to. The Medical Missionary Society pays half the rent of the house.

The number of individual patients that have been attended to, down to the end of September, namely, during eight months, amounts to 8,000 persons: many of these have come from the city and suburbs, but the chief part of them came a distance of several miles from the towns and villages in this vicinity. Many also came from Soochow, Sungkiangfoo, Chin-Keang-foo, and various places along the banks of the Yangtsze-Keang; and a few have come from Nanking. Indeed, as perhaps might be expected, the longer the work is carried on, the greater are the distances persons travel seeking for medical relief. Those who come from a great distance frequently join together and hire a boat, by which they travel, using it also as their lodging while they remain under treatment: fourteen persons came a few days ago, and at present there is a party of five respectable men living in the house who have come 200 miles. The average daily attendance is about 100, occasionally 140 or 150; besides these there are twenty patients living in the house, who, with their friends, the hospital servants and

domestics, make an assemblage of between thirty and forty every morning at family worship.

Mr. Medhurst attends at the hospital twice during the week, and addresses a mixed congregation of all classes, and both sexes, to the number of 100 or 120. Books and tracts are given to the patients very generally, indeed to all who can read; and on their return home several copies of some of the smaller tracts are given to them for distribution among their friends: by this means tracts have been sent to a great distance into the interior of the country, and through the agency of those who were favourably inclined to their contents; indeed this mode of distribution has given us much satisfaction, and we shall carry out the plan to its fullest extent. May the Lord grant his Holy Spirit to those who read, that they may understand and believe the Gospel!

In former letters it has been remarked that there was great advantage in sending Medical Missionaries to a country like China; and never have we been more impressed with the importance of this kind of agency than at this place. All was new here: the foreigners were strangers to the people, and in some measure they were feared, but the efforts that have been made for their welfare have, we believe, had the effect of bringing them more freely around us, and impressing them with a favourable idea of our intentions towards them, and, perhaps, with a favourable opinion of the religion of Jesus Christ. We know that in attending to the relief of bodily infirmity, we are apt to overlook, or not to attend sufficiently to, the spiritual wants of those who come under our influence; but it is our anxious care, so far as we have ability, to attend to the spiritual instruction as well as present or bodily relief of the patients: we wish to teach as well as heal, or rather to make healing the handmaid to teaching.

The opportunities for communicating religious truth have been fully equal to our

expectations. On our first arrival at the city, such was the curiosity of the people to see and hear foreigners, that they crowded around us whenever we appeared abroad, and when we stopped to address them, the crowds became inconvenient: if it happened to be in a street, the narrow way was soon stopped, and business impeded; or, if in a shop, the people rushed in so unceremoniously, that the shopkeeper soon found his goods to be in danger. The temples appeared to be the quietest places, when no plays or ceremonies were going forward; and to these, when opened, we repaired, and discoursed at length. The promiscuousness of these labours, however, and the fear of trespassing, made us desirous of establishing a more stated and permanent service, and for that purpose we opened our own houses for preaching. A commencement was made in an upper room, where our own servants and a few neighbours attended: the number of hearers increased from time to time, until we were obliged to make larger accommodations for them. The hall of one of our houses (that of Mr. Medhurst) was then widened by throwing down two partitions, and rendered sufficiently large to hold upwards of a hundred people, and a service established for Sundays at noon.

A notice having been stuck up at the doors to this effect, numbers attended, so as to fill the hall and the court yard in front, whilst it became necessary on several occasions to close the front doors, and prevent the house from being overcrowded. It was soon discovered that persons came not only from the immediate neighbour-

hood, but from several miles in the country; and strangers from Soochow, Chekiang, and Shantung, hearing of the preaching, came to see and to hear this new thing. It has been remarked that the greatest part of the audience belongs to the respectable class of the community: one gentleman, who is entitled to wear a blue button, has attended several times with his sons and nephews, and asked to be furnished with copies of the sermons which had been preached during his absence. The plan hitherto adopted has been to write out a short sermon of eight pages, and get it printed for the occasion: at the commencement of the service a copy is put into the hand of each hearer, who looks attentively at it while the preacher goes on to read and explain. It is interesting to observe how carefully they follow the Missionary, and when a leaf is turned over, there is a general rustling through the congregation, the only noise heard until the close. In fact we do not remember having witnessed a more attentive audience at home.

We cannot yet speak of the effect of this service, and of the series of tracts connected with it; but if we may judge from the increased and steady attendance, frequently of the same persons on several successive Sabbaths, and from their quiet and earnest manner during the time of service, the effort has not been altogether unprofitable, and we may hope to see a regular native congregation established in Shanghai, out of which a Christian church may in process of time be formed.

GOOJURATTEE MISSION.—BAPTISM OF HINDOOS.

SELDOM has it been our privilege to record any decided instances of the divine blessing on the labours of our Missionaries in this part of India. The moral condition of the heathen in the province of Goojurat is lamentable in the extreme; and their uniform opposition or indifference to the Gospel shows that the god of this world reigns among them with unresisted sway. But we rejoice to know that, within a recent period, a stronger arm than his has evinced its supremacy and proved its saving power. This grateful intelligence is contained in the subjoined extract of a letter received from our brother, the Rev. W. Clarkson, of Surat, under date of November last, at which time he was on a visit to Baroda, the place where it has pleased God to display the riches of his mercy, and encourage the heart of his servant:—

It is with sincere delight and joy in the Lord that I make the following communication. At the latter end of October, two Hindoos came to the Mission House, inquiring as to the truth of Jesus. They had walked all the way from Kanwadi, a village near Baroda, distant from Surat 100 miles. They stayed a week with us, receiv-

ing instruction, and in every way evinced themselves sincere inquirers; but they said they had not sufficient faith to be baptized, as they would thereby be subjected to the loss of caste, family, &c. We committed them into the hands of the Saviour, and they departed.

As no particular duty bound me at Surat;

and as this seemed like an indication of the opening of a door for the Gospel, I left Surat for Baroda, on the 4th instant. I stopped five days at Baroche, preaching the kingdom of God, and obtained a good reception. On arriving here, I found several villagers were in the habit of attending a M. Antone on the Sunday for Christian instruction. Amongst them was one holding the rank of head of a large village, and shareholder of others under the Guiconar Government. He seemed especially to feel the influence of the truth. A gardener, also, of M. Antone's, has, for some time, professed the truth, and solicited baptism. The two inquirers, also, came to me from their villages, and desired baptism. There was every reason to dissuade them from professing Christianity, but they manifested such a decision of purpose with apparent faith in the Saviour, that I could not but view them as proper objects of baptism. The four were accordingly baptized yesterday, the 24th. Five other villagers are candi-

dates for baptism; but their understanding is so very limited as to render it imperative to defer it. There were present at the ceremony about thirty natives from several villages.

I trust that a fire is kindled that shall now burn far and wide. Three of the baptized are men of large families and much influence, intelligent, and of good caste. While this fact excites great fears on their behalf, it at the same time induces great hopes. By a steady consistent conduct they may, by the divine blessing, win many souls to Christ. I await with anxiety, and hope in the Almighty God, the issue of this movement. There is a vast number in the Goojurat Province, and as hopeful as can be expected. The Koli caste, who form the mass of villagers, care little or nothing for Hindooism. The native reader Gungarum is with me, and labours in the Gospel, literally night and day. He gladdens my heart and strengthens my hands.

In a later communication, Mr. Clarkson thus continues his accounts of the cheering testimony which God is bearing to the word of his grace in the Province of Goojurat:—

On the 1st of December was baptized a Koonbi, named Bhovani. This person is known to several friends at Bombay, and was for some time under instruction. He was sent to us at Surat to be baptized, and after careful instruction, in which he gave much promise of future Christian character, he was about to be baptized. On the eve of his baptism he suddenly left us without any warning, for Bombay. He subsequently accompanied Dr. Wilson on his tour to Katiawad, after which he returned to his own place (Baroda,) and relapsed greatly into heathen society and habits. Two years ago he seemed a very hopeless character.

On my arrival at Baroda lately, he was brought by his own request to my house, sick of fever, and after his recovery requested baptism, and expressed an urgent wish to be extricated from his heathen condition and ungodly associates. He is widely different from what he was, but the evils of heathenism have yet to be daily struggled with. Truly, the sight of believers first delivered from the thrall of heathenism, but not yet entirely made free from the bondage of corruption, enables us to comprehend with painful perspicuity the force of the injunctions so frequent in the epistles of St. Paul.

On the 8th of December was baptized Bachara, the first convert to Christ from the Koli caste. This man had been attending on M. Antone every Sabbath for about six months. Since his baptism he has wonderfully altered. He was formerly so quiet and

reserved, that it was difficult to elicit any expression of his thoughts and feelings. Now his feelings are at intervals too intense for him, and he expresses himself in the most impassioned language. On one occasion he exclaimed, "The spell is broken; falsehood, deceit, covetousness, all the false gods (repeating their names) have gone out of my mind—they have fled, and the Spirit of God has come in their stead. Now I have the fear of God in my heart. I will serve none but God."

The above facts cannot fail to interest the Christian reader. They have excited deep interest and solicitude in the mind of the Missionary who has been eye-witness to these things, as well as produced wonder. He rejoices with much trembling. The circumstances under which these baptisms have taken place have been such as to preclude entirely all secular motives. There has been no room but for the operation of motives entirely spiritual. There is a spirit of hearing amongst the villagers. The Native Reader has met with numerous attentive hearers; and several villages are ready to receive me amongst them. I propose immediately going amongst them. The friends of Missions will unite to glorify God for the manifestation of this grace to the heathen, prepare to spend and be spent in this infinitely glorious cause, and make it their daily prayer in reference to this as well as other benighted parts of the earth, "Oh! that thou wouldst rend the heavens, that thou wouldst come down; that the mountains might flow down at Thy presence."

A still later communication, received from Mr. Clarkson, under date January 23, sustains our hopes by the animating statement which is given below:—

My letter of last month (he writes) furnished an account of several converts. I led you to expect still further manifestations of God's grace to the heathen. My own heart was enlarged to the expectation that God would make himself known to the heathen. There are now twenty-four baptized Hindoos in this place. The word of God has been glorified. Ten of the principal villagers have been baptized. Amongst them the head of the village—an intelligent old man of seventy years of age. The conversions have been extraordinary. The

most abandoned highwayman has been converted, and publicly confessing his sins has been baptized. There is every probability of several others in the village renouncing Hindooism. My own soul has been filled with wonder and adoration of the grace of God. Prayer and reading is conducted by me daily at the house of the old man, and in my tent in the evening.

All things induce me to hope. The night of toil has past. Our great need is more Missionaries.

INDIA.—EDUCATION OF A NATIVE MINISTRY.

WE are gratified in being able to present the subjoined information relative to the progress of the several Native Seminaries established by the Society in India. The intelligence now given is derived from the reports of these Institutions, transmitted by their respective tutors, Messrs. J. Campbell, Crisp, and Whitehouse. The experience of each successive year has rendered the importance of this branch of labour more clearly apparent, and more deeply felt; and but one opinion is now entertained, that the spiritual claims of India, in their full extent, cannot be met without the aid of an intelligent and devoted native ministry. On this account, the successful progress of the Seminaries at present in operation, as may be gathered from the accompanying statements, cannot fail to afford the utmost interest and encouragement to the friends of the Society.

CALCUTTA CHRISTIAN INSTITUTION.

Under date of September last, Mr. Campbell writes as follows:—

After the baptism of the Hindoo youths, many of the pupils were withdrawn from the Institution; but I am now happy to say, that most of them have returned, and that the school is prospering. We have in daily attendance about 300 lads; and some departments of the Institution are better taught than ever they were. Our young friend, Mr. Mullens, who lives with us, teaches his classes with zeal and energy, and he enters into his work like one who feels a delight in it, which is the only way of succeeding in teaching.

We have lately formed a theological class: the three young converts have been admitted to it, after a strict and searching examination before the Committee, as to their knowledge, motives, and christian character. These young men have such a knowledge of the English language, as to enable them to understand any ordinary theological work, and they have a considerable knowledge of our literature and science. They are thus better prepared to enter on the systematic study of theology, than any students we have ever had in India. The teaching of this class devolves principally upon myself; but I think the raising of an

efficient Native Ministry of such high importance, that, if God grant health and strength, it will be my delight to labour incessantly in this department. I lament much that we have so few students, as I might, with the same amount of labour, teach twenty: we must not, however, despise the day of small things. God will in his own good time raise up more labourers in this land of idols.

The theological course, it is proposed, will continue three years. We are at present studying the Gospels critically, with Horne's Introduction: the young men have also begun to read the Greek New Testament, and we propose soon, to begin a regular course of systematic theology. The students receive instructions once a week from Mr. Lacroix, on the Hindoo system. Any books, that may assist in the course before us, will be thankfully received. It would be well if these young men had access to a good library. They are at present very hopeful—may God preserve them, and may they be richly endowed with the graces of his Spirit! Kali Charan has had much to try him—we applied for the restoration of his wife and little ones: the wife refused to

join him, and the Magistrate would not interfere to deliver over his children to him. This is a great trial. I have written to the Rev. Mr. Hill, of Clapham, whose church supports Kali Prasanna, and to the Rev. H. B. Jeula, Maize-hill, Greenwich, whose church supports Kali Charan, and Padma

Lochon. I have besides, a Catechist, named J. H. Kennedy, and a lad called Griffith. Will you kindly inform the friends who support them that both are doing well, and that they are still prosecuting their studies with a view of more extended usefulness.

BANGALORE THEOLOGICAL SEMINARY.

In his third annual report of the Seminary, which now contains 17 students, Mr. Crisp thus writes :—

The general aspect of the interests of this Institution has, during the past year, presented an appearance so full of encouragement and promise, as to call for much humble gratitude, and devout acknowledgment, to the Father of mercies.

• The system to be pursued has been more fully brought into operation, and some of the principal obstacles attending a commencement have been surmounted. The Institution will, under the divine blessing, become a means of still greater good, as its plan is more fully known, and its influence more correctly perceived.

The course of theological lectures has been extended during the year, and has now been made to include most of the great and peculiar doctrines of the Gospel. There are some topics which still remain to be taken up; but ere long, it is hoped they may also be included in the series. The Epistle to the Romans has occupied a large measure of attention, and as the Students have gone through it in the way of careful analysis, and comparison of one part with another, we may hope that the great doctrine embraced and illustrated in this most important portion of the word of God, has been somewhat fully explained and correctly apprehended.

In addition to the course of reading on Church History, to which the students were attending at the commencement of the year, they have gone through a course of Lectures on the books of the Old Testament, as far as Nehemiah, and the first class have completed a course on the Evidences of Christianity. These topics, together with the composition of Tamil Essays on questions arising out of them, and sermons or plans for sermons, have made up the labours of the year in the theological department.

The whole of the students have given considerable attention to Geography—a study which appears greatly to interest them, and has been combined with what was historical in their reading when necessary; to which the senior-class have added twenty-five problems on the terrestrial globe, and have entered with much zest into the view thus given them of the motions of the earth,

and many of the most obvious and important phenomena of terrestrial astronomy.

We feel it to be of importance that they should advance in their knowledge of English, with a view to their being able ultimately to read works on various subjects written in that language; and an English Teacher having now been engaged who can give up his whole time and attention to them, they may be able to make more progress in this and some other subordinate branches of study. Their Tamil and Canarese studies have been pursued as before.

It may be well to observe, however, that the great object continually kept in view, from the time of entering to the close of their course, is a knowledge of divine truth, and of the word of God as containing that truth. They enter on this study from the first, and it is always regarded as that which has the paramount claim on their time and attention. To this everything else gives place, and other things are taken up only so far as they may be made auxiliary or subservient to this; and, as the religion of the heart is the prime qualification for all the true servants of Christ, their studies are combined as much as possible, with what may practically and devotionally tend to their spiritual improvement. In order that all may be made to bear as much as possible on their future usefulness, they have also been encouraged to go twice a week to the Bazaar, and other places of public resort, when they may either visit the Mission-schools, or have intercourse with heathens, Mohammedans, and others; and on Saturday they have reported their labours, and the apparent result. These engagements are of importance, not only as tending, we hope, to present usefulness, but also as leading them to cultivate the proper spirit of their office, producing a sympathy of feeling with all who are engaged in the good work, and accustoming them betimes to the objections and fallacies of the heathen, and the other difficulties attendant on this peculiar kind of labour, which must, in the first instance, be the method adopted fully to advertise Christianity among this people; and is the kind of employment in which it may be supposed they will be called to engage.

It affords me great pleasure to be able to state, that the general conduct of the students has been very satisfactory. Occasionally there have been occurrences which have brought out to view some remaining infirmities or defects, and the opportunity has been taken to endeavour to correct what was wrong; but there has not been anything to produce doubt respecting the sincerity and general consistency of their Christian character.

On a review of all the occurrences and

proceedings of the year, we have much cause for thankfulness, and for the indulgence of a cheerful hope, that the Seminary may be the honoured instrument in the hands of God, of supplying an intelligent and devoted body of men, who shall become efficient ministers of Christ among this heathen people, while a consciousness of many and great deficiencies may well lead us to cast this and every other effort which we make, at the feet of Him who alone can "bear the iniquity of the holy things."

NAGERCOIL SEMINARY.

Mr. Whitehouse, the successor of the late Rev. C. Miller, in his second report of the Institution, dated in September last, thus describes the course of study at present pursued, and the method he proposes to pursue for raising up a native agency:—

The plan which I at first adopted, I am still carrying out. My object is to give the reasoning powers constant exercise, and to store the memory, not with words learned by rote, but with thoughts retained and remembered, as having been the subject of thoughtful consideration. The experience of the last year and a half has assured me that such a mode of education is as much suited to an Indian as an English mind. The mental progress of several in the higher classes is very evident. The first class, during the last session, read the Epistles to the Philippians and Colossians, the book of Jonah, and part of the first Epistle to the Corinthians. This lesson is conducted as a catechetical lecture; after which they write a brief comment, and submit it to me the next day. They prepare a lesson in general grammar on alternate days, making the English the foundation; and on the same day, they, together with the second class, minutely analyse their own language, assigning reasons for the various changes, and giving instances from the English where similar principles are developed.

The third and fourth classes are now in training for a similar course of Tamil grammar. The first and second classes on the other days compose in Tamil, with a view to promote a pure style of Tamil expression, which may be serviceable to some of them at a future day, either in public discourses, or in writing tracts, &c. On alternate days the first class studies Euclid—both the propositions in the text, and deductions from them. They completed the first book last session.

Once a week an essay in English is given in on Payne's Lectures on Divine Sovereignty. A portion of the book having been read to them and explained, they are then left to write the essay. General history, geography, and arithmetic, have also occupied their attention. On alternate

weeks, a skeleton of a sermon in Tamil is prepared for my perusal and remarks. I think they are now quite ready to enter with interest on some of the simpler branches of natural philosophy. I am only waiting for the arrival of books from England, to make a commencement. At the end of last session, the examination of the first class, and, in most branches, of the second also, was in writing; the answers being given in English without any communication with each other, or aid from any book. The questions were most of them answered, and the answers of the majority were very creditable to them.

There were questions, also, on general history, geography, English and Tamil grammar, and arithmetic. The second class, besides attending to history, geography, and Tamil, with the first class, have read in English in Deuteronomy, Epistle to Galatians and Ephesians; also translated portions of Rhenius' Divinity into English, and written English exercises on various subjects. The third class, besides their English Bible lessons, are studying general history, geography, English and Tamil grammar, and arithmetic. The fourth class are studying the same subjects with the exception of general history. The fifth and sixth classes, New Testament in English, elements of English grammar, arithmetic, and a daily Scripture history, and Bible lesson in Tamil. The seventh and eighth classes have made but little progress in English at present, they unite with the fifth and sixth in the Tamil Scripture history and Bible lessons.

In the English classes, besides some day scholars of Christian parents, there are several of idolatrous parents: of high caste among these are three young Brahmins; and it is interesting to see how caste, customs, and rules, are laid aside—all, from the Brahmin to the Pariah, sitting together

without the slightest objection. Of course we would not sanction any caste-distinctions.

My present work I look upon as preparatory to the carrying out the more immediate object for which I was located here,—the preparation of a Native Agency; and with a view to this I shall, as soon as possible, form a class or classes of young men of piety and respectable ability, to be prepared expressly for the Native Ministry. I regard the Seminary, as it now is, as the nursery for that class. The general plan, which I have almost determined to adopt, is to receive into the Seminary, from this and other districts, boys of good character, not much under twelve, nor more than fourteen years of age; boys who can read Tamil easily, and exhibit a fair amount of mental

capacity;—that they be tried for six months, and then fully received, if regular in conduct and giving promise of future success in study;—that they remain in the Seminary till about eighteen, and, if at that time they give evidence of piety, and are eligible in other respects, that they then be admitted to the Theological Class, and remain under instruction for three or four years. They will then be twenty-two, before which age it is not advisable to entrust to their care a village congregation, though they may frequently before this have engaged in public teaching in the villages. Those who, at the age of eighteen, do not give evidence of piety, should then leave the Seminary, and may be employed in the Mission as Schoolmasters, &c., so far as employment can be given.

ORLANDO THOMAS DOBBIN'S STUDENT.

THE following narrative of a student in the Bangalore Seminary, written by himself and translated from the Tamil, has been transmitted by his respected tutor, the Rev. E. Crisp. He writes under the English name assumed by him in harmony with the desire of his kind supporters in this country. This account of his personal history shows, in a very interesting manner, the spiritual dangers from which he has been delivered, the grace that he has received, and the hopes which may be cherished of his future devotedness and efficiency as a labourer for Christ in his native land:—

I was born in 1824, of heathen parents, at a village near Coimbatoor. About a year and a half after my birth my father died. My mother and my relatives laboured to bring me up in the observance of caste, and in heathenism, but took no pains to instruct me in good knowledge, and lead me in the right way. God, however, most wonderfully provided that the light should shine among the people who were in darkness, so that I should read in my own tongue the Scriptures of Truth. A Mission-school was established by Rev. Mr. Addis, in the dark heathen village where we lived; and, when I saw many children like myself well taught, and reading good books, I was very desirous of going to school and learning too, and I begged of my mother to send me. I was then about ten years old, and continued in the school for two years. Afterwards my mother left the village, and went to live at Coimbatoor, and I was then deprived of the opportunity of going to that school any longer. But a short time after, when I was ready to go to one of the Mission-schools in Coimbatoor, one of the Catechists came to my mother, and offered to feed and clothe me, and teach me well. He received me into his house where I continued a year, and became gradually acquainted with Christian doctrines; but I had no desire for Christianity.

When that Catechist left the Mission, I obtained a situation with a Christian at Palakadu, about twenty miles off, and stayed there two years, during which time I did my best to acquire Tamil learning, and gain an acquaintance with the Scriptures; but, not making so much progress as when I lived with the Catechist, I left that place, and came to Coimbatoor. One of the Catechists, named Moses, observing my desire and my diligence, received me into his house, where I remained a year; and, from attending family-worship, reading many Christian books, and conversing with him and the other Catechists, I learned that my heathen state was very bad and deplorable. This made me desirous to receive Christianity, but I was prevented by the hardness of my mother, who was full of heathenism; and by the rage of my heathen relatives, and had no little sorrow. The Lord soon removed this hindrance. When I made known my desire to the Catechists, Moses and Vedanayagan, they were much concerned for me, and directed me to attend public worship, and regard God, rather than man. By attendance at the chapel, and hearing sermons, I saw the evil of heathenism, and that I must become a Christian, and I determined to become one, and made known my desire to the Catechists and others. Mr. and Mrs. Addis heard of this and were glad, but my

mother and my relatives were much opposed to me.

In January, 1841, Mr. Addis received me, and placed me with some young men whom he taught, and instructed me in the things of religion; but my mother and relatives, stirred up by Satan, abused me, spat on me, stoned me, and threatened me. They said, I had gone with Pariahs, and had eaten beef; and they used many devices to try and reclaim me to themselves, but God was gracious to me, so that I did not fall away in these trials.

Afterwards, when by God's grace I was learning, I was very desirous of being baptized, that I might join the people of God, and confess that I had received Christ. The members of the congregation spoke to me about it. I entreated Mr. Addis to baptize me. He kept me on trial for four or five months, and, in September 1842, baptized me according to my request, and gave me the name of Paul.

Since then, by the grace of God, I have walked according to the religion of Christ. At that time the love of Christ was not ardent in me: I had too much of indifference and of the fear of man. I appeared to be a renouncer of caste, while in my heart I still regarded it. In September, 1842, from what I read in a book, I saw the evil of caste, as opposed to brotherly love, and this was shown to me, also, by my friends.

I was then led to examine myself, and

thinking I was still destitute of true repentance, I was in great sorrow, and prayed to God for his Son's sake to pardon me, and by his Spirit to cleanse and truly convert me. It is all to be ascribed to the grace of God, that, through the instructions of my friends, I saw my error. From his grace I obtained peace of mind; and from that time I determined to lay aside caste entirely, live with the people of God, and serve the Lord. Mr. and Mrs. Addis, and several members of the congregation, hearing this, were very glad; and Mr. Addis seeing I was very desirous of devoting myself to the service of God, appointed me in January, 1843, as an Assistant in the Mission. From that time I laboured diligently in the service of God.

Rev. Mr. Lewis knowing my desire, asked me whether I would go to the Seminary at Bangalore. I assented to his proposal, and some time after Mr. Addis also agreeing to it, I was sent here in March, 1843, together with Peter Solomon.

I came and have laboured to acquire learning. The Lord has been gracious to me thus far, and has brought me on in the way of salvation. I am very desirous of living to his glory, and in his service, all the days of my life—that I may bring many into the way of salvation—fight the good fight of faith, and finish my course; and for this I entreat the Lord to anoint me with his Spirit.

MISSIONARY LABOURS IN THE SOUTH OF INDIA.

THE appended statements are derived from a Missionary journal transmitted by Rev. E. Porter, of Cuddapah, under date of June last. They evince the fearful state of delusion and spiritual wretchedness in which the native mind is still held by the heathen teachers, and the urgent necessity for enlarged endeavours to make known to the perishing multitudes the redemption that is in Christ Jesus. In this communication, we have also an incidental, but gratifying proof, of the value of native agency, and of the encouragements that exist to foster and discipline its energies for the work of God in India:—

April 25th.—This morning I went out, with the Catechist Joseph Antrim Webb, into the village of Mudanumpilly. We took our stand in one of the chief streets, and addressed a congregation of about fifty natives. I read part of the 10th chapter of the Gospel by John, and explained the parable of the Good Shepherd. I enlarged upon the character and work of our Saviour, and contrasted him with their false gods and priests, who came only to destroy, not to save, the sheep.

The Catechist also spoke to the same effect, and particularly dwelt upon the tricks and deceit which the heathen priests practise upon their deluded worshippers. One man present conversed with us for some

time, during which he betrayed the most awful ignorance. He asked us whether he should get rice by embracing our religion? We told him he would get heavenly wisdom, remission of sins, purity of heart, treasures of far more consequence than the possession of rice. If he sought first for things that satisfy the soul, God would provide him with that which was needful for his body. He then said, that every thing in the world was sinful, the trees, the water, the grain, &c. We replied that sin did not belong to such things, but to men who were possessed of reason, will, intelligence, and who could think and act for themselves. We then showed in what way sin had entered into the world, and explained the way

of salvation by Christ Jesus. Most of those present acknowledged that our way was good, but that it was difficult to renounce the customs of their forefathers.

There is at present in this town a great Gooroo of the Sceva sect, who has come for the purpose of enriching himself by deceiving others. He has one elephant and several horses, and about thirty servants in attendance upon him. Some of them go about the streets of the town, night and day, making a great noise with their horns, trumpets, and drums. The great man himself does not venture out in public, but sits enshrined in a building within the compound of one of Sceva's temples, levying contributions on the poor wretches who fear his curse, and are anxious to obtain his blessing. If they do not listen to his demands he abuses and curses them. The poor ignorant natives seem to regard him with superstitious veneration, and through fear of his curse are led to present to him offerings of fruits, clothes, and money. They prostrate themselves before his feet, in a posture of adoration, three times, and he then with great assumed pomp bestows on them his blessing. He also gives them some *prasadhun*, or holy food, and *toertum*, or holy water, which are considered by his

deluded votaries as rendering the possessor very meritorious.

May 7th.—This day we had a very animated discussion with several Brahmins, who came to my tent to inquire about Christianity. The chief points of difference between Hindooism and Christianity were freely discussed. One of the Brahmins contended earnestly for Vishnoo being the true God; but when I brought forward the actions of Christ our Saviour, and compared them with those of Vishnoo, he could give no suitable reply, only that as Christ was a Saviour for us, so Vishnoo was for them, and that we must allow both to be true. He asked the Catechist why he had become a Christian, and what led him to renounce his former religion. The Catechist then gave him a good reason of the hope that was in him. As he went on with the recital of all the abominations which he practises as a heathen, the Brahmin told him to stop, as he had heard enough. Joseph Webb then related to him the benefits which he had received from embracing the Christian faith. The Brahmins seemed to sit upon thorns during the recital of his experience, and, when he finished, rose up and went their way. After they departed, we went out and addressed a large congregation of natives.

KURUMAN.

THE following is the copy of a letter from Rev. R. Moffat, addressed to the Rev. John Arundel, Home Secretary, dated Kuruman, South Africa, August 6, 1844.

REV. AND DEAR SIR,—I presume by this time you have heard of our safe arrival, and the heart-reviving reception we met with from the people from whom we had been so long separated. Once more to sit down in our African home after our many wanderings and tossings to and fro; to resume former labours among a people beloved; to address them as formerly in the language of Canaan; mingle with them in the sanctuary of our heavenly Father, and with them to hold communion once more around the table of our divine Redeemer, were events too solemn and impressive ever to be forgotten. On looking back upon all the way in which God has led us and brought us, we involuntarily exclaim, "What shall we render unto the Lord for all his mercies towards us?" We hope we feel more than ever anxious to be wholly devoted to his blessed service among the heathen during the remaining portion of our lives.

We are all, through divine mercy, well, if I except some rather severe colds to which I have been subject during the winter months, from exposure in out-door employments. Since my communications to the Directors in March last, the good work

continues to prosper among the Bechuanas. Considerable additions have been made to the church here, and a rich blessing is descending on the labours of our native agents at the out-stations. Civilisation is progressing, so that the merchant on the station is succeeding beyond his most sanguine expectations. The natives come from far and near to Kuruman for purposes of trade; and lately Bobi and Secheli, two Bamangwato Chiefs, living far beyond Mosega and Kur-rechane, came for the same purpose.

We were much pleased with the deportment and attention of these people, and the grateful feelings with which they returned to their homes without fear or suspicion. We well remember the years not long gone, when the interior tribes could not do this without perilling their lives, and with the almost certain prospect of being robbed of all their property. Now that this medium of intercourse has been opened up, we have been promised similar visits which will terminate in results the most beneficial to the cause. The brethren at Mabotsa have had nothing, since the melancholy affray of Livingston and the lion, to damp their courage. The Bakhatlas, the people of their

solicitude and care, have removed their town to the site chosen by the Missionaries. Brother Livingston has so far recovered as to be able to undertake a journey hither, which was most refreshing to us as well as to himself. All looked on him as a miracle of mercy, and many of the natives dignified him with the name of Daniel, because he had been among the lions. He has just returned to the station wonderfully recovered, considering how intensely he suffered before the arm began to heal.

Some time ago we had a visit from Mr. Helmore, who appears to be encouraged in his work at Lekatlong. You would be gratified to hear of the favourable reception of Mr. Ross, at Taung, the residence of Mahura. The following has just this moment come from Mr. R. :—"On the first Sabbath of June, I had the unfeigned pleasure to baptize, and receive into the church at Borigelong, fourteen adults. Sixteen children were also baptized. The chapel was so crowded that I had to preach in the open air. At Taung, on the second Sabbath of July, five adults from the Mairis, one from Taung, and one from the Kuruman, were baptized, and received into the church. Five children were also baptized. There are several hopeful inquirers here. Several hundreds listen attentively to the word of God, and

sometimes above a hundred scholars attend school."

Thus you see we are not without cause of devout joy and gratitude, and we feel humbled that we cannot do more than we are doing for perishing souls around us. The fact that the Scriptures of truth are becoming more and more widely circulated is most encouraging. Since our return I have had much to attend to in temporals as well as spirituals, so that I have not yet begun to write to friends—friends many and greatly endeared. We have been much gratified in learning from a late *Patriot*, that you have got a co-pastor. You needed this. We have also been informed by a friend, that you had entered into a new relation. Allow me to congratulate you on your union. May heaven smile on it, so that your cares may be relieved, and the remaining portion of your laborious life sweetened with the presence of one from the Lord! Remember us affectionately to all your family, and especially to Miss A. We cannot forget that it was to her kind anxiety to serve us that we are indebted for an introduction to Walworth—a place which has become endeared to us from many considerations. Remember us affectionately to the Board.

Yours in the bonds of the Gospel,
ROBT. MOFFAT.

MAURITIUS.

(From Rev. J. Le Brun, Port Louis, Nov. 26, 1844.)

I am happy to inform you, that the Malagasy station at Moka goes on exceedingly well: there are already forty children in the school, under the care of Mrs. Le Brun, jun., and the congregation on Sunday amounts to one hundred.

Andrianado, Rafaralaby, and Mary (Rafaravavy) are actively employed at Moka among their countrymen. David and Ramiadana are equally assiduous in their labours in the mountains of Port Louis, in holding prayer-meetings, and teaching the people to read.

In our chapel at Port Louis, the 200 pews are not sufficient for the free

liberated negroes, who attend on the Sunday morning. We have formed an adult school on Sunday, at eleven o'clock. We had eighty-two scholars last Sunday, composed of Malagasy, Africans, Malays, Creoles, &c. On Wednesday evening we meet again at five o'clock at the chapel, to teach them to read. Besides this we have three religious meetings on the week-days in the camps. It will give you great pleasure to learn that there is a strong religious movement, and an earnest thirst after the living waters. May the Lord be praised, and bless his work among us!

ORDINATION OF MR. SUGDEN.

On Thursday evening, March 20, Mr. John Sugden, of Highbury College, appointed by the Directors to the Bangalore station, was ordained at Bishopsgate chapel. The following ministers engaged in the service:—reading the Scriptures and prayer, Rev. E. Maunering; introductory address, Rev. A.

Tidman, Foreign Secretary of the Society; questions, Rev. John Arundel, Home Secretary; ordination prayer, Rev. Dr. Henderson; charge, Rev. Dr. Hamilton, of Leeds; concluding prayer, Rev. H. Townley.

EMBARKATION OF REV. J. A. SHURMAN.

ON Monday, March 17th, the Rev. J. A. Shurman, of the Benares Mission, embarked in the *Mediator* for New York,

whence he will proceed to Calcutta, to rejoin his station.

ARRIVAL OF MR. BOWREY AT GEORGE TOWN.

ON Friday, December 27, the Rev. James Bowrey and Mrs. Bowrey, arrived at George Town, Demerara, and on the 31st proceeded

thence on their way to Berbice, to enter on their sphere of labour at Rodborough.

ACKNOWLEDGMENTS.

The thanks of the Directors are presented to the following:—

For Rev. R. Moffat.—To Miss Montgomery, and her class of Sabbath-school Girls, Tabernacle, Chester, for a parcel of children's clothes; to Miss S. Hawkins, Banghurst, for a few frocks and pinafores.

For Kuruman Station.—To Sabbath-school children at Woodford, per Rev. G. Jones, for box of clothing.

For Mrs. J. C. Williams.—To Ladies of Ebenezer Chapel, Shadwell, for a box of garments.

For Mrs. Legg's School.—To the Juvenile working Society, Maberly Chapel, for a box of useful articles.

For Church at Philippolis.—To members of St. Paul's Chapel, Wigan, for a communion service.

For Sewing School, Philippolis.—To Master and Miss Gordon, Bolton-le-Moors, for a parcel of remnants of prints.

For Rev. J. Monro.—To Mrs. McNeil and friends, Elgin, for a box of clothing.

For Rev. G. Gill.—To friends at Deal, per Rev. T. H. Browne, for a box of garments for the schools;

to T. S., Boultry Chapel Sunday-school, for a box of school materials, &c.

To Mr. Sloman, for two years' "Patriots;" to M. W. and S. P., Paugbourne, for a box of useful and fancy articles; to Mr. G. Poland, for a parcel of books; to a friend, per Rev. N. Helling, Exeter, for sundry useful articles; to Mr. G. W. Digby, Maldon, for a parcel of clothes; to E. and A. Keyworth, Aston, for a parcel of useful articles; to a servant, the produce of a basket of bones, for three Testaments and a parcel of slates; to Mrs. Boutecher, Launceston, for a truss of wearing apparel, prints, &c.; to Miss E. Newell, Penrice, for a parcel of pin cushions; to the Sunday-schools, Independent Chapel, Axminster, for a parcel of useful articles; to Mrs. J. Curling, Herne Hill, for a box of books, calico, &c.; to the young ladies at Miss Small's school, Broad Chalke, for a box of slates, &c.; to Mr. J. Abbott, Hendon, for a parcel of sewing cotton, magazines, &c.; to the Ladies of the Spencer-street Mission Clothing Society, Leamington, per Miss Rotton, for a parcel of clothing; to Mrs. Hooper's working class, for twelve pianinos; to A. M. Leicester, for a parcel of cotton prints and magazines.

MISSIONARY CONTRIBUTIONS.

From 1st to 31st January, 1845, inclusive—(continued.)

£	s.	d.	£	s.	d.	£	s.	d.				
<i>Monmouthshire.</i>			Bruton	7	1	11	WALES.					
New Bethel, per Rev. Mr. Ellis	10	13	1	For Jubilee	4	8	2	Glamorganshire, Aux. Soc. per Rev. E. Griffiths ...	25	0	0	
<i>Northamptonshire.</i>			11l. 10s. 14.					Pembroke, Tabernacle ...	10	13	0	
Diventry Congregational Sunday-school	11	0	0	<i>Staffordshire.</i>		39	12	8				
			Leek	39	12	8	Welshpool, per Mr. G. Jones		6	15		
			For Wid. and Or. Fund	0	10	0	For Jubilee		0	5		
			40l. 2s. 8d.					7l. 9d.				
<i>Wellingborough—</i>			<i>Suffolk.</i>									
West End	18	7	7	Lavenham, per Miss Poulton, produce of apples	0	17	6	<i>SCOTLAND.</i>				
Salern	28	18	4	Do. profit on Medals for the Ship	0	3	0	Aberdeen, Mr. J. Hill's Sabbath-schools, for Education	0	13		
Cheese lane	22	3	8					Campbelltown Young Men's Society, for China	1	16		
For Mrs. Mault's Sch.	5	10	0	<i>Sussex.</i>				Dalkeith, Edmonstone Sabbath-school	1	10	6	
Public Meeting of the United Congregations	12	9	3	East Grinstead, W. Peerless, Esq.	2	0	0	Dunbar, Mr. W. Robertson's Sabbath-school, for Schools at Hong Kong	1	5	0	
87l. 8s. 10d.				<i>Warwickshire.</i>				Dundee, Dens Mills Sabbath-school	1	1		
King's Cliffe	6	6	3	Birmingham, B.	1	1	0	Do. for the Jubilee	1	1		
<i>Nottinghamshire.</i>			<i>Wiltshire.</i>						Collected by J. Brown	0	9	
Newark, for Jubilee	21	1	0	Broad Chalke, per Mr. T. Burroughs	2	0	0	2l. 11s.				
Rev. C. Townsend, Thorpe	1	1	1	<i>Yorkshire.</i>				Edinburgh, per Miss I. Mitchell, Collected by some young girls	1	8		
22l. 2s.				York, James Backhouse, Esq and friends, for Mr. Birt's station	50	0	0					
<i>Oxfordshire.</i>					For the Tunnel at Ilankey	100	0	0				
Summertown, near Oxford, per Mr. A. Williams ..	4	5	6									
<i>Somersetshire.</i>												
Wellington, Mrs. Parmlinter, for Nat. Boy, Rich. Parmlinter	2	5	0									

	£	s.	d.		£	s.	d.		£	s.	d.
Glasgow Aux. Soc. per J. Risk, Esq.	29	15	1	Hawick Congregational School, for Mr. Moffat	1	14	6	New Snedden-st. Sabbath-school	0	12	0
For Native College, Bangalore	1	1	0	Kirkwall, for Mr. Calderwood	29	0	0	Perth, Tulloch Sabbath-school	0	9	
For Chinese Mission	3	0	0	Lanark, Young Ladies attending Miss B. Prentice's School for orphan girls in India	2	0	0	Shetland, North Maving Thurso, a Friend, by Rev. G. Robertson	1	11	
For Sehns. in Caffraria	1	0	0	Lanton, by Jedburgh, Sabbath class, for Africa and the Ship	0	6	6	Spittal, Mr. J. Turnbull			
For New Ship	0	0	6	Musselburgh, Miss Gillies, per Mr. J. Mann	5	0	0	Wick, Sabbath-school, at Baptist Meeting House	0	16	11
34l. 16s. 7d.				Paisley, for Nat. Tea. W. Nisbet	10	0	0				
Legacy under the Will of the late Mr. W. M'Gavin, less duty and expenses	95	2	8					IRELAND.			
Miss Leslie, per Mrs. Swan, for Mr. Calderwood's Schools	1	8	0					Cookstown, for Nat Tea. William Weir	10	0	

From the 1st to 28th February, 1845, inclusive.

FOR THE JUBILEE FUND.

	£	s.	d.		£	s.	d.		£	s.	d.
"Anonymous"	0	3	8	Wiveliscombe, N.	5	0	0	Middlesex.			
D. Langton, Esq.	5	0	0	Point-in-View	8	8	0	Edmonton and Tottenham Juv. Col.	4	8	
J. J. Hubbard, Esq.	10	10	0	Ashburton, Cois. and Juv.	20	0	0	Motmouthshire.			
Albany Chapel, Regent's-park, Juv. Col.	4	12	6	Sidmouth	0	5	0	Newport, Hope Chapel Sabbath-sch. Juv. Col.	3	0	
Sunday-school	2	16	0					Norfolk.			
Hackney Juv. Col. in addition to 24l. 14s. 10d. acknowledged last month	1	12	0	Dorsetshire.				Norwich, J Venning, Esq.	50	0	
Kentish Town, T. Spalding, Esq.	10	10	0	Beaminstor, Juv. Col.	0	9	0	Shropshire.			
Union Chapel, Islington, in addition to 266l. 11s. 6d. previously acknowledged	30	4	0	Monkwearmouth, Juv.	0	10	0	Harmer hill, Col. by Master Bickerton	0	11	
Collected by—				Essex.				Somersetshire.			
E. Smith and S. Parnell	0	5	1	Upminster, Juv. Col.	3	12	6	Bristol Aux. Soc.	600	0	
Miss and Master Good	0	16	6	Woodford	8	0	0	Staffordshire.			
Miss Wightman	0	10	6	Saffron Walden Juv.	1	15	0	Walsall, S. Stephens, Esq.			
Master Staines	0	16	6					"Gratitude for Special mercies"	100	0	
Miss and Master Wheeler	0	11	6	Hampshire.				Brewood, Juvenile	1	14	
Joseph F. Carter	1	1	1	Whitchurch (not 15s. as reported last month)	1	5	0	Suffolk.			
Miss R. Barrow	0	3	0	Overton	1	6	2	Ipswich, per Miss May	0	6	
				Andover	24	8	6	Lavenham, per Miss Foulton	0	17	
Bedfordshire.				Hurstbourne Tarrant	2	5	0	Surrey.			
Bedford Old Meeting	84	5	8	Basingstoke, London-st. Juv. Col.	14	6	3	Chertsey	2	12	
Maulden	15	10	6	Oat street, in addition to 4l. 3s. in November, Juv. Col.	6	2	6	Croydon, a friend, by Rev. E. Stallypass	1	13	
Roxton	57	0	5	28l. 9s. 10d.				Sussex.			
				Hertfordshire.				Rye	1	13	
Buckinghamshire.				St. Albans, Col. and Donb.	23	0	0	Willshire.			
Buckingham Old Meeting, Juv. Col.	3	0	11	Sunday-school	5	0	0	Devizes, Mrs. Eliott's Young Ladies	1	1	
Church-st. Chapel do.	1	12	5					Salisbury, J. C. Wheeler, Esq.	5	0	
Newport Pagnell	5	0	0	Less Expenses	3	0	0	Worcestershire.			
Juv. Col.	3	17	8					Stourbridge, Sunday sch.	3	10	
Mr. Osborn	100	0	4	Isle of Wight.				Redditch, do.	1	0	
Mr. Keep	5	0	0	Newport, Node hill Cha.	8	18	8	Yorkshire.			
Rev. T. P. Bull	5	0	4	Hyde, Juv. Col. by Misses M. and S. Guyer	3	3	0	Conisbro', Mr. Howson and family			
135l. 11s.				Sunday-school	5	12	0	Wakefield, Zion Chapel, Juv. Col.	21	10	
Cambridgehire.				8l. 15s.				Scarborough, G. Davies, Esq.	10	0	
Everaden	2	1	6	Kent.				WALES.			
Basingbourn	7	0	1	Deptford, Juv. Col.	8	8	0	Llanover, Salem Chapel	5	8	
9l. 1s. 7d.				Lancashire.				Penal Carmel	0	6	
Cornwall.				Farnworth, on account	160	0	0	SCOTLAND.			
Falmouth—				Preston, Cannon-street, Collection	14	8	2	Edinburgh Aux. Soc. per G. Yule, Esq.			
Rev. T. Wildbore	5	0	0	Do. Sabbath-school	0	13	0	Linthgow Free Church	3	9	
Miss H. Pearce	5	5	0	Do. Juvenile Offering	5	19	4	Blairgowrie Indpt. do.			
A Memorial	5	5	0	Branch School, do.	3	13	5	6l. 9s. 3d.			
A Jubilee Offering	5	0	0	Pole-st. Juv. Offering	4	5	3	Glasgow Aux. Soc. per J. Risk, Esq.	0	16	
A Sunday-sch. Teacher's Offering	3	10	0	Friends	1	10	0	Campsie Sabbath-sch.	0	16	
Juvenile Col.	5	13	2	Kirkham, Juvenile	4	0	6	West Campbell-st. Reformed Presb. Cong.	13	5	
Other sums	21	6	10	Elswick, Sabbath-school	2	7	0	St. Ensch Free Church	14	12	
50l.				36l. 11s. 8d.				West George St. Chapel, Col.	81	0	
Cumberland.				Liverpool, Newington Chapel, Juvenile	5	6	6	Public Meeting	14	0	
Workington Sunday-sch.	0	12	0	Lincolnshire.							
Deconshire.				Barrow-upon-Humber	1	13	3				
Bideford, in addition to 11l. 3s. last month	25	6	0	Pinchbeck	4	9	9				

£ s. d.			£ s. d.			£ s. d.					
Gorbals Free Church...	2	5	0	Hitchcock's, St. Paul's		Sunday-sch. for Jubilee	0	10	0		
Hope-street Chapel.....	10	0	0	Church-yard.....	8	10	0	8l. 16s.			
Knox Church.....	6	2	9	<i>Bedfordshire.</i>			<i>Essex.</i>				
St. Matthew's Free Ch.				Roxton.....	17	0	9	Wickham Bishop's, Le-			
Prayer-meeting.....	4	12	5	For Nat. Girl at Nager-				gacy of late Miss S. A.			
St. Peter's Church.....	10	2	6	coil.....	2	5	0	Dixon.....	50	0	0
Regent-place do.....	114	0	0	For Nat. Tea. Henry				<i>Gloucestershire.</i>			
Tron Free Church.....	20	1	4	Winzar.....	10	0	0	Mitcheldean.....	1	10	6
Anderston, do.....	8	7	6	For Wid. and Or. Fund	1	14	3	Ruardean.....	2	12	0
St. George's, do.....	27	10	0	31l.				Bullopill and Newnham	4	0	0
St. John's, do.....	25	5	2	<i>Cambridgeshire.</i>			<i>Hampshire.</i>				
St. Paul's, do.....	20	0	0	Cambridge.....	32	4	10	Basinstoke, London-st.	19	0	4
Montrose-st. Seces. Ch.	11	13	6	Eversden.....	4	0	0	Jubilee Fund.....	22	7	5
West George-st. Prayer-				Do. Jubilee.....	2	1	6	United Prayer-meeting	3	4	0
meeting.....	3	12	10	Bassingbourn.....	12	16	3	Oat-street.....	8	2	7
	387	7	2	Ditto Jubilee.....	7	0	1	Jubilee Fund.....	10	5	6
Less expenses.....	4	4	10	25l. 17s. 10d.							
	383	2	4	<i>Cheshire.</i>				63	1	10	
Collected by R.M'Farlane	0	4	5	Chester, per Rev. S. Luke—				0	19	0	
St. Andrew's Free Church,				Mr. M'Keon.....	1	0	0	* Including 24l. 3s. pre-			
Rev. Dr. Hetherington	6	0	0	Mrs. Barclay, for the				viously acknowledged.			
Secession Church, Rev.				Boy's Mission School	10	0	0	Hurstbourne Tarrant—			
Mr. Taylor.....	3	0	0	Workmen at the Rudee				Rev. C. Baker..... (A.)	1	0	0
Indep. Cha. Cole. &c.....	3	13	0	Foundry for Bechuana				Southernston.....	119	16	0
Juvenile Cards.....	5	11	2	Mission.....	15	5	4	Legacy of late Mr. Read	5	0	0
Baptist Chapel, Rev. Mr.				26l. 5s. 4d.				Mr. and Miss Corlis,			
Henderson.....	0	10	0	Per Dr. Davies—				for the Sch. at Surat	5	0	0
Strathkinness Free Ch...	1	13	0	Octagon Chapel Mis-	49	17	8	Misses Randall, for do.			
	20	7	2	sionary Association...				Berhaupore.....	3	0	0
Less expenses.....	0	1	2	<i>Derbyshire.</i>				Sunday school do.....	9	0	0
	20	6	0	Fritchley, for Nat. Girl,				For the New Ship.....	0	12	0
Whitehill, Juv. Col.	7	16	0	Mercy Hunt.....	2	9	6	Sunday-sch. Teachers,			
GUERNSEY.				Dronfield, per Miss Clark	7	3	2	for Native Teacher in			
Aux. Society, including				<i>Devonshire.</i>				Africa.....	15	0	0
66l. 6s. last month.....	145	8	11	Plymouth, &c. Aux. Soc.				157l. 8s.			
Less Premium & exps.	8	7	4	per W. Stuart, Esq. :				<i>Hertfordshire.</i>			
	137	1	7	Plymouth—				Hatfield, Col. by Miss			
FOR ORDINARY PURPOSES.				Norley Chapel.....	90	10	3	Beecroft.....	1	4	3
A. F. M. per the "Pat-				For Wid. and Or. Fund	5	5	0	<i>Isle of Man.</i>			
riot".....	1	0	0	Hatter street.....	21	6	0	Douglas, J. B. Lillington,			
Mr. W. P. Christie, per				Rehoboth Chapel.....	9	3	3	Esq. for the New Ship	1	0	0
Mr. T. Seawar.....	5	0	0	Devonport—				<i>Isle of Wight.</i>			
S. Prentice, Esq.....	10	10	0	Princess-street Chapel	54	18	2	Newport, Node-hill Cha.	9	18	4
Dr. Caldwell.....	5	0	0	For Mrs. Lewis's Sch.				For Nat. Tea. D. Tyer-			
Claremont Chapel, on ac-				Madras.....	7	16	9	man.....	10	0	0
count.....	30	0	0	Mount-street Chapel...	34	3	0	19l. 18s. 4d.			
Islington Chapel.....	15	7	9	Morrice Town.....	2	7	9	<i>Lancashire.</i>			
Paddington Chapel Sun-				Torpoint, Bethel Chapel..	7	0	0	Preston Aux. half-year...	59	15	2
day-school.....	15	0	0	Stonehouse, Emma-place				For Jubilee Fund.....	36	11	8
Sion Chapel Sunday-sch.	1	5	0	Chapel.....	7	1	9	For a Chinese Girl in			
Ralph Lindsay, Esq. for a				For South Sea Ship...	0	6	0	Mrs. Dyer's School...	5	0	0
Nat. Teacher in Africa				Cawsand.....	7	15	7	For a Nat. Girl at Surat	2	10	0
under the inspection of				— Batton, Esq. ... (D.)	0	10	0	103l. 16s. 10d.			
Rev. D. Livingston...	10	10	0	Less Expenses.....	218	3	6	East Aux. Soc. on account	38	10	6
M. M. D. for the Mission				On account of next year	51	17	11	Bury, per Rev. J. Nugent,			
at Mauritius.....	100	0	0	* Including 240l. pre-				for Native Teacher—	10	0	0
John Moore, Esq. ... (A.)	5	0	0	viously acknowledged.				Wanechester—			
Do. for Chinese Mission	10	10	0	Plymouth, S. Derry, Esq.				Thank-offering for recovery	1	0	0
Do. for Nat. Tea. Jo-				for Nat. Schoolmistress,				from severe sick-			
seph Moore.....	10	0	0	Jane Derry, half-year...	5	0	0	ness.....			
Miss Moore..... (A.)	1	1	0	Dartmouth, on account...	15	0	0	West Aux. Soc. on ac-	170	0	0
Miss S. Moore..... (A.)	1	1	0	Mrs. Admiral Pearson,				count.....			
Do. for an orphan at				for Boy's Sch. Wal-				<i>Lincolnshire.</i>			
Benares, named Ca-				thamstow.....	2	0	0	Per Mr. W. Rose, Jun.—			
therine Lovell.....	3	0	0	For Female Schools at				Alford.....	12	12	0
Miss Moore and Miss				Madras.....	2	0	0	Spilsby.....	12	14	3
S. Moore, for Native				4l.				Welton.....	9	13	0
Teacher, John Hickes	10	0	0	Sidmouth.....	8	15	0	34l. 19s. 3d.			
40l. 12s.				For Jubilee Fund.....	0	5	0	<i>Norfolk.</i>			
Young Men's Missionary				9l.				For Mrs. Maul's School—			
Association at Messrs.				<i>Durham.</i>				Norwich, Princes-street			
				Monkwearmouth.....	3	6	0	and Old Meeting.....	6	0	0
				* Rev. S. Watkinson...	5	0	0	Miss Davey.....	2	5	0
								Yarmouth Dorcas Soc.	2	5	0
								10l. 10s.			
								<i>Northamptonshire.</i>			
								Daventry Sunday-school	1	0	0
								Elton Mills, Mr. G. Jelley,			
								for Chinese Student...	5	0	0

	£	s.	d.		£	s.	d.		£	s.	d.
Rothwell	28	9	7	Yorkshire.				Portobello Seces. Ch.	4	0	0
For Jubilee Fund	5	8	3	Per Rev. S. Luke—				Sab.-sch. for China...	0	14	0
331. 17s. 10d.				Ayton	5	0	0	Cowgate Seces. Juv. Soc.			
Oxfordshire.				Stokesley	1	7	6	for N. Tea. W. Bruce	5	0	0
Tetbury	6	6	5	Middlesborough	2	17	0	J. Duncan, Esq.	0	5	0
For Jubilee Fund	3	4	10	Donner, for Africa	1	0	0	For Jubilee Fund	6	9	3
91. 11s. 3d.				101. 5s.				281. 15s. 9d.			
Somersetshire.				Beverley, part of Sacra-				Glasgow Aux. Soc. per J.			
Bath Aux. Soc.	138	0	0	mental Col. for Wid.				Risk, Esq.—			
Bristol ditto	215	6	1	and Orphan's Fund	1	13	6	Subscriptions	7	14	0
South Petherton	18	0	0	York, Lendal and Salem				A Friend, J. D.	3	0	0
For Jubilee Fund	13	16	6	Chapels, for Nat. Girls				Barrhead Relief Ch. ...	3	0	0
311. 16s. 6d.				at Mirzapore, per Miss				Blantyre Works Sab-			
Wellington	32	1	9	Greenhow	21	19	0	bath-school	1	0	0
For Widows' Fund	1	0	0	Tadcaster, Edgerton Lodge,				Cambridge-street Se-			
For Jamaica	3	12	0	Rev. B. Maddock (D.) ...	5	0	0	cussion Church	5	0	0
361. 13s. 9d.				West Riding Aux. per W.				Cowcaddes Male Asso-			
Yeovil	36	5	0	Stanciliffe, Esq.—				Female do.	0	5	0
For Jubilee Fund	1	0	0	Bradford, on account...	28	6	6	Dalmuir Juv. do.	0	10	0
371. 5s.				Delph, a Friend, by Rev.	10	0	0	George-street Assoc. ...	4	2	6
Staffordshire.				J. Holroyd, for China	10	0	0	Salcoats Relief Church	1	10	0
West Bromwich—				Huddersfield, High-				For Jubilee Fund	353	2	4
Ebenezer Chapel	27	12	0	field	44	14	11	4101. 3s. 10d.			
For Nat. Tea. J. C.				For Wid. and Or. Fund	5	0	0	Kilmarnock Relief Sab-			
Galloway	9	18	0	Ramsden-street	41	13	4	bath-school	2	0	0
Do. Grainger White-				Mixenden	3	5	0	Methven Juv. Mission-			
house	10	0	0	1321. 19s. 9d.				ary Society	14	0	0
Mayer's Green Cha.	33	0	0	Driffeld	25	0	0	North Maving, per Rev.			
Pub. Meet. of United				WALES.				J. Nicolson	1	11	0
Congregations	3	14	0	Amulweh, a Friend, by Rev.				Mofat, for Nat. Tea. in			
*84 4 0				W. Roberts	1	0	0	Africa	10	0	0
• Including 181. 4s. ac-				Neath, per Rev. S. W.				Juv. Soc for Kuruman,			
known, last month.				Stone, for the New Ship	0	12	9	Madagascar, and Schs.	1	1	0
Surrey.				Lantwit Major, D. N.				Oban Cong. Sabbath-sch.			
Haslemere	1	11	0	Thomas, Esq. per Rev.	5	0	0	for the Ship, Tahiti,			
For Jubilee Fund	0	19	0	Dr. Jenkyn, for China				and Madagascar	1	17	0
21. 10s.				Walspool, per Mr. G.				Stonchaven, per Mr. D.			
Sussex.				Jones	6	15	7	Todd	1	8	6
Chichester, Mrs. and Miss				For Jubilee Fund	0	5	2	IRELAND.			
Riley, for Little Moses				71. 9d.				Carrick-on-Shannon, M.			
at Bournemouth	2	0	0	Milford Tabernacle, per				Le Gey, Esq.	5	0	0
Warwickshire.				Major Bonette	22	0	0	GENEVA.			
Coventry Branch, per Rev.				Llanwith, per Rev. T.				Missionary Society, per			
J. Sibree, on account...	75	0	0	Evans	1	6	0	Rev. C. Barde, for			
West Orchard Chapel ...	39	1	10	SCOTLAND.				South Sea Mission	21	0	0
For Nat. Boy, S. Reafer	2	10	0	Aberdeen, George-street				ROTFERDAM.			
For N. Girls, E. Pukes,				Chapel, Gals' Mission-				Ladies' Auxiliary, one-			
H. D. A. Hawkes, M.				ary Society, for Cecilia				thod	13	0	0
Jerard, and E. W.				Thomson at Sapapali...	3	0	0	For Nat. Tea. Ebenezer			
Dickson	8	0	0	Alloa Cong. Sabbath-sch.				Miller	10	0	0
For Nat. Tea. J. Jerard	10	0	0	for the Kuruman and				231.			
Withybrooke	7	12	0	South Seas	3	0	0	BRUSSELS.			
Stretton-under-Posse	3	1	9	Caise O'Gowrie, a Friend	0	2	6	Baroness Dubois de Fer-			
1151. 5s. 7d.				Dundee, Princess st. Ch.				riers, per Mr. Tiddy ...	0	17	0
Wiltshire.				Sabbath sch. for Fern.				CANADA.			
Per Rev. T. Mann—				Education	1	10	0	Montreal, First Cong. Ch.			
Corsham	5	1	6	Mr. Valentine's Family				Rev. H. Wilkes	30	19	3
Holt	7	7	0	Missionary-box	0	11	0	Quebec, Cong. Church,			
121. 8s. 6d.				21. 4s.				Rev. T. Atkinson	3	13	2
Per Rev. R. Elliott—				Per Miss Allan, Tay-st.—							
Devizes	12	3	2	For Mrs. Abbs's School,							
For Jubilee Fund ...	1	1	6	Neyoor, including 31.							
Avebury	3	11	5	for Agnes Cath. Kidd	4	15	0				
Rowde, Miss Gabriel...	1	1	0	Edinburgh, Aux. Soc. per							
471. 17s. 2d.				G. Yule, Esq.—							
Market Lavington	12	6	6	Dr. Ramsford	1	1	0				
Salisbury, Scot's-lane ...	14	5	6	H. M. Gibb, Esq.	5	5	0	VAN DIEMEN'S LAND.			
For Jubilee Fund	19	2	6	H. Patterson, Esq.	1	1	0	Lobart Town Aux. Soc.			
331. 8s.				Children of Mr. Hay's				per Mr. W. Rout	95	0	0
Worcestershire.				Academy	2	0	6	Mr. J. Facey, for the			
Worcester, Col. by Miss				Dr. Huie	0	10	6	Chinese Mission	5	0	0
Price for China	2	14	0	Portsburgh Sabbath-sch.	1	0	0	1001.			
				Jedburgh, 2nd Seccs-				ST. HELENA.			
				sion Congregation ...	1	10	0	Aux. Society, per Captain			
								D. O'Connor	4	8	0

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Smith, Bart., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin.



George J. Fowler, M.D.
Convent

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FOR MAY, 1845.

MEMOIR

THE REV. JOSEPH JOHNSON,
Of Farnham, Surrey.

To embalm the memory of departed worth, to draw from it the encouragement it supplies, and the motives it presents to Christian exertion, are both pleasing and profitable to survivors, while they are found edifying and useful to the church of Christ. That "the memory of the just is blessed," both Scripture and experience attest. Especially is this seen in the Christian minister and pastor, who has, through the grace given to him, sustained for many years a character and reputation which have honoured the gospel he has proclaimed, and confirmed by his holy consistency the truths he has taught. Such was eminently the case with the subject of this memoir. It was his privilege to have descended from parents and ancestors remarkable for piety: many of them were members of the church at Northampton, under the revered Doddridge. His father was one of the doctor's catechumens, and used to speak with great interest of the instructions and kindness he received from him when a child. Some account of the exemplary

and useful life and happy death of this eminent Christian was given in an early number of the *Evangelical Magazine* by his son.

Mr. Johnson was born July 3rd, 1777, at Kingsthorpe, near Northampton. It has been well remarked, "that eminent piety is generally early piety, and that God honours those who devote the bloom of life to his service." The death of his mother, when he was six years old, was one of those events which made the earliest and deepest impression on his mind. Being one of a large family, all were gathered round her bed to receive her last maternal counsels and dying charge. These he never forgot. In lately referring to his early experience, he said he could not remember when he did not feel interested in divine things. He was often much concerned and deeply affected in thinking of the following texts: "How shall we escape, if we neglect so great salvation?" "Ye must be born again;" and "Dost thou believe on the Son of God?"

Living three miles from Northampton,

it was the family habit to attend there morning and afternoon, and return home for domestic service in the evening. These seasons through life he was accustomed to regard as some of the happiest he had ever known; and would say, he could almost feel the pressure of his dear father's hand as he was with tears of affection urging the importance of early seeking the salvation of the soul. Both he and his beloved brother in the ministry (the late Rev. Stephen Johnson, of Wickhambrook,) may be regarded as the fruits of these parental and pious instructions. Many sermons, preached by celebrated men, as Toller and Fuller, did he walk miles to hear, when nine and twelve years old, and has spoken of them, even towards the close of life, as still living in his memory.

In his eighteenth year, he was the subject of a long and serious affliction, resulting from an accident in which his leg was broken. On the bed of confinement and in the room of suffering, he solemnly entered into covenant with God. On one occasion, when recovering, and able only to reach the garden gate on his crutch, the whole of his family having gone on some pleasurable excursion, he was left behind. Returning to the house, he entered his room, and there seems to have made his final, lasting choice. Rising from his knees, he exclaimed—

“Oh world, produce a good like this,
And thou shalt have my love;
Till then my Jesus claims it all,
And Christ who dwells above.”

He closed with that solemn hymn of Doddridge, and always spoke of it in this connection :—

“Oh happy day, that fix'd my choice
On thee, my Saviour and my God,” &c.

It was during this season that he read the, “Life of the Rev. Titus Knight, of Halifax,” and was first led to think of the Christian ministry. On his recovery from this affliction, he joined the church at Northampton, under the pastoral care of Mr. Horsey. His return to health and vigour was marked by renewed in-

terest and constant attendance on the means of grace. The early prayer-meetings on the sabbath were times of special delight to him. When accompanied by his brothers, whom he had prevailed on to go with him, he found much encouragement and a kind welcome from the good old members, who were glad to hail this youthful band, and urged their leader not only to read for them but to pray with them. Residing now in Northampton, and being partially engaged in business, it was his happiness to enjoy more fully the society of his Christian friends and ministers, while he was seeking to be useful in the neighbouring villages and small towns, where his youthful efforts were much blessed. In a recent visit paid to that neighbourhood, he was much cheered by hearing of some cases of usefulness from these juvenile exertions. It was about this time that Mr. Johnson's faith was sorely tried, by some acquaintances he had formed in his literary pursuits with men whose theological views were tending to Socinianism. Harassed and distressed in mind, it was his privilege to meet with the late Rev. Messrs. Saville and Hughes, whose clear exhibitions of gospel truth proved to him that he must give up this system of negations, or religion altogether. Finding that this heresy is the worm at the core of all vital piety, with brokenness of heart he was led back to that Redeemer, whose glory he ever after delighted to dwell upon, and whose *Divinity* he found to be the rock of his confidence, from which no future storm ever drove him. The Spirit, too, he now loved to exalt as Divine and Almighty in his work, while in his return to peace and joy in believing, he was freed from the distress these doubts had occasioned. Having once in his life dishonoured these fundamental truths, it was ever after evident to all who knew him and heard him, that these were his favourite themes. To the *atonement* in its *all-sufficiency*, it was his delight to direct guilty and perishing sinners, saying,—

"I love the incarnate Mystery,
' And there I fix my trust."

The glory of Christ's *righteousness* to justify the ungodly that believe on him, was one of the subjects dearest to him in life and death.

Thus settled in his religious views and sentiments, his desire to be entirely devoted to the ministry was accomplished.

His venerable friend and counsellor, Mr. Greathead, introduced him to the late Thomas Wilson, Esq., whose faithful friendship he highly valued, and continued to enjoy till that liberal friend to the church of Christ entered into rest. He entered Hoxton, now Highbury College, in 1799, and is described by a beloved friend and fellow-student as "possessing great kindness of heart, and devoted piety." Having honourably passed through the College, he was invited to Warrington, in Lancashire, where he was ordained December 7th, 1802. The charge given him by the late excellent Mr. Roby, of Manchester, on "The Ministerial Example of Christ," seems to have been the model on which he aimed to form his after course. The anniversary of this day was, through life, marked by him as one of special devotion and deep humiliation. During the nine years he spent in Warrington, his labours were remarkably blessed, and some most striking instances of usefulness might be mentioned, in which the power of Divine grace was seen in the conversion of flagrant transgressors. The fervour of his soul, the warm affection of his heart, and the beaming cheerfulness of his countenance, told how much he enjoyed religion himself, and how much he longed and laboured that others might share its pleasures.

In the year 1805 Mr. Johnson was united in marriage to the eldest daughter of the late John Crawshaw, Esq., of Bierly Hall, Yorkshire. This union was the source of the greatest domestic happiness, and will ever be regarded with grateful praise by his surviving widow and family. How truly his heart was formed to enjoy every social and family

endearment, none who knew him can doubt. To the people of his charge he was much attached, and they fully reciprocated his affection. When circumstances arose which led to his removal, it was evident how much this was the case. He left Warrington and came to Farnham, in Surrey, in July, 1811. He had received invitations from several larger churches, but was brought to Farnham by a conviction that holy peace, Christian love, and soul-prosperity, were prevailing among the people, who had been under the pastoral care of the Rev. W. L. Prattman. He commenced his pastoral work at Farnham with the apostle's words, "That in all things he might have the pre-eminence." Here he presented the great subject of all his future ministrations, which at this time were distinguished by clear and faithful exhibitions of gospel truth, delivered with a power and energy that told how much they were felt. The Divine blessing accompanied the word, and many were brought to believe on the Son of God, and testified this by a holy and consistent walk. So conciliatory was his spirit, and so evident was it that the salvation of the soul was the *great* object of his life and ministry, that many were brought to love the truth, and became attached to his ministry, whose prejudices had not been in favour of Nonconforming principles. Many young persons were awakened to a sense of their guilt and danger, and led to find rest in the Friend of sinners. Though every blossom did not produce fruit, much valuable good did result, and years of piety and usefulness have proved that this was the work of God. Nor were Mr. Johnson's labours confined to Farnham. They were extended to the neighbourhood, and several of the villages became the objects of his attention. A chapel was erected in the village of Tilford in 1821, which he had the pleasure of accomplishing under the liberal aid of his revered friend, the late Rev. Thomas Tayler, and other benevolent individuals. In connection with other villages, a district of the Surrey

mission was here formed, which supplied the means of grace to many who had been quite destitute of them. Over this Mr. Johnson watched with paternal interest, and felt to the close of life the warmest concern for the prosperity of the mission, and the spiritual welfare of the stations. To the active and devoted secretaries of that society he felt sincere Christian attachment, and the committee and agents he was always happy to assist and encourage. A public meeting held at Tilford in connection with the mission for the formation of a Sunday-school, was the *last* at which he presided, and that within a month of his lamented death.

To all the great institutions of the day he was warmly attached. The London Missionary Society from its establishment he had loved, and an auxiliary was formed soon after he came to Farnham. Many a devoted missionary has found in him a kind friend and wise counsellor, and none met with a warmer welcome to his house and heart. In the usefulness of the Tract Society he much rejoiced, and was pleased to see success attend the little auxiliary he had established. The Bible Society he greatly valued, and from its first rise in Farnham, to his last ability, he advocated its claims with growing attachment. For many years he was as secretary officially connected with its operations; and as time advanced, and his love to and estimation of the sacred volume increased, so was his concern for its universal diffusion. His Christian and catholic spirit enabled him most cordially to unite in all these works of faith and labours of love, while he delighted to pray that "grace, mercy, and peace, might be with all who love our Lord Jesus Christ in sincerity and truth."

For nearly twenty years Mr. Johnson's course at Farnham was almost without those interruptions which mark a world of vicissitude and change. Few ministers have been indulged with sweeter enjoyment and greater delight in the service of Christ, among a people whom their

affectionate pastor found ready to every good word and work. But this devoted servant of God was not permitted to linger here: he, too, learned from experience that this was not his rest. The death of one of his most beloved and valued friends was a trial he deeply felt. This was followed by a succession of bereavements and removals that deprived the church at Farnham of many of its brightest ornaments and most efficient friends.

In the providence of God there was also a great change in the ecclesiastical state of Farnham and its vicinity. A truly Christian bishop having come to the diocese, new arrangements followed: evangelical truth was proclaimed, so that many who were attached to the Establishment, but loved the truth still more, were led back to its entire worship. No one ever rejoiced more in the extension of the gospel than did Mr. Johnson, and none ever prayed more earnestly that success might attend all the good ministers of Jesus Christ. To say that he did not feel the consequences of this change would not be truth, for his heart was faithful in friendship, and perhaps none but faithful ministers can understand how these trials, painful as they are, are made to work together for their good. To Nonconforming principles he was firmly attached. Of this he gave proof in refusing to accept a church which had been purchased by a friend, and was offered to him before he came to Farnham. *Fully satisfied* in his own mind, he was most candid to others; but as affliction increased and eternity advanced, he expressed his entire confidence in that system which makes Scripture its *only* guide, and the salvation of the soul its *great object*, remembering that "Christ gave himself for our sins, that he might deliver us from this present evil world." With these views he acted, and was often heard to say, "Whatever others do, I will enjoy as much of heaven on earth as I can." And very dear to him was the Christian fellowship he enjoyed with valued friends of other communions. It

was evident that all the dispensations of Providence to this faithful servant of God were so sanctified, as to extend a holy and sacred influence, which seemed to bring the presence of Christ wherever he came.

To extend religious instruction, and promote the cause of education, were important objects with Mr. Johnson. On the formation of character he laid great stress, and used often to quote the saying of Baxter, "That if Christian parents did but their duty, the preaching of the gospel would *not* be the great means of conversion." To aid the scriptural instruction of the poor, he succeeded in establishing schools on the British system, and was much encouraged in this work by the generous support he received from many distinguished individuals. *These* he was happy to see prosper, and sustained by the exertions of his Christian friends. Long may they continue to flourish, and realize the full accomplishment of those prayers which were presented by their revered founder.

In November, 1835, Mr. Johnson paid a visit to Manchester, and preached at Warrington, the scene of his early ministry. This occasion of meeting his old friends was deeply affecting. He was quite overcome with the affection and ardour with which multitudes pressed to him after the services, and told him how much they were indebted to the blessing of God on his former labours for all they enjoyed as Christians, and hoped for beyond the grave. In again parting with these, his children in the faith, he was much affected, and it appears that cold, taken in travelling after these highly exciting meetings, brought on that fatal disease, Diabetes, under which he suffered the remaining years of his life. At first its symptoms were violent and doubtful, but, under the Divine blessing on the known skill and unwearied assiduity and attention of his beloved medical friend, William Newnham, Esq., they were much alleviated, and his life greatly prolonged. *How much* he and his bereaved family are indebted to

his invaluable kindness is known only to Him who has said, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."

The debilitating effects of this complaint were not at first felt, for with determined resolution every means was used, and every effort made, to counteract its influence. At no season of Mr. Johnson's life did he study more deeply, or devote more entirely his time and talents to that glorious work he so loved, and in which he was making such evident advances. His services evinced the depth of that piety which was satisfied with nothing yet attained, but while breathing the very spirit of Christ, was still panting after entire conformity to his image. Indeed, during the remaining years of his ministry, there was such a *holy unction*, such *tender compassion* for sinners, and such *ineffable delight* in dwelling on the *preciousness* of Christ, in his work and offices, that evidenced a maturity in grace beyond the grasp of ordinary Christians. Perhaps no greater pain did Mr. Johnson ever suffer, than that occasioned by the *inconsistency* or *fall* of any who had made a profession of the truth, while, for their restoration, he ceased not to long and pray. To the *fidelity* of his pulpit and private ministrations, all who knew him can bear testimony.

It was during his protracted affliction that his family were privileged to know something of his hours of devotion, when in communion with the Father and the Son, through the word and the Spirit, he drank such soul-refreshing draughts from the Fountain of Life, that sustained his mind amidst extreme debility and incessant thirst.

At the family altar, too, they were often overwhelmed with the intensity of his affection and earnestness, while pleading for blessings on the different members of the household, and the various families of the church and congregation. In no relation did he more eminently shine than as a parent and the head of a family, and it would be un-

grateful in his children not to acknowledge how much they owe to his *scriptural instructions*, his *fervent* and *affectionate prayers*, and his *holy* and *consistent* example. In his house and heart the orphan found a home and friend, while the Divine blessing accompanied his tender love and affectionate concern for their welfare.

To the young he was always attractive; his animated and cheerful society convinced them that religion's ways are ways of pleasantness, while he was often heard to say, he wished to make his house as much like heaven as he could, where all was harmony, peace, and love.

Feeling the decline of his strength, and increasing inability for that close study, without which he never could be satisfied to occupy the pulpit; after struggling with his own feelings and most mature deliberation, he resigned the pastorate in 1842. How much he felt on this occasion will be gathered from the way in which he himself adverted to it. "Receiving the commission," he said, "was solemn; but oh! laying it down!"—and was quite overcome. For some time previous to this, he had preached as on the borders of eternity, pressing on his flock the truths he felt to be most important to their immortal souls. As looking at some with the yearnings of pastoral affection after this event, he was heard to say, "God is my witness how I have travailed in birth again for them, that Christ might be formed in them the hope of glory;" while to others he would say, "Now we live, if ye stand fast in the Lord."

No pastor could more tenderly feel, or more highly value the affection and kindness of his friends; of this he received much and continued proof as his health declined.

He was much affected by an unexpected demonstration of the esteem and regard of his flock on the fortieth anniversary of his ordination. Nothing could detach his affections from the people, whom, for thirty-two years, he had delighted to serve; and when unable to fill

all the sacred duties of his office, how much he felt was known to few. On the first day of the year 1844, the last he entered on, he was very anxious to meet his beloved friends as he had been accustomed to do, feeling impressed that it might be the *last* he should begin with them. "Though in great debility, he rose at an early hour; his address on that occasion will not be forgotten, and the feelings with which he united in the services of that day are described in his own words: "I stand among you as a wonder unto many, but Thou art my strong refuge. I feel myself on the crumbling precipice of mortality, looking into eternity! But my affection for you is undiminished, and my new year's wish for every one of my beloved family and friends is contained in the apostle's words, 'The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you.'" By cold taken this day, his little strength was so prostrated, that till the summer he did not recover its effects. The grace of God was exceedingly abundant, and was manifested in his unassuming acquiescence, and unqualified submission, during his long and trying affliction. His deep spirituality and heavenly mindedness were so evident, that to many who visited him it was a refreshing means of grace. To none had Christian society greater charms, and few had a more happy method of rendering it pleasant and profitable. The kind visits and assistance of his brethren in the ministry he much esteemed, and regarded their sympathy during his affliction as a cause for much gratitude; while the prayerful remembrance of all his Christian friends he highly valued as a rich source of consolation.

In the month of July he was prevailed on to accompany some part of his family to Littlehampton, who hoped it might prove the means of recruiting his feeble frame. During this visit his growing meanness for the heavenly world was strikingly seen. "Nothing," he said, "will do me real good. I feel I am a

dying man." On hearing some remarks on the beauty of the scenery, he replied, "I am thinking of that better country, where the inhabitants shall no more say, I am sick; the people that dwell therein shall be forgiven their iniquity." On his return home, it was fondly hoped that he was a little better, and he seemed desirous of improving this season to once more visit his sons at Basingstoke, saying, "I must go *while* I am able." The truly blessed state of his mind was evident from all he said and did with his beloved children and their family, who treasure the recollection of this his *last* visit. It gave him peculiar pleasure to anticipate a re-union with those beloved relatives who had long before him united with the general assembly and church of the first-born. Speaking to an endeared relation, whom he regarded with parental affection, after referring to his sainted father, sister, and brothers, he said, "*I shall soon* rejoin them; keep near the cross and the throne, and then all will be well with you." His tender sympathy with the afflicted and bereaved was manifested to the last; and when equal to this effort, he was still found pouring the oil of consolation into the widow's heart, refreshing the afflicted Christian with the support he found to be sufficient, and the glorious prospects to which he was looking.

By the bed-side of his dear afflicted daughter, he poured forth his most tender and fervent supplications, and deeply must she mourn her loss, while she rejoices in his eternal gain. In the prosperity of Zion he continued to feel the warmest interest. The last effort he made proved how much this was the case. On Wednesday, the 31st of October, was the recognition service of his successor, the Rev. John Fernie. His state of weakness and suffering it would be difficult to describe; but those who saw him will not forget his appearance. It was his earnest wish to testify the love he bore the cause by reading the Scriptures and imploring the Divine blessing on the future minister. He rose three hours earlier than usual,

and after spending some time in his study, with trembling steps he entered the sanctuary, and was assisted to the pulpit by the Rev. J. E. Richards. Having read 2 Tim. ii., he poured out his heart's desire for blessings upon the minister, the people, and the church of God at large. Having thus fulfilled his desire, and closed his public labours, under extreme exhaustion, he descended the pulpit stairs with Mr. Fernie's help. Like Moses, having seen Joshua introduced to his work, he took a *final* leave of the earthly sanctuary, with emotions known only to the faithful and devoted pastor. May the blessings so fervently sought be fully realized both by minister and people! The week that followed was one never to be forgotten by the domestic circle of which he had so long been the centre and the source. His own words best describe his feelings at this time. "He is bringing me gently down." "It cannot be long." "I am a dying man." "But *He* weakeneth my strength by the way." He requested that hymn of Doddridge's might be read:—

"Salvation, oh! melodious sound!" &c.

Repeating the last verse—

"My Saviour God, this broken voice
Transported shall proclaim,
And call on all the angelic harps
To sound so sweet a name."

To a ministerial friend he said, "I have never seen so much glory in the righteousness of Christ as I have lately. 'I shall behold thy face in righteousness,' only think of that! Oh! how it rejoices my soul!" His friend replied that he thought Howe, in his "Blessedness of the Righteous," said, that this righteousness was objective. "Yes," he replied, "but the next is subjective," referring to the conclusion of the verse, "I shall be satisfied when I awake in thy likeness." He then added, "If there is one thing I have learned more than another of late years, it is the value of that glorious righteousness of which I want to know more." "I think I know what that means,—'Thou wilt keep him in perfect peace whose mind is stayed on

thee, because he trusteth in thee,'—*perfect peace*. It is *unbroken peace*, the *commencement of everlasting peace*." His friend replied, "It is not always enjoyed, though it always exists; the enjoyment must result from faith in the atonement." "Oh, yes," he said, "being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom we have now received the atonement."

He also said, "We none of us pray enough. The people of God are well described as the generation of them that *seek thy face*." Being about to leave, his friend looking on him said, "I am glad to see you in such a happy frame of mind." "Well," he replied, "when I consider what a world of wickedness we live in, and what a desperately wicked heart this is we have to do with, it does seem wonderful to me how I have been carried through it."

Most of this time was passed in great bodily distress, overwhelming weakness, and thirst, under which he spoke of the pure river of the water of life, and longed for full draughts from this fountain.

Once he said, "I am now learning what no books could teach me—what dissolution is." But it was not till the Wednesday morning that its *near* approach was apprehended. *Then*, indeed, it was too evident that this useful and devoted life was ebbing fast. On being asked how he was, he replied, in faintest accents, "Almost gone." It was again said, "But Christ is precious still?" when with dying energy he answered, "*Oh! yes! and He will go down with me too.*"

Perfected in faith and patience, his dismissal was so gentle, it was scarcely like death. It was the mournful privilege of her who had been the sharer of his joys and sorrows, and the solace of his long affliction, to administer the last proofs of affection and sympathy, while surrounded by her family, to whom it was granted to witness the consummation of a course, every step of which they had loved to mark. Solemn silence pervaded every mind, while communion with the world of spirits seemed opening, and a

ray of the glory of heaven appeared brought down to earth.

Thus it was on the *6th of November*, 1844, that this eminent servant of God fell asleep in Jesus, in the 68th year of his age, and about the same hour that he had, on the previous Wednesday, finished his public work. So terminated the earthly course of a devoted pastor, a beloved husband, a revered parent and counsellor, and an affectionate and faithful friend. He has entered into the joy of his Lord, and unites in the song of the redeemed, "Unto Him that loved us, and washed us from our sins in his own blood," &c.

In accordance with his own wishes, expressed many years before his death, his much-loved friend and fellow-student, the Rev. George Clayton, performed the last mournful offices of Christian friendship. The funeral took place on Friday, the 15th, and was attended by many of his esteemed brethren and friends in the county and neighbourhood. The Rev. Messrs. Richards, of Wandsworth; Percy, of Guildford; Wills, of Basingstoke; and Fernie, of Farnham, assisted on the solemn occasion; at which the Rev. G. Clayton gave the oration. Every mark of kind sympathy and token of respect was testified by the bereaved church and congregation, as well as by the town and neighbourhood in which Mr. Johnson had been so long and deeply respected. By the kindness of the deacons and the church, every arrangement was made to promote a sanctified use of this solemn dispensation.

The funeral sermon was preached by the Rev. G. Clayton, on the following sabbath evening, from words which had been the motto of Mr. Johnson's ministerial life, and might well be said of his death,—"*None of us liveth to himself, and no man dieth to himself,*" &c., Romans xiv. 7, 8.

How just and faithful was that sermon, and how highly calculated to be useful to the crowded congregation present—those who were privileged to hear it will long remember. The *usefulness* that had

marked the life of the dear deceased minister, seemed the great aim of his esteemed friend to exhibit and impress on the minds of the audience, while he administered the richest consolation to the bereaved family and friends. May some *special benefits* result from these kind and repeated exertions, to comfort the mourners, and to render even death itself subservient to the purposes of the Divine appointment.

It was truly said of Mr. Johnson, that he was "mighty in the Scriptures;" so much was this the case, that he was often called a living concordance. While he was a diligent student in the word of God, he studied the best authors, esteeming

most highly the works of Owen, Howe, Doddridge, and Watts.

In preparing this sketch of the life and character of this faithful servant of the Lord Jesus, much has been found that would magnify the riches of that grace which enabled the subject of it to honour the gospel he so loved, not only in the days of his health and vigour, but during nine years of protracted affliction, and to leave behind an example that may instruct and encourage others.—"Blessed are the dead who die in the Lord: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

THE MAY MEETINGS.

MAY, which the Dutch expressively call the flower or blossom month, is a favourite time with almost everybody. On the first of May there seem to have been great doings among our Pagan and Popish forefathers, as the amusements of country villagers on that day still testify. Among modern philanthropists and Christians, the metropolis in May has acquired moral charms, which rival even the fields and gardens at this lovely season. Tradespeople who traffic in articles of dress have always been accustomed to visit London at this time. For many generations, Quakers (or Friends) have congregated there in May; but within the last half-century, religious persons, of all denominations, have travelled thither during this month in great numbers, and some of the pleasantest recollections which many of us have of travelling are associated with such journeys. Many things combine to impart to such a journey peculiar interest, especially in the susceptible mind of a young Christian. The cold and sterility of winter have just given place to the mild air, and the lovely sights of spring. The time of the singing of birds is come. Most persons have in London some relatives and friends, whom they are glad to visit. There are many spectacles there which

they wish to see; but, above all, there are public meetings of benevolent and evangelical institutions, which have, for the Christian, very powerful attractions. It is true that the Patriot, the Evangelical Magazine, and other periodicals, will supply "tarry-at-home travellers" with full and accurate accounts of these meetings; but reading printed speeches is not like seeing and hearing the speakers, and being surrounded by thousands of human beings, who sympathise with the speaker and with yourself in the sentiments uttered.

In the early days of the London Missionary Society, the Wednesday morning service at Surrey Chapel was the first meeting, not in point of time only, but of interest. The writer of this paper was taken, when a boy, to the first of these May meetings, in 1796. Now, the Thursday morning meeting in Exeter Hall is the great attraction. Some of us remember when that meeting consisted of about a hundred people, and was held in Haberdashers' Hall. At first it was simply a meeting for business, and persons who were not members of the society were rather permitted, than encouraged to attend. When it was found that several persons were inclined to be present, an address from the pulpit

was added to the transaction of business. The address from the pulpit, in process of time, grew and multiplied into sundry speeches from the platform, and the hundred hearers multiplied into four, if not five thousand.

The London Missionary Society was one of the first to set the fashion of such public meetings. Now almost all the larger societies adopt this method for advancing their interests; but the friends of those societies will generally agree with the writer, that no one of the many glorious gatherings in May excites, *in their minds*, an interest equal to that which is produced by the Thursday morning meeting. But the object of this paper is to suggest a few practical hints with regard to public meetings, provincial as well as metropolitan, though with special reference to the anniversary of the great society already named.

It may not be quite superfluous to suggest to committees and sub-committees that the safety, health, and comfort of the assembled multitudes are intrusted, for the time being, to their care. It belongs to them to see to it, that the pillars and fronts of galleries, and the support of platforms, are secure. Nor should the important matter of ventilation be left either to the audience or to the door-keepers.

It rests also very much with the committee, or a sub-committee, whether or not the meeting shall be of a moderate length. To allow a meeting to last from ten o'clock till four, especially when it is known that many persons came two hours before the meeting began, is absurd. This cannot be prevented by the chairman urging brevity on the speakers. The most effectual remedy is to invite a smaller number of persons to speak. From three to four hours should be considered the maximum length of a morning meeting, and from two to three hours that of an evening meeting, and the resolutions to be submitted to the meeting should be proportionably few.

It is extremely desirable that most of the speakers, especially the movers of

resolutions, should be furnished, a day or two before the time, with copies of the resolutions they are designed to bring forward. Justice, both to the speakers and to the audience, requires that this should be done. One or two vacancies for eminent speakers, who may be unexpectedly present, will be sufficient.

The style of speaking at our public meetings has, we think, on the whole, improved, during the last twenty years. There are now fewer vulgar jokes than there used to be, fewer instances of fulsome flattery of "the ladies," and fewer instances of that excessive mirth which must surely be "not convenient," when the object before the meeting is the salvation of mankind.

But some of our excellent friends from abroad, in their descriptions of Pagan licentiousness and cruelty, occasionally pass the extreme delicacy and refinement of good English society. Some things may be fit for the appendix to a missionary report, which are not fit for the ear of a mixed audience.

It has been already remarked, that the best preservation from the evil of a long meeting is to have but few speakers; but even this precaution will not be sufficient, unless speakers will resolve to confine themselves within moderate limits. Even a missionary, or an old friend of the society, who is always heard with pleasure, should never, at a public meeting, exceed an hour, and the greater number of speakers should consider half that time as the most that can be allowed them. Such speakers as find it difficult to know when to leave off, would do well to request some friend to give them a signal of the approaching expiration of the time.

The question is sometimes asked, whether any one ought to consider himself entitled to speak at a public meeting without being requested so to do by those who have arranged the business of the meeting. It is clear that no one who is not a member of any given society has a right to speak at a meeting of that society, and it must be allowed that every

member has the abstract right of speaking; subject to the decision of the chairman, or of the meeting, as to the orderly time of speaking. We can *imagine* the case of the managers of a society having grossly deviated from the principles of the institution, and having framed their resolutions in conformity with these deviations. Such a case would warrant a member's rising, unasked, to move an amendment. But in ordinary cases, and especially in matters of mere detail, a man should confer with the officers and committee, so as to prevent the necessity of exposing to hazard the peace and usefulness of the public meeting. The short question, "*Cui bono*,"* fairly answered, would crush the egg of many a meditation, which otherwise might become a vigorous speech. Were angry altercations to become common, public meetings would be deserted by most of the best of our people, and this powerful agency of good would be lost.

It is questionable, however, whether the plan of many of our public meetings be not susceptible of radical reform. Two evils are at present felt. Many persons, who are not members, have now the opportunity of voting, as if they were members, and thus the risk is incurred of a vote being illegally passed, which, though supported by a majority of *persons* present, shall be contrary to the wishes of a majority of *members* present. Another evil is, that by the presence of non-members, many members are prevented from being present. Yet it is extremely desirable that persons who are not members should have the opportunity of listening to those who can exhibit the powerful claims which the society has on their support. The desideratum is, that two

* What good will it do?

meetings should be held, one, of members of the society exclusively, (or others by special invitation,) and another meeting, which should be open to all. Only at the former meeting would resolutions be brought forward. The great object of the latter meeting would be to augment the number of the friends of the society.

Attendants at anniversaries should remember that much of the interest and utility of such meetings depends on themselves. Whether or not the speakers acquit themselves well, much depends on the hearers. It is not enough that a man have important facts to narrate, or important sentiments to utter; without the persuasion that he has the sympathy of the audience, there will be wanting that glow of feeling which is requisite for his speaking with comfort to himself, and impressively as to others. The two extremes of clamorous applause and of silent apathy should be avoided. Of all kinds of clamorous applause, stamping the floor is the worst, both for the horrid sounds it produces, and for the nuisance of a cloud of dust which it occasions. Clapping of hands is better than stamping. "Hear, hear," in a subdued tone, is still better. But best of all, is a look of fixed attention, the countenance beaming with benevolent pleasure, the eye moistened with a tear of joy, or perhaps momentarily closed, as if on account of an ejaculatory petition, or an ejaculatory thanksgiving, which the statements just made have called forth. Let a speaker see before him a thousand such faces, and he will rise far above his ordinary self. Let individuals come to a missionary meeting in a pious and benevolent temper, and the meeting is sure to be, at least to *them*, delightful and useful.

J. B. S.

THE VOLUNTARY PRINCIPLE IN SUBJECTION TO CHRIST.

THE opposite of error is not always truth. There are faults which "lean to virtue's side;" and the excess of goodness may not always be good, practicable, or

useful. "Be not righteous over much" is equally a maxim of truth, wisdom, and inspiration.

There is great reason to fear in the

present day, that in the apprehensions and conduct of not a few, this maxim has been violated, and this inspired injunction forgotten, in reference to what is termed the voluntary principle in religion, of which so much is said and written, and for the promotion of which so much is done in the times in which we live. Undoubtedly, in its scriptural simplicity and spiritual glory, too much cannot be said, too much cannot be done on its behalf. It deserves to be admired, commended, diffused. Let it stand: let it live for ever. It is the only principle that is available in religion: the only one it will acknowledge: essential to its existence and reality. God will approve of no other. Man, as a rational and accountable being, can render no other. All else is but the semblance of good, the scaffolding of the building, the apparatus of the sanctuary, the carved work of the temple. It may be beautiful, but it is cold and dead; without life, without fervour. The fire from heaven is indispensable: and only as it burns, and is kept burning, is the Deity honoured who is enshrined there.

All this is perfectly true, and much more. Voluntariness is the principle of the Old Testament: it is the principle of the New. Religion never flourished without it, it never will. It has pervaded every dispensation from God to man, from the Patriarchal to the Christian: and the ecclesiastical history of departed ages is but a comment on its absence, or its efficiency. The prophets of ancient Israel expostulated with the favoured nation, and denounced the judgments of the Almighty, when this was wanting among them. And apostolical men in the New Testament,—the prime ministers in the "kingdom of heaven," assert this as its distinguishing property, vindicate its supremacy, and do homage to the principle of their Lord, whose spirit they possessed, and whose words they delight to echo, "It is more blessed to give than to receive."

Sufficient testimony to this has been given by a large portion of Dissenters in

the present day, who have nobly stood forth to vindicate the voluntary principle in opposition to all constraint and human legislation in matters of religion. In this they have done honour to their profession, and nobly expressed the deep conviction, the enlightened judgment, and the most sacred and cherished preferences of all associated with them. In this the Nonconforming world are agreed. The Independents, the Methodists, the Voluntary Churches of Scotland, with the Free Church, a noble phalanx, on their side, and our brethren on the Continent, all are engaged in this conflict, and prepared for endurance or action in it. But is there not danger, lest in this heat and fury of the onset, and this awakened zeal for the principle, it be even carried to excess, and an essential characteristic of it, viz., its subjection to Christ, be impaired in its beauty, and disrobed of its powers? Should it be, should this be at all weakened or obscured, it is easy to perceive that the principle itself will lose much of its energy; be shorn of its beams, and prove insufficient to enlighten and animate the church of God. Nor does it require much of the prophetic spirit to foretell, that in the midst of all our imagined progress or actual triumphs, a handwriting will be seen on the wall, and upon the voluntary principle itself will be found inscribed—"Mene, mene, tekel, upharsin. Thou art weighed in the balances, and found wanting." It is only as the spirit of Christ pervades it that it will succeed: it is only as the laws of Christ govern it that it will avail.

For what, then, in pleading for the voluntary principle, and condemning its opposite, do we contend? Is it for the severance of the support due to religion from obligation to all authority whatsoever? or only from that which is human? Undoubtedly the latter. And yet herein has no small mistake and much misrepresentation occurred, both among its friends and its foes. The former, with more zeal than wisdom, have certainly, in some instances, spoken of it, as though it were a discharge in sacred matters from

all authority whatsoever, and handed it over at once to human choice, option, or reason, whether or not the cause of God should be sustained. This has given matter of offence, and we think justly, to many pious and reflecting churchmen, who have thought that they could discover in this the source of imminent danger, and the germ of abandonment of all religious principle and obligation together. We wonder not that they should have so thought, and felt, and reasoned. Nay, we do homage to those feelings so awakened, and to that conscientiousness so displayed. It does honour to their spiritual nature, their Christian judgment, their allegiance to Christ. But let them know that they have herein mistaken us, and we would most zealously correct the mistake. We are not the free-thinkers, and rationalists, and ecclesiastical libertines of the age, and we would fain have no connection, not even in appearance, with them. "One is our Master, even Christ." And the reason why we reject all human authority in matters of religion is simply because we think *His* sufficient and alone. Our motto is, "Under law to Christ:" and it is because we would, even in the very point of the pecuniary support of religion, exemplify our willing subjection to him, that we decline and renounce all human enactments whatsoever. We need them not. We have higher authority: and to superior law we make our appeal. We remove this cause from the court of human judgment to that of conscience, and of Christ, and of God. A stronger obligation binds us: an indisputable authority commands us. We dare not refuse to support the cause of religion in the world, or the public worship of the Eternal, because it would be treason to the Majesty of heaven, and a direct violation of his commands. To withhold our offerings from his house, and to evade in any way the tribute due to his ministers, or his service, would, in our estimation, be an affront offered to the King of Zion, and an effort, as much as in us lies, to pluck from his brow one

of his "many crowns." Of all this He is Lord: and in the voluntary support of his cause we think we perceive a beautiful combination of human freedom and allegiance to him.

Woe unto that man, by whatever name he may be called, and to whatever denomination of professing Christians he may belong, who shall ever separate the voluntary principle from obedience to Christ, and from subjection to his commands. He knows not what he says, nor whereof he affirms. Nay, he understands not his own principles: he is recreant to them. Dissent is founded on obligation to Christ, and is merely a substitution of *his* authority for human: a recognition of him as King and Lord in Zion, in the place of any earthly power whatsoever. The support due to religion is one of the plain enactments of his kingdom, as clear and as binding as any moral precept, nor the less stringent because left to the voluntary principle. He that thinks otherwise has misunderstood the whole matter. He that acts as though it were not so, or attempts in any way to evade the duty of contributing to the Redeemer's cause, because he is not compelled to it by responsibility to any human tribunal, has denied allegiance to Christ, dishonoured Christianity, and exposed the most sacred principle to the vituperations and scoffs of its enemies. Such a man has evidently taken refuge in the voluntary system only for the sake of renouncing all principle whatsoever, and of luxuriating in a freedom which he perverts and misapplies. To him the "liberty wherewith Christ has made his people free" is turned into licentiousness, and becomes the aliment of his own disinclination to all that is good and honourable. It is nothing more than liberty from the constraints of all authority, both human and Divine. "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united." "*Tempus non eget tali auxilio, nec defensoribus istis.*" Christianity disowns them. Nonconformity, in its origin and glory, has no alliance with them.

A striking illustration of the nature and enactment of the voluntary principle is that which occurs, as recorded by the infallible Spirit of inspiration, in the book of Exodus, the twenty-fifth chapter, and the first two verses, where the union of Divine authority with human freedom is most happily displayed. It is liberty, sanctioned and encouraged by the voice of the Eternal. "And the Lord spake unto Moses, saying, Speak unto the children of Israel that they bring me an offering; of every man that giveth it willingly with his heart, ye shall take my offering." Here is God commanding, and man willingly complying. Judaism itself was voluntarism. It required no heartless payment, no reluctant offering. On this principle the Tabernacle was reared, with its costly apparatus, in the wilderness, and abundance furnished for its supply. And when the more splendid erection, which David purposed and Solomon perfected, was to be the glory of the promised land, the same principle operated till the sacred treasury was so full, that the pious monarch was obliged to restrain the people from giving, 1 Chron. 29th chap. This was Old Testament voluntarism. The New is equal: more sublime—more spiritual—more Christian. "Whosoever is of a willing heart," is virtually its language, "let him bring it an offering to the Lord:" whilst the motives by which it is enforced are as much superior as the gospel is to the law. "Freely ye have received, freely give." "Ye know the grace of our Lord Jesus Christ, who though he was rich, for your sakes became poor." "Ye are not your own, but bought with a price, that ye should glorify God with your bodies and your spirits, which are his." What more can be needed? what addition from human authority can be made to this? The attempt would be like endeavouring to add lustre to the sun, fragrance to the flower, vitality to the atmosphere. What these are in creation, the voluntary principle is in the kingdom of Christ—the light, the life, the beauty of the whole.

Let now all who have misunderstood or misrepresented it, and all whom it concerns, but attentively consider how beautiful, how harmonious, how efficient it appears in the pages of inspired truth, and in the enactments of Heaven's wise and gracious laws. Majestic in simplicity, it carries with it the evidence of its Divine origin, and commends itself to the approval of every enlightened and sanctified mind. It wants no human appendages, no earthly sanctions or enforcements whatsoever. The individual who is not wrought upon by this simple, elastic, and powerful principle of the religion of Immanuel will not be moved by any other, or come with his voluntary offering into the courts of the Lord; and no other, we have seen, is either expected or required at his hands. This, and this alone, will build the temple, sustain the worship, and provide for the service of the living God. It has done so in every age. Under the partial economy of the old dispensation it was sufficient: and shall it be found less so amidst the superior light and glory and beneficence of the new? Shall the "King of kings and Lord of lords" not behold in our land, and in this enlightened age, a willing people "in the day of his power," willing to every good word and work that the sustentation of his cause, the support of his worship, and the extension of his kingdom demands? Let but the voluntary principle be placed on its right foundation, and pervaded by the spirit of the gospel; let it but be presented on the ground of obedience to Christ, and ever associated with allegiance to him, and it will prevail, and suffice to fill first the church with its light and its love, and then the world with the fruits of its power. It did so in the earliest and brightest days of the evangelical dispensation. Before it was associated with the imperial power of the Cæsars, and linked to the chariot-wheels of Rome, Christianity, "clear as the morning, fair as the moon, and terrible as an army with banners," went forth conquering and to conquer. Strong in the strength of its

Lovd, and animated by the vitality of its own spiritual principles, it spread its triumphs on every hand. Individuals, provinces, empires, welcomed its approach, and yielded to its invisible, unearthly, untrammelled power. It had, and it needed, no sanction of earthly governments to enforce its claims. Its light and its benevolence won its victories. The one illumined the nations, the other attracted human nature to its side. It was "a new thing in the earth" to present a religion that depended not on this world's glory for its propagation, nor had any connection, for its support, with the provisions of secular authority and law, but was to be sustained and diffused solely by the willing zeal of those who felt its obligations, and yielded to its power. This was the voluntary principle—the voluntary principle in sub-

jection to Christ. Vital in itself, and impelled forward by a sense of his authority, it devised and accomplished liberal things, and ceased not, till it had filled Judea, Samaria, the isles of Greece, and the empire of Rome, with the glad tidings of redeeming love. Happy age—blessed principle—heroic deeds! beyond all that the enactments of human authority could ever provide for or achieve. Soon may thy light and love replenish the church, bless the British isles, and extend the triumph to remotest shores. The voluntary principle in obedience to Christ shall be the day-star of the nations, the next reformation of Christendom, and the salvation of the world. "One is our Master, even Christ, and all we are brethren."

VOLENS SUB CHRISTO.

ANOTHER BULL AGAINST THE BIBLE,

FROM THE GREEK PATRIARCH.

MR. DWIGHT, American Missionary to Constantinople, in a letter to the American Board of Commissioners for Foreign Missions, dated August 1st, 1844, under the head of "Opposition to Missionary Labour in the East," alludes to the following document, addressed by the Greek patriarch of Constantinople to all his bishops. It was issued July 9th, 1844, about a month after the Pope's recent bull:—

"And in the days of our most holy predecessors, as well as in our own, the church has not failed to write, and to command your holiness most carefully to see to it, that within your diocese there be neither bought, nor sold, nor read by the Christians under your charge, anti-religious, anti-government books, such as entirely corrupt the Christian people in their politics, their religion, and their morals. And we do not doubt that, obedient to ecclesiastical authority, you will discharge this your episcopal duty, and watch most diligently that the Christians within your jurisdiction be not injured,

politically, religiously, or morally. And especially influenced by the fact, that the Old Testament has recently (in the year 1840) been translated from the Hebrew, we would recall to the remembrance of your holiness what the church has written at different times concerning this subject, commanding you unchangeably to persevere in such watchfulness, and take good heed that this Old Testament, recently published, be neither sold, nor bought, nor read in your diocese, as not being received by the church, nor any kind of anti-religious, anti-government book. You are to prevent the Christians in your diocese from the sale, purchase, and reading of such corrupt books, that they may not be corrupted in their politics, their religion, and their morals; and you are, by your counsels and instructions, to confirm them in their civil and religious duties, that you may please God, the royal government, and your holy mother herself, the great church of Christ."

Upon the above document, Mr. Dwight

makes the following excellent strictures:—

"It is strongly implied in this circular that the reading or circulating of these books must be considered, not only as an act of hostility to the church, but also as rebellion against the Turkish government; thus politics are mingled with the question. And yet, strange to say, the only book mentioned by name in the whole letter is the new translation of the Old Testament from the Hebrew into modern Greek, which was made under the direction of the British and Foreign Bible Society! The Bible, therefore, in a language which the people can understand, is the most to be feared among all the dangerous books issued from the press, and is to be ranked as 'anti-religious,' 'anti-government,' and 'anti-moral!!' And this is the opinion, published formally, of the patriarch of all the Greeks;—of that church, which, according to their own notions, is the only true church, and out of the pale of which there is no salvation!"

The subjoined item of intelligence may be read with some interest, especially in connection with the foregoing statements:—

"The vicar apostolic of the papists in Constantinople has lately published an address to his flock in French, in which he calls upon them to awake to the im-

portance of making efforts, by contributions and otherwise, in aid of the Lyons Propagation Society, and with special reference to the gathering into the bosom of the papal church all the heretics in these eastern churches; that is, the Greeks, the Armenians, the Jacobites, and the Nestorians. This letter has given great offence to the Greeks; and it is reported, on good authority, that even the foreign ambassadors of the great papal powers have expostulated with the archbishop on his folly, in putting forth a tract so adapted to excite religious animosities."

In conclusion, Mr. Dwight remarks, "I feel confident in the assurance that, with the blessing of God, there will be a certain and speedy triumph of the gospel here, provided there is a vigorous application of the appointed means to the extent demanded by the circumstances of the case. I feel that we are called upon to labour far more zealously than we have ever done, with more simple faith in God and love for the souls of men; and also to exhort our brethren at home to be instant in prayer for us and the people around us, knowing that if they are, they cannot withhold the necessary means for the energetic prosecution of this work, on which we have been sent forth."

SIX QUESTIONS TO CHURCH MEMBERS, RESPECTING THE PRAYER-MEETING.

* 1. Do you believe Christ's promises? Matt. xviii. 19, 20.

2. Is it consistent with such belief, to absent yourselves from the prayer-meeting?

3. Can church prosperity be ever realized while the prayer-meeting is neglected?

4. May not the lifeless, divided, declining, and worldly state of some of the

churches be traced to the condition of the prayer-meeting?

5. Are not faithful ministers oppressed in contemplating the present state of the prayer-meeting?

6. Might we not look for a great revival of religion in our churches, if all their members were to flock to the prayer-meeting? Let them try the experiment.



Jerusalem.

THE CHRISTIAN JEW'S APPROACH TO THE HOLY CITY.

THE following narrative of the Rev. R. H. Herschell's approach to Jerusalem, during his late tour in the Holy Land, and published in his interesting little volume entitled, "A Visit to my Fatherland," will be read by few Christians without deep emotion. The work from which the extract is made is highly deserving of notice, both on account of its interesting detail of facts, and its powerful pleadings with Gentile Christians, on behalf of "the seed of Abraham."—

"We rose very early, to set out on our journey to Jerusalem. I felt a feverish restlessness and anxiety to reach that city, which had been associated in my mind from childhood with all that is sacred and venerable; and I often said within myself as we rode along: 'Is it possible that this very day my feet shall stand within the gates of Jerusalem?'

"Our route lay for some time through a fertile plain, which had some appearance of cultivation; there being several fields of millet in it. But the farther we advanced on our journey the more barren and desolate the country became. My mind was alternately occupied with two very different pictures. At one time I thought of the days when all the male population of Israel went up 'three times in a year' to Jerusalem; 'whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.' In all probability six of the tribes, whose possessions lay northward of where I then was, travelled by this very road; the party increasing at every stage of their journey, 'company by company,' until they all 'appeared before God in Zion.' As I thought of this goodly assembly, all ani-

mated by one spirit, and intent on one common object, receiving each new accession of brethren with friendly greetings, and beguiling the way with social converse, the melancholy contrast presented by the present state of the country forcibly recalled the opposite picture, as delineated in the writings of the prophets. Nay, I should not say the picture was re-called—the very reality was itself before me. 'The highways' are indeed 'desolate' and 'lie waste;' instead of being trodden by a joyous company of Israel's sons, a few strangers from distant lands come to behold the judgments of the Lord, and to 'say, when they see the plagues of that land, that it is not sown nor beareth, nor any grass groweth therein: Wherefore hath the Lord done thus in this land? What meaneth the heat of this great anger?'

"The marks of the curse are indeed upon the land. Sometimes a green spot will be seen at a distance, giving the idea of fertility; but when approached, it is found to bear only the tokens of the original denunciation—thorns and briers.

"We rode on hour after hour, amid increasing desolation. The latter part of the way lies over a succession of mountainous ridges, where there is no regular road; but the horses clamber up the best way they can, sometimes over smooth slabs of stone, and sometimes through heaps of loose stones. My impatience to see the Holy City increased every hour. As we climbed up each ridge, I expected that from its summit I should behold Jerusalem: but I was doomed to many disappointments, as summit after summit only gave to view another range of hills to be surmounted. It forcibly reminded me of the journey to the heavenly Jerusalem, which is a steep and difficult path, presenting one mountain after another to be overcome; but we know that at last we shall reach the city of God; and should not the certainty of this reconcile us to all the difficulties of the way?

While on this tedious journey I was made fully to understand the comparison of the psalmist: 'As the mountains are

round about Jerusalem, so the Lord is round about his people from henceforth, even for ever.'

"At length the long-expected moment arrived: about noon we reached the summit of the hill Scopus, and all at once Jerusalem burst upon my view! The feelings of such a moment cannot be described; they can only be faintly imagined by those who have not experienced them. Every Christian traveller speaks of the feeling as overpowering; what, then, was it to me, as at once a Christian and a Jew! The scene of the world's redemption—the metropolis of the country of my fathers—'the city of the great King!' I could, in some faint measure, realize the feelings of my blessed Lord and Master, when 'he beheld the city, and wept over it.'

"But here, as everywhere else in the Holy Land, you are indebted to association alone. That which actually meets your view is a comparatively modern eastern city; her bulwarks and her palaces are those of the false prophet. The Lord has abhorred his sanctuary; he has given it to be 'trodden down of the Gentiles, until the times of the Gentiles be fulfilled.' How near this may be, who can tell?

"We went first to the Damascus gate, but were not admitted; we then went round to the Jaffa gate, and by it I entered the Holy City. My feet stood 'within the gates of Jerusalem;' a pilgrim and a stranger I entered the city of my fathers, 'Jerusalem, which is in bondage with her children;' yet, through the great mercy of God, a citizen of 'the Jerusalem which is above.'

"When thinking of its former magnificence, and viewing it now, how appropriate do the words of Jeremiah appear! 'How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! The ways of Zion do mourn, because none come to the solemn feasts.' The word of the Lord went forth against

Jerusalem—that word which is ‘a fire, and a hammer that breaketh the rock in pieces.’ He said by the prophet Micah that ‘Jerusalem shall become heaps;’ and it has been literally fulfilled. The modern city is built on the heaps of rubbish accumulated by the ruins of ancient buildings. So great are these heaps, that in digging for the foundation of a house, they have to go to an immense depth before they can get to the solid rock. On this account a great many of the present houses are built on arches. The glory and magnificence of Jerusalem are gone; she is in bondage, as well as her children. The jealousy of her Turkish possessors is ever on the watch, lest anything should seem to interfere with their despotic sway; and any material change in her condition, while they continue to have the rule, appears impossible.

“What now remains of the glory of Mount Zion? Nothing. Its regal splendour, its hallowed sacredness, are gone. ‘Therefore shall Zion for your sake be ploughed as a field,’ was the word of the inspired prophet to ‘the heads of the

house of Jacob, and princes of the house of Israel;’ and there is now a field of barley growing on Zion, as a testimony that the word of the Lord standeth sure. Where now are her bulwarks and her palaces, which the psalmist pointed out to the consideration of the faithful? They are swept away with the besom of destruction.

“The last denunciation uttered by the prophet Micah has also been fulfilled—that ‘the mountain of the house’ should become ‘as the high places of a forest.’ This latter expression signifies the places where the worship of a false religion was carried on; the ‘high places’ of the heathen, in the prophet’s days, being always in a wood, or grove. This, also, has been fulfilled to the very letter. The mosque of Omar, the sanctuary of the false prophet, occupies the place where the temple of the Lord once stood; and, as if to fulfil the prophecy more minutely, the Mohammedans have planted around it cypress and orange trees; so that, looking at it from a distance, it indeed appears ‘like the high places of a wood,’ or forest.”

ANECDOTES OF DISTINGUISHED PERSONS.

THE change which Divine grace had wrought upon Lady Huntingdon’s heart soon became observable to all around, by the open confession which she made of the faith once delivered to the saints, and by the zealous support she gave to the cause of God amidst the torrents of reproach with which it was attended. To the noble circle in which the Countess moved, such professions and conduct seemed strange; and there were not wanting some who, under the guise of friendship, wished Lord Huntingdon to interpose his authority; but, although he differed from her ladyship in her views of religion, he was too generous to yield to such insidious advice, but he recommended her to converse with Bishop Benson, who had been his tutor, and with

this request she readily complied.* The bishop was accordingly sent for, and he attempted to convince her ladyship of the unnecessary strictness of her sentiments and conduct. But she pressed him so hard with Scripture, brought so many arguments from the articles and homilies, and so plainly and faithfully urged upon him the awful responsibility of his station under the great Head of the church, that his temper was ruffled, and he rose up in haste to depart, bitterly repenting that he had ever laid his hands upon George Whitfield, to whom he attributed the change wrought upon her ladyship. “My lord,” said the Countess, “mark my words: when you are on your dying bed, that will be one of the few ordinations you will reflect upon with com-

placence." The bishop's conduct at that solemn season verified her prediction; for when near his death he sent ten guineas to Mr. Whitfield, as a token of regard and veneration, and begged to be remembered by him in his prayers.

There was a considerable alteration in his religious sentiments before his death, which took place August 30th, 1752. At the close of the long inscription on his monument, in Gloucester cathedral, is written: "Under the most acute pains of his last tedious illness, he possessed his soul in patience, and with a firm trust in his Redeemer, calmly resigned his spirit to the Father of mercies." To this epitaph might have been added, as the most distinguishing honour of this bishop's life,—that he was the prelate who ordained the greatest, the most eloquent, and the most useful minister that any age, since that of the apostles, had produced.—*Lady Huntingdon's Life.*

The venerable Dr. Hurd, Bishop of Worcester, being in the habit of preaching frequently, had observed a poor man remarkably attentive, and made him some little presents. After a while he missed his humble auditor, and meeting him said, "John, how is it that I do not see

you in the aisle as usual?" John, with some hesitation, replied, "My lord, I hope you will not be offended, and I will tell you the truth. I went the other day to hear the Methodists, and I understood their plain words so much better, that I have attended them ever since." The bishop put his hand into his pocket, and gave him a guinea, with words to this effect:—"God bless you, and go where you can receive the greatest profit to your soul." An instance of episcopal candour like this is worth recording.—*Lady Huntingdon's Life.*

Archbishop Secker, when laid on his couch, with a broken thigh, was visited at Lambeth by Mr. Talbot, vicar of St. Giles's, Reading, who had lived in great intimacy with him, and received his preferment from him. "You will pray with me, Talbot?" said the archbishop, during this interview. Mr. Talbot rose, and went to look for a prayer-book. "This is not what I want now," said the dying prelate, "kneel down by me, and pray for me, in the way I know you are used to do." With which command this zealous man of God readily complied, and prayed earnestly from his heart for his dying friend, whom he saw no more.—*Lady Huntingdon's Life.*

Poetry.

SPRING.

THE glad birds are singing,
The gay flowerets springing
O'er meadow and mountain, and down in
the vale;
The green leaves are bursting,
My spirit is thirsting
To bask in the sunbeams, and breathe the
fresh gale.

Sweet season! appealing
To fancy and feeling,
Be thy advent the emblem of all I would
crave—

Of light more than vernal,
That day-spring eternal
Which shall dawn on the dark wintry night
of the grave!

BARTON.

THE SABBATH.

The world is full of toil;
It bids the traveller roam,
It binds the labourer to the soil—
The student to his home.

The *béasts* of burden sigh,
O'erloaded and oppress—
The Sabbath lifts its banner high,
And gives the weary rest.

The world is full of care;
The haggard brow is wrought
In furrows as of fix'd despair,
And check'd the heavenward thought;
But with indignant grace,
The Sabbath's chastening tone
Drives money-changers from the place
Which God doth call his own.

The world is full of grief;
Sorrows o'er sorrows roll,
And the far hope that brings relief
Doth sometimes pierce the soul.
The Sabbath's peaceful bound
Bears Mercy's holy seal—
A balm of Gilead for the wound
That man is weak to heal.

The world is full of sin;
A dangerous flood it rolls,
The unwary to its breast to win,
And overwhelm unstable souls.
The Sabbath's beacon tells
Of reefs and wrecks below,
And warns, though gay the billows swell,
Beneath are death and woe.

There is a world, where none
With fruitless labour sigh;
Where care awakes no lingering groan,
And grief no agony:
Where Sin, with fatal arts,
Hath never forged her chains,
But deep enthroned in angel hearts,
One endless Sabbath reigns.
MRS. L. H. SIGOURNEY.

UNION OF CHRISTIANS.

Our earthly ties are weak,
Whereon we dare not rest;
For time dissolves and death will break
The sweetest and the best.
Yet there's a tie which must remain,
Which time and death assault in vain.

The kindred links of life are bright,
Yet not so bright as those
In which Christ's favour'd friends unite,
And each on each repose.
Where all the hearts in union cling
To Him, the centre and the spring.

The friends of Jesus, join'd to think
With one desire and aim—
A chain, wherein link answers link—
A heavenly kindred claim;
And O! how sweet, wherein each mind
A throb to echo theirs they find!

Though lovely many an earthly flower,
Its beauty fades and flies;
But they, unchanging, form a bower,
To bloom in Paradise.
Sprung from the true immortal Vine,
In Him they live, and round Him twine.

Their bond is not an earthly love,
By Nature's fondness nursed:
As they love Him who reigns above,
Because He loved them first,
So they all minor ties disown,
The sweetest—for His sake alone.

The Christian Treasury.

THE IMPORTANCE OF LITTLE THINGS.

What if the little rain should plead,
"So small a drop as I
Can ne'er refresh the thirsty mead,
I'll tarry in the sky?"

What if the shining beam of noon
Should in its fountain stay;
Because its feeble light alone
Cannot create a day?

Does not each rain-drop help to form
The cool refreshing shower?
And ev'ry ray of light to warm
And beautify the flower?

The Christian Treasury.

Review of Religious Publications.

WHAT WAS THE FALL? or, *A Brief Statement of the Doctrines of Divines on the First and the Second Death. With observations, in which it is attempted to be shown that the two deaths are to be literally understood.* 8vo. pp. 44.

Jackson and Walford.

LIKE most productions which outrage the common faith of Christians, this dangerous

pamphlet is ushered into notice with the ordinary professions of careful and lengthened study on the part of the author, with intimations that "comparatively few teachers of religion have directed much attention" to his favourite theme,—with anticipations of "candid attention from accomplished scholars,"—with protestations of a readiness to receive "correction of the public censor,"—in short, with a willingness to endure any-

thing rather than neglect; for he tells us that "the *silence* of the critic—the course usually adopted in difficult cases—will certainly be construed into an inability to reply."

We are glad to find that, "with a *trembling hand*, these pages are laid upon the altar of God;" had it been more trembling still, the author might have been led to question how far the offering would be acceptable to his Divine Master; "but these are days," it appears, "when the thoughts of many hearts must be revealed, and when the doubts of honest minds must be silenced by argument rather than by authority." Be it so; but those who would remove ancient landmarks, unsettle the faith of believers, introduce a wide-spreading scepticism in reference to vital points of Christian doctrine, must not expect the approbation of those who have watched the progress of error, and who can trace in the pages of history the small beginnings of the most portentous heresies.

Our author might have spared himself such remarks as the following: "We need a credible Christianity—a religion which is not afraid to give a reason of the hope and the fear which is in it; and the God of truth is best served by those who prove all things, and hold fast *only* that which is good." All this, from the pen of such a writer, means simply this, that the old-fashioned theology which maintains the eternity of hell torments is not credible; that those who sympathise with it are afraid to give a reason of the hope and the fear which is in them; and that the God of truth is best served by rejecting the prevailing convictions of the Christian church and adopting the author's cherished theory of the annihilation of wicked men. Now, to all this we solemnly demur. We regard the orthodox view of Christianity as much more credible than the author's; we are as fully disposed as he can be to give a reason of the hope that is in us, and of our fears, too, though they are much more tremendous than his; and we verily believe, that in abandoning the ordinary belief of Christians for the notion that he would inculcate, we should become the dupes of a specious heresy, and have adopted a principle which would unsettle the whole theory of Christian belief.

We give the author full credit for sincerity; but what protection to our churches is the sincerity of our teachers, unless enlisted on the side of truth? The following passage, with its concluding sentence, will evince the author's spirit, and the precise character of the opinion for which he contends. "Unless the writer firmly believed that these views were scriptural—that, therefore, they harmonize with all truth, speculative and practical, personal and social, secular and religious, he would have withheld them; but having presented them, first in private, to

many accomplished and pious minds, who have urged their publication, he now delivers them to the churches of Christ, with the earnest prayer that, both to sinners and saints, they may be the means of imparting fresh CERTAINTY AND FORCE to the apostolic declaration, 'IF YE LIVE AFTER THE FLESH, YE ARE ABOUT UTTERLY TO DIE (*μελλετε αποθνησκειν*); BUT IF YE THROUGH THE SPIRIT DO MORTIFY THE DEEDS OF THE BODY, YE SHALL LIVE,' " Rom. viii. 13.

We are heartily sorry for the author's own speculations, and still more so that there should be "many accomplished and pious minds" in his circle, sympathizing with him, and urging him to the responsible and perilous task of giving publicity to his injurious theory. It is of little importance to us to be made acquainted with the writer or his friends; the more respectable they are the more do we regret their position, and the more seriously do we apprehend the injury they may inflict. We think it a great pity, however, that the private letter of a late distinguished individual should have been produced, after his death, to bolster up the writer's notion; more especially as it does not shed a particle of light upon it, or even hint that the deceased believed in the annihilation of a single human being. Indeed, we have reason to believe that this was not the view to which he expressed some tendencies in his moments of perplexing doubt. We have seen some others of his private letters, in which he threw out ponderous speculations, bordering somewhat on the *universal restoration scheme*; but savouring nothing of the doctrine of annihilation; and containing nothing amounting even to a calm and settled conviction opposed to orthodoxy.

Our author's pamphlet, which professes to be strictly critical, and not disquisitional, is a fully matured theory of interpretation, something like the following. The soul of Adam was not created immortal, in such a sense as to survive the destruction of the body, unless God should interfere to preserve it. It is not *indestructible*. Moses gives no hint of the eternity of Adam's soul, but speaks of him as *dust*. If the sentence threatened upon disobedience had been eternal misery, it would never have been expressed by the idea of man returning to the dust. The incongruity cannot be entertained of one essential part of man naturally or actually living for ever, and the other essential part of man to die for ever naturally, too! Death, as applied to the *body* of Adam, is allowed to signify *destruction*, why should it not signify the same thing as applied to the *soul*? It is an anomaly in language for the word death to signify destruction of the body, eternal misery of the

soul, in the case of Jesus, literal death, and eternal torment of body and soul in the second death. The necessity which exists for raising the bodies of the wicked for judgment now, shows that if any future or eternal punishment had been intended in the original curse, Adam's body would not have been permitted to die, since the soul alone is not man, and ought not alone to bear the eternal consequences of sin. But it was permitted to die, and intended to die, (as is granted,) therefore there was no ulterior punishment for the soul alone. For if, as is contended, death threatened to the wicked includes eternal bodily pain, it must have done so for him. But it did not include it for him; therefore neither can it be proved to include it for them, at least from the word in question—*death*. The words DEATH and LIFE have no moral metaphorical signification in Scripture. The intervention of redemption seems to have modified the execution of the original curse. The original threatening required an immediate and remediless extinction of Adam's life; but Divine mercy spared him for a thousand years, to become the father of the human race, and to seek by repentance and faith the hope of a restoration to paradise, through a resurrection from the dead. Therefore, also, in death itself, although the body returned to the earth as it was, "*because of sin*," "*the spirit liveth on because of righteousness*," or the system of justification. The sentence of death, *the dissolution of the man*, was executed in such a manner as to admit of a recovery of the identical man from the grave, through the dispensation of mercy; and this would not have been but for the entrance of the gospel. Owing to this grand remedy, the spirits of all mankind are reserved in death until the day of judgment, when "all the dead, small and great, shall stand before God." At that time, those who have been born to "newness of life," who shall be found members of the heavenly Adam, shall receive immortality, and "die no more;" while those who are unchanged, mere sons of the earthly, sinful, and mortal Adam, shall undergo the full execution of the original curse, in that "second death" which they shall suffer, with torment, each man according to his deeds, in the consuming fire, with "stripes," "indignation and anguish," as the "*wages of sin*."

Such is the author's system, to support which he makes all the texts of Scripture bend which refer to future punishment; for, after a lengthened induction of such texts, he observes, "that beyond all dispute their plain signification is, that all the unregenerate shall lose their existence through a painful, a terrible, a miserable destruction." To make good his point, our author invokes

the aid of the early fathers, the opinions of Locke, (a better philosopher than divine,) of Athenagoras, of Theophilus of Antioch, of Bishop Law, of Hobbes the infidel, and of Mr. Dobney, of Maidstone. But with all his plausibilities, and we admit them to be those of an acute and by no means unaccomplished mind, we have risen up from the perusal of his pamphlet with an oppressive conviction, that it is nothing better than a tissue of fallacies, calculated to subvert Scripture, to destroy the force of God's warnings to the ungodly, and to cause minds unaccustomed to critical logomachy to doubt the obvious design of the appeals of our Lord and his apostles to the finally impenitent.

We demur entirely to his uniformly literal interpretation of the word death, as meaning only the cessation of existence, whether applied to body or mind; and still more do we demur to his ranging under this notion of death every phrase in Scripture which describes the future state of the wicked. We cannot, in our most reflective moments, read the words of our Lord, recorded in Matt. xxv.—"*These shall go away into everlasting punishment*,"—and feel that the loss of existence, under painful circumstances, is the evil threatened. Our blessed Lord did not speak so as to deceive those who listened to him; but if *everlasting punishment* be not the strict contrast in these words to *life eternal*, we are utterly at a loss to conceive of language more fitted for the purpose. We find all the woes pronounced in Scripture upon impenitent men in the future world, woes pertaining to those who are supposed to be in a state of conscious existence; and it is palpably certain that the thought of ceasing to be would be acceptable to men just in proportion as they were sunk in moral pravity. The theory contended for, with some slight additions, is that of every wicked man, in so far as conscience will allow him to repose on it. No zeal, therefore, will be required in teaching it to an ungodly world. It is already prepared to receive it with favour. Men flatter themselves that when they die there will be an end of them; and if this be not precisely the theory of the author, it is so like it, that to all such he will be a messenger of glad tidings. But we shall sift this scheme a little more carefully in a future number, as we find great pains taken in certain quarters to give it currency. Meanwhile, we believe, with Dr. Wardlaw, that "*the perdition from which Christ came to redeem sinners, was a perdition to which sinners were previously exposed, not the perdition which they were to incur by rejecting him*."

THE CONSTITUTION of APOSTOLICAL CHURCHES; or, *Outlines of Congregationalism. With two Addresses suited to the times.* By J. SPENCER PEAR-SALL. Second Edition. 12mo, pp. 144.

John Snow.

There is little hope of unanimity among believers as to the original platform of the Christian church, unless all will consent, in the spirit of profound submission to Christ, to examine the New Testament for themselves; and, having done so, to abide by its conclusions. The spirit of rivalry and antagonism, which now obtains among the professed followers of the Redeemer, is exceedingly unfavourable to a calm and unbiassed decision; while, on the other hand, attachment to long-established forms renders powerless, in many quarters, an appeal to the sure and unerring testimony of the inspired volume. Never was it more imperative upon Christians than at the present moment, to review the ecclesiastical systems to which they severally adhere, and to test them severely by the great and infallible standard. We are evidently on the eve of a mighty contest with anti-Christian powers, and nothing will abide the fiery ordeal that is not in accordance with the Divine will. In vain will any section of the great Christian community hope to sustain itself, in the approaching struggle, unless it is prepared to sacrifice human systems and human authority at the shrine of truth, and to take its stand firmly and securely upon the word of God. The papalizing spirit of the age will carry everything along with it that is not based upon the rock of truth; and only those forms of polity, and those views of Christian doctrine, will survive which are instinct with life and energy from above. All beside will either merge in the great apostasy, or will become tributary to its pernicious and corrupting power. The awful progress which England has made towards Rome, during the last ten years, ought to make every spiritually-minded Protestant tremble; and ought to rouse an anxious inquiry, as to *how far existing systems minister to the spirit of Anti-Christ.*

We value the work before us, because it recalls the attention of Christ's disciples to first principles; contends with a manly energy for the ascendancy of apostolic and primitive prescription; places the church of Christ on its true and only foundation; deals with the prejudices of good men in a forbearing and kindly spirit; and brings out to full view an ecclesiastical system, not resting on tradition, human prescription, state influence, and vague expediency, but upon the obvious inductions of the New

Testament, and the infallible authority of the great Master.

The author, in this little volume, has made one of the best contributions in modern times to the stock of our ecclesiastical literature. He is a clear thinker; and, therefore, expresses himself on every subject with perspicuity and force. He is moreover candid and charitable, and urges his conclusions without dogmatism or severity. The subjects treated by him are the following:—The claim of Christ to rule his Church; Scripture the only authoritative Guide in matters of Religion; the Constitution of Apostolical Churches—their appellation; Required Spirituality of Membership; Non-alliance with Civil Government; Financial Law; Spiritual Jurisdiction; Intercommunity; Office Bearers; Bishops—Deacons; Ordination, and the preservation of it, as seen in the doctrine of Apostolical Succession; Practical Efficiency of the Primitive Constitution; Opposition Encountered; Address to Professors, tempted by various trials to abandon their Denomination; Address to Parents and others, on their Duties as Nonconformists, to the Rising Generation.

It is seldom that we can speak of a controversial work as we can do of this. It is conceived and written in the spirit of Christ, and is likely to be eminently useful where it obtains circulation. We wish it were in the hands of every professed Dissenter; and, if pious churchmen *would* read it, we are satisfied it would teach them to think reverently and kindly of Nonconformity, as delineated by the author, and sought to be carried out into practice by its best friends. We thank the author for a volume eminently adapted to the age, and greatly fitted to subserve the interests of scriptural truth. We particularly recommend the serious perusal of the author's two addresses to persons tempted to abandon their denomination, and to Christian parents. They are truly a word in season to many in our day.

A MINISTER'S MEDITATIONS. *Principally designed as a help for the tried followers of the Lamb.* By W. BURD, Oakhampton. pp. 112.

Houlston and Stoneman.

The design of this little volume, which consists of Addresses to the Awakened, the Soul seeking Salvation, the Young Man in Christ, and the Old Disciple, is best explained by the following statement, which is prefixed to it by its excellent author:

"By a severe family bereavement, in the early part of the last year, the writer of the following pages felt his life, as it were.

smitten to the ground. His only stable support in this trial was in a constant meditation on the word of God. In the exercise of his ministerial duties he was more particularly led to contemplate the various classes of characters to whom he had to address himself. This produced the arrangement which he has in this little work adopted. He was prayerfully anxious to present something that might, by the Divine blessing, be useful to each of these characters. He now lays the subject of his reflections before his readers, and humbly entreats the Father of mercies, that the blessing of his Spirit may accompany their perusal."

Each of these addresses, from which we could with pleasure make several extracts, is written with much plainness, fidelity, and tender affection. There is a graphic manner in which he introduces several of the parables, and facts recorded in the Scriptures, for the purpose of illustration, that cannot fail of engaging the attention of the reader. The writer especially knows how to "speak a word in season to him who is weary;" and we trust that many inquirers and mourners in Zion will be directed and comforted by his exhortations.

The DIPLOMATIC CORRESPONDENCE of the Right Hon. RICHARD HILL, LL.D., F.R.S., &c., &c., Envoy Extraordinary from the Court of St. James, to the Duke of Savoy, in the reign of Queen Anne, from July, 1703, to May, 1706. Supplemental to the History of Europe, and illustrative of the secret policy of some of the most distinguished Sovereigns and Statesmen relative to the Spanish succession; of the rights and liberties of the Vaudois, guaranteed by England, and of the war in the Cevennes, Piedmont, and Lombardy, during that period. With Autographs of many illustrious Individuals. Edited by the Rev. W. BLACKLEY, B.A., Domestic Chaplain to the Right Honourable the Viscount Hill. Parts I. and II. 8vo.

John Murray, Albemarle-street.

This is a very curious collection of papers and correspondences, shedding considerable light upon the political and other events of the times to which they refer, viz.: the agitating period of the reign of Louis XIV., whose ambitious projects disturbed the tranquillity of all Europe. As a distinguished ancestor of the Hawkstone family, Mr. Hill has long been traditionally known; but until lately the existence of this very interesting series of diplomatic papers was quite unknown, and they were discovered by the editor, not at Hawkstone, but at Atting-

ham, the seat of Lord Berwick. The perfect preservation of so large a collection of official documents, relating to a section of European history so full of incident, is not a little remarkable. To the future historian it will be very important, as it throws light upon many of the transactions of our own and other governments, hitherto wrapped up in profound obscurity.

One circumstance which enhances very much the value of these documents is the fact, that they contain the treaties of England with the Duke of Savoy, in 1690 and 1694, which had so important a bearing on the case of the Vaudois; the edict for their re-establishment, in 1694; and many letters and papers relating to that interesting people, demonstrating the sympathy which Great Britain cherished for them in their deep distress, and the strong leaning of Mr. Hill to their righteous cause.

"The letters," observes the editor, "detailing the success of his (Mr. Hill's) negotiations in behalf of the Vaudois, cannot but be read with peculiar interest at this crisis; when the rights and liberties of the Vaudois are again in jeopardy, and when motions in parliament, memorials to secretaries of state, and efforts of committees, are employed to draw attention to the treaties, on which the security of the Waldensian church depends. The secret article of that particular treaty, on which hangs the whole question of England's right to interfere on behalf of the Vaudois, and all the nice points connected with it, the price in money which was paid, the difficulties which Mr. Hill had to encounter before he could get it irrevocably signed and sealed, the clauses on which he insisted with the pertinacity of a statesman who foresaw that the treaty would be evaded if a loop-hole should be left, and was resolved to meet the shifts and doubles to which Victor Amadee had recourse to escape from the obligations of a compact, bought with English gold, and ratified by stipulations with the Emperor of Germany; these form a remarkable feature in this valuable documentary collection." In reference to this affecting portion of British diplomacy, Mr. Hill appears to have faithfully discharged his duty to his country, and to the sacred cause of religion.

The collection of autographs in these volumes will be highly valued, particularly those of the Vaudois pastors, many of whose names will pass down to posterity with imperishable renown.

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Obituary.

REV. CHARLES PAYTON.

Died, on Monday, December 2, 1844, aged 33, the Rev. Charles Payton, Minister of Lendal Chapel, York. His pastoral career was short, but honourable. Having completed his collegiate course at Highbury, he was invited by the church in Lendal Chapel to become its pastor. He accepted the invitation, and commenced his work in March, 1839. He prosecuted it with increasing delight and untiring energy until his last illness. On Thursday evening, November 21, 1844, he preached in a small chapel in the vicinity of York, with unusual animation, fervour, and seriousness of spirit, apparently in his usual health. After he had retired to rest, he was seized with the disease that terminated his life. Medical skill was promptly secured, but it availed not. The hand of death had touched him: and after bearing his pain, and anticipating his departure with exemplary calmness, resignation, and peace, his appointed time, he fell asleep in Jesus. In the sermon that was preached on occasion of his death, the subjoined faithful delineation of his character was presented to the mourning church and congregation:—

"As a Christian his piety was deep, calm, and fervid. Naturally amiable and affectionate, his religion imparted strength and beauty to these lovely characteristics. He was the subject neither of rapturous elevations, nor agonizing depressions of feeling; but enjoyed a delightful equanimity. Peace of mind—arising from a firm persuasion of being the object of a Saviour's love, and the subject of his renewing and sanctifying grace—was the great feature that struck observers of his religious character.

"As a preacher he was tender, affectionate, and impressive; delighting in the plain and simple exhibition of the grand doctrines of the cross, and in the faithful enforcement of moral obligation, and gospel precept. He was anxious not to dazzle by splendour of style, nor to perplex by metaphysical disquisition, nor to awaken surprise or admiration by startling paradox, but to convince the sinner of his danger, and then by persuasive and pointed appeal to lead him to Christ;—great earnestness and sincerity imparting a peculiar charm to his ministrations. And, if we may judge of the preacher by his success, we must pronounce him a highly honoured and successful advocate of the truth as it is in Jesus.

"As a pastor he was assiduous and persevering; carefully watching over the church

as a community, and taking a deep and almost personal interest in the welfare of each of its members. He administered instruction, reproof, and consolation, with fidelity and discretion; acting out his convictions of duty, with fearless decision of plan and purpose. We have seldom seen such a combination of affection and determination of character. You, beloved brethren in Christ, can bear witness to the interest and solicitude he felt for the afflicted; for you have marked the promptitude, frequency, and perseverance, with which he visited the chamber of the sick and dying. In the social circle his visits were always welcome. His calmly cheerful piety, frankness, unobtrusive bearing, delighted those with whom he spent the hour of friendly intercourse, and gave him a place in the warmest affections of his flock. He lived in their hearts, loving even as he was loved.

"As a friend he was generous and confiding, never capricious, uniformly and strongly loving; ever manifesting a lively interest in the welfare, and fully sympathising with the feelings of those who enjoyed his confidence. His readiness to oblige, even at the expense of great self-sacrifice, was a proof of the generosity of his nature, and of the strength and sincerity of his attachment. To know him was to love him; and those 'who knew him best, loved him most.'

"Delicacy and propriety forbid me to describe him minutely in the family circle as a husband, father, brother, son. The wound inflicted by his dissolution, is too recent to be made to bleed again by such a description; for however delicate the touch, it would lacerate afresh the heart of the chief and desolate mourner. Suffice it to say, the terms loss, grief, desolation, but inadequately portray the feelings that his removal has produced in the breasts of surviving relatives."

MRS. CLOUGH, OF SELBY.

Our esteemed departed friend was brought to a knowledge of the truth as it is in Jesus about thirty years ago, and was a member of the first Congregational church in Selby. There, as well as for the last ten years as a member of this church, she maintained a consistent Christian character.

When at the head of a large family, over which she watched with true maternal care, Mrs. Clough was at the same time a constant and diligent sabbath-school teacher. Her uniform kind sympathy with, and help

to the poor, along with her Christian liberality, were prominent features in her character; and, bounded only by her ability, she was strictly a cheerful giver.

Her kindness and care for her servants, her faithfulness as a friend, and her example for industry, as manifested even at the advanced age of eighty years, by her willingly assisting in making clothes for heathen children, are worthy the imitation of every professor of Christianity. Mrs. C.'s affectionate attention to the various ministers of the gospel will be felt and acknowledged by all who visited her house, whilst they admired her sincere, humble, and retiring piety.

When increasing infirmities prevented her going to chapel, she still felt pleasure in attending a prayer-meeting, held in the neighbourhood.

For some months past, her patience and meekness were strikingly seen, whilst increased sufferings reduced her strength, so that when the fatal attack seized her chest, she was soon taken away.

During the last two days of her illness, in the hours of consciousness, it was truly pleasing to witness the evident calm, soothing, and cheering consolations of her Saviour's presence with her, whilst passing through the valley of death. Her children and grandchildren watching around her dying bed seemed to be associated with heaven, and to ascend with the spirit of their beloved mother to the regions of bliss.

Her continued love to the word of God was manifested even when articulation became very difficult, by the repeated efforts she made to advise the many friends who visited her to read the Bible. A highly-valued friend reminding her of the glorious everlasting rest upon which she was about to enter, perceived her wish to mention the name of her father, when the former replied, "Mrs. Clough, shall I give your love to my father, and say you expect to meet him in heaven?" She quickly replied, "Yes, and you too."

After lying a few hours longer, apparently unconscious, she quietly fell asleep in Jesus, a little before midnight, on Sunday, November 10th, 1844.

A SKETCH OF THE CHARACTER OF THE LATE EXCELLENT MRS. DICKENSON, OF BIRMINGHAM, FROM HER FUNERAL SERMON. BY THE REV. J. EAST.

AT what period in her life she "received the truth, in the love of it," I know not; but it was at a comparatively early period. For some years she attended St. Mary's chapel, where she celebrated Mr. Ryland officiated, whose success in the ministry of

the gospel has not been surpassed, if equalled, by any of his distinguished successors.

She left the Established Church when her husband withdrew from it, and became a decided, though not an illiberal, Dissenter. In fellowship with the Dissenters she continued, till she entered the celestial state, where all the redeemed mingle in sweetest union of spirit, joining in sweetest harmony of feeling in the same triumphant song, "Worthy is the Lamb," &c., Rev. v. 12.

The character of my dear departed friend displayed a beautiful harmony of the social virtues. Amiability, blended with true dignity; generosity, free from ostentation; fidelity in friendship, that was never suspected; a fascinating suavity of manners, combined with a refinement of taste, and an exquisite delicacy of feeling, which excited both admiration and esteem. She was, in the younger part of her life, ever active in the cause of humanity, devoting her time, as well as her influence and her property, in aiding the institutions of benevolence. She held no communion with that spiritual sentimentalism which makes provision for the welfare of the soul, while it leaves the body to pine in sickness and in want; which offers a Bible, but withholds the bread that perishes; which sighs and moans over remote miseries that are never seen, while it leaves the miseries of a neighbourhood to spread from house to house, without attempting to arrest their progress or mitigate their violence; and which, by a strange perversion of the moral sense, concludes that the cause of God sustains some positive loss when the rich man's offering, or the "widow's mite," is cast into the treasury for the relief of social indigence. No! hers was a charity of another origin and another character. She felt for the misery she saw, and attempted its alleviation; and she gave to the poor whom she knew, and while she could shed a tear when listening to the tales of woe, wafted by the winds or reported by the ministering spirits of other climes, yet like the Redeemer, who would not let the Gentile world taste the water of life till his countrymen, who smote the rock, had first felt its healing power, Luke xxiv. 47, she made the vicinity of her home partake of the overflows of her sympathetic generosity, before she permitted the dew-drops of her benevolence to fall on the deserts of Ethiopia, or on the islands of the sea.

But though her social character exhibited the loveliness of refined humanity, yet its lustre grew dim beneath the superior brightness of her religious character. She was what might be designated "a disciple of the old school of theology;" deeply read in the works of the celebrated divines of the seventeenth century. Hence it will be rather gratifying than surprising to hear, that the supreme

Divinity of the Son of God—the efficacy of his atonement—the perfection of his righteousness—and the sovereignty of his mediatorial dominion over the visible and invisible world—were regarded by her as truths essential to the integrity of the Christian faith. And such was the reverence she felt for the authority of the word of God, and such her comprehensive views of its ample revelations, that the sovereign and discriminating grace of the Father, and the renewing and enlightening energy of the Holy Spirit, were in her estimation truths equally essential to the completeness of the entire scheme of redemption—of equal importance and of equal moral power. And these essential truths of the Christian revelation, which she believed with a firmness which sophistry could never shake, and held with a tenacity which no bland inducements could for a single moment relax, were not deposited in her mind as the antiquary assort and labels the gatherings of his refined yet eccentric taste, for ornament and display rather than for practical utility; but they were deposited there as living principles of great mental excitement and great moral power; bringing her into a state of fellowship with the Father, and his Son Jesus Christ, and imprinting, in the exterior development of her renovated character, an unequivocal sign of her preordination to eternal life from the conformity she unconsciously exhibited to the lovely image of the Son of God. She had, it is true, her predilections and preferences, and thought some of the excellent of the earth were more excellent than their fellows; and though she had outlived the larger portion of her more intimate Christian friends, yet there were still a select few in whose society she took great delight. And such was the catholicism of her noble spirit that she admitted within the circle of her intimacy, and with an equal warmth of friendship, the Episcopalian and the Dissenter, the Methodist and the Baptist, the Pedobaptist and the Moravian; and if at any time a party-wall of separation rose to debar her from holding fellowship with any of the members of the household of faith, belonging to denominational communions different from her own, she gave decisive proofs by the sweetness and liberality of her spirit that not a single brick rested on the “lot of her inheritance.” I never knew one who, under all the variations and excitement attendant on a Christian profession, uniformly manifested a greater abhorrence of all display in the works of faith and labours of love than my dear departed friend; or one who scrutinized with greater severity of judgment the character of the motives in which they originate and by which they were sustained. Hence she was never seen parading through the streets of public concourse trumpeting her

own fame; she was never seen going from house to house boasting, under the veil of assumed humility, of what she had done, or was doing, to promote the glory of God. She evinced no restless anxiety to have her name enrolled in the annals of public notoriety as the generous contributor to institutions of benevolence or religion—preferring, to all the sweet incense of flattery, and to all the pomp of display, the injunction of her Lord as the polar star of her guidance, “Let not thy left hand know what thy right hand doeth.” And when that day dawns which will bring to light the hidden deeds of charity and generosity, she will then have many disclosed which the eye of the public never saw; and many, I have no doubt, which were never known to any except her invisible Lord and herself.

She had, like all the children of God, her trials; and we know that trials often prove a severer and truer test of the purity and strength of principle, than the most fascinating temptations by which they can be assailed. It is now rather more than three-and-twenty years since she was suddenly bereaved of one of the best husbands a wife ever loved, and who was one of the best men Birmingham ever knew. She felt her loss, and she felt it keenly. The weeds she wore, emblematical of her widowed state, were often watered with her tears. Yes, I have seen them flow, as we sometimes see the small mountain stream creeping down its side, usually concealed by the overhanging branches of neighbouring trees and shrubs, yet sometimes visible; but I never heard her utter one repining word. No. She adored the hand that smote her sheltering gourd, while she wept over its withered leaves; cautiously walked in the pathway of her departed husband, long after time had effaced the impression of his footsteps; and lived in the anticipation of a re-union in “that eternal world of joy,” where there is no death to sever the connecting bonds.

She had other trials, severe and desolating. They increased in number and in poignancy as she advanced nearer and nearer the end of her course, as we have sometimes known the lonely traveller who has, under varying skies, passed through the most toilsome and the most dangerous parts of his journey, the sunshine and the threatening cloud alternately cheering and depressing him, suddenly overtaken when near the end of his course with the raging storm, and the darkness of a premature and tempestuous night. But amidst all her accumulated sufferings and their keenest inflictions, she uniformly displayed the calm dignity of complacent submission to the Divine will; soothed, and strengthened, and elevated by the force of the sweet promise, “I will never leave thee nor forsake thee.”

The evening before I left home, in the month of September, I went to see her, and spent with her a few hallowed moments. I thought it possible I might never see her again, and I was anxious to ascertain the exact state of her mind in reference to her final destiny. There were, it is true, no burstings of dissatisfaction with the world she was just on the eve of leaving, and in which her faith and her patience had been so severely tried; nor were there any triumphant exultations in prospect of entering a better world, "where the wicked cease from troubling, and where the weary are at rest" for ever; but she gave utterance to many touching expressions of gratitude to the God of her mercies for his faithfulness and his loving-kindness towards her for such a long series of years; and she did not hesitate to avow her unqualified assurance of entering into the joy of her Lord when the hour of her departure arrived.

I am thankful that it is not in my power to detail her death-bed experience; that was, and that is a secret, which we cannot know now, but we may know hereafter. She retired to rest as usual; she slept as usual; and she awoke at the usual hour to receive the kind attentions of her wakeful nurse. She slept again, and she slept on; and in her sleep, perhaps, she dreamed; and in her dream, perhaps, she retraced a part of the way in which the Lord her God had led her these eighty years in this valley of weeping: and when thus dreaming, perhaps, here she saw that an ancient landmark had been removed, which once determined the boundary of her inheritance—there she saw the mystic cross, which, when first beheld, had relieved her from the oppressive burden of guilt and of woe; and near her rose, on the top of the hill Mizar, the monumental pillar, bearing the soul-transporting inscription—"Ebenezer: hitherto hath the Lord helped me." She awoke again, but now her eye saw not her faithful servant; her ear heard no solicitous inquiries; she felt no pain, no sickness, no weariness; she had now no bitter draught to take. No. The last time she awoke she awoke so softly, that she awoke without disturbing any of the senses which usually remain in a state of profound unconsciousness during the repose of slumber, yet standing prepared for the action of their power, the moment the eyelid of slumber begins to move; but with what surprise did she awake! She awoke in the likeness of God—clothed in the white robe of immortality; she saw the face of her Father; she beheld the King in his beauty; and was presented faultless before the presence of his glory with exceeding joy; and when recovered from the transporting shock produced by these scenes of created and un-

created glory, she "fell down before the Lamb," and united with the rest of the redeemed in singing, "Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

The predominant quality of some minds is a nearer approach to the demoniacal malignity of the hoary spirit of darkness, than to the kind and benevolent spirit of the Prince of peace. They have a taste for ruins; and when they see a magnificent temple resting firm on its basis, rearing its lofty dome high up in the heavens, rather than enter to survey its interior beauties, doing homage to the invisible Divinity, or joining in the anthem of praise, they prefer remaining without, standing on some little hillock of earth, anticipating the possible catastrophe, which will not leave "one stone on another that shall not be thrown down." The charity that envieth not, the charity that vaunteth not itself, that is not puffed up, that doth not behave itself unseemly, that seeketh not her own, that is not easily provoked, that thinketh no evil, that rejoiceth not in iniquity, but rejoiceth in the truth, that beareth all things, that believeth all things, that hopeth all things, and that endureth all things, is a virtue which adorns the theory of their belief, but it forms no element of their Christian character. This is shaped in another mould, and is animated by another spirit. Hence they often sicken at the excellence they cannot reach; wound, by insinuation and inuendo, the reputation they dare not openly assail: and if they have not sufficient moral power to lay the victim of their malignity prostrate at their feet, yet, in imitation of the worst man that ever lived or ever died, whose name, whose character, and whose doings darken the dark page of history, they offer the salutation of friendship, and then betray him. What a relief to turn from beholding such appalling disfigurements of the Christian character, to contemplate the beauteous character of our departed friend, who exhibited through life the charity of her faith: whose looks were looks of kindness, whose tongue never uttered the language of defamation, and whose actions were so many palpable proofs that she took as much delight in studying the example of Christ as the beautiful model presented for her imitation, as she felt satisfaction in reposing her faith in his mediation for the hope of eternal life.

If I were asked to specify what I conceive to have been the most predominant quality of her mind, I should say,—a slowness of heart to believe ill of others, combined with a sensitive cautiousness of spirit in expressing an hasty opinion when questions affecting personal integrity and honour were

placed in a dubious position. But when she saw a positive abandonment of principle, as she sometimes did see, in the course of her long life; or when she saw, as she sometimes did see, a criminal sporting with the reputation of others, she did, under the impelling force of a sense of honour, which no one ever ventured to impeach, more than once sever the closest bonds of intimacy, deeming it as much beneath her sense of propriety to connive at the vices of the traduced, as she felt morally disqualified to admit him within the circle of her social fellowship.

Such was the extreme simplicity of her mind that she seemed unconscious of possessing any of these peculiar excellences, which all recognized and admired who had the privilege of knowing her; and though it would be too much to say that no shadow of imperfection fell on her character, yet, after having known her, and known her intimately, for more than a quarter of a century, I am unable to specify one.

But what she was she was by the grace of God, not by virtue of any inherent and independent moral power of her own; and perhaps it would be as difficult to find one lying lower in the dust of self-abasement, when approaching the Holy One, as it would be to find one who exhibited the beautiful excellences of the Christian character in a finer or richer combination. And though that divine principle which brought out her social virtues and her spiritual graces in such bold relief before the public eye, can do as much for others as it did for her, yet it must be admitted by all who are com-

petent to form an accurate judgment, that comparatively few are originally endowed by the moulding hand of the great Creator with such a commanding back ground for their prominent and brilliant expression.

My absence from home spared me the agony of seeing her deposited in the tomb, where lie the sacred remains of her honoured husband—once my counsellor and my friend; but I anticipate the hour when I shall see that tomb re-opened, and when in a new and glorious form both will arise and become like the angels of God, partaking together in a new state of relationship of the glory to be revealed in them, when they behold the face of God in righteousness, and are heard each responding to the other in the thrilling language of my text—"I am satisfied."

The text of the sermon was 17th Psalm, 15th verse, preached in Peck-lane Chapel, Birmingham, sabbath evening, November 24th, 1844.

MRS. NEWMAN.

Died, on the 8th of March, of paralysis, in the possession of a hope full of immortality and glory, aged 74, Mary, the beloved wife of the Rev. Richard Newman, M.A., minister of the Countess of Huntingdon's Connection, Congleton. Her unassuming piety and steadfast profession of the gospel for more than forty-six years, gained the confidence and respect of all who knew her. Her end was peace, for—

"With a smile upon her face,
She pass'd the important hour of death."

Home Chronicle.

ANNUAL MEETING OF THE TRUSTEES OF THE EVANGELICAL MAGAZINE.

The annual meeting of the Trustees of the Evangelical Magazine will be held (D.V.) at Baker's Coffee House, 'Change Alley, Cornhill, on Tuesday, the 20th May. The chair to be taken at *one o'clock precisely*. The attendance both of town and country Trustees is earnestly requested.

THE MAYNOOTH COLLEGE BILL.

By a combination of political parties altogether adverse to each other, this ominous bill was read a second time in the Commons at three o'clock on the morning of the 19th April, by a majority of 323 to 176. By Tories, Conservatives, Whigs, and Radicals, the loud and general expression of public

opinion has been utterly disregarded; and there is reason to apprehend that the obnoxious measure will, at no distant period, obtain the sanction of the House of Peers, and become law by the sign manual of her Majesty the Queen. Meanwhile, let nothing be neglected by the enlightened friends of Protestantism which may tend, by constitutional means, to arrest the progress of a bill which has no parallel in the history of the English Reformation. It may be that the assembly of thousands of delegates in the metropolis, from all parts of the kingdom, to remonstrate with members of Parliament for their several boroughs and counties, may work a change in the minds of some, and damage the bill in the third reading. But be this as it may, it is of the utmost importance that the enemies of the measure in progress should meet, consult,

and combine, for the purpose of forming and consolidating a Protestant league in this country, which the motley group of political parties now banded against them may not be able any longer to treat with contempt. It must be clear to the understanding of a child, that *Expediency*, and not *Principle*, is now the grand rule of British legislation. After the bill in question, no mortal can predict what Sir Robert Peel may propose next, or what he may carry by the aid of his beloved friends the Whigs and Radicals. When old-fashioned Toryism prevailed, we heard of nothing but the support of *one* establishment; but now we do not know how many establishments may be forced upon us. The probability is, that anything and [everything will be established that can call loud enough for it, and that may be prepared, like O'Connell and his friends, to truckle to the minister of the day. This is assuredly a state of things which must not be suffered to continue. The several constituencies must resolve not to send men to represent them in parliament who will thus outrage the common sense of the nation, and afflict the consciences of religious men. Nothing can cope with the existing evil, but a determination, on the part of enlightened men, to withhold their votes from every parliamentary candidate who will support such bills as the one now in progress.

How such men as Sir George Grey, Lord Sandon, and some others we could name, can support the Maynooth bill, we are utterly at a loss to conceive. Do they believe what the word of God has said respecting Antichrist? and can they regard it as a thing comporting with the permanent security and well-being of their country, to take Romanism into the pay of the state? We do not wonder that politicians who never study their Bibles, and who care nothing about true Protestantism, should be carried along in the current of expediency, but that men of evangelical piety should commit themselves to such a course of action is matter of profound lamentation and regret. How, also, does it happen, that men professing themselves to be Whigs and Liberals in politics are so bewildered in their career, as to confound the political and social enfranchisement of Roman Catholics with the state endowment of Romanism? In aiming at the former of these courses, they would have acted consistently with themselves, and carried along with them the great body of enlightened and conscientious men; but in sanctioning the latter course, they have shown that, after all, they are men of no fixed principle, and that they are as little to be relied upon as others who have never boasted so much about the rights and liberties of the people. How can they justify the appropriation of so large a sum of public

money, drawn from the taxes of this country, for the *irresponsible* support of a college for Catholic priests? Was ever a bill of such a character proposed to the British legislature? 26,000*l.* of permanent endowment, without a particle of control over its appropriation! But such is the measure for which 165 Liberals have voted—Liberals of all grades, from Lord John Russell to Mr. Roebuck. Honour to the 145 Conservatives and the 31 Liberals who have voted against a proposition so wanting in political integrity, and so hostile to the religious feelings of the British nation. It may be said, that to have exercised control over the endowment would have been impossible in the circumstances. So we think. But this is just the reason why the endowment should never be granted. If Catholic Ireland will not be conciliated without Protestants paying for its religion out of the public purse, then it is clear that Popery is still an enemy to civil order and good government. We are sternly opposed to all endowments for religious purposes; we think them alike unjust in principle, and impolitic in their operation. But endowments to support Popery, to train Popish priests, we regard as suicidal of our Protestant Reformation, and a mournful proof of how little the statesmen of the day are influenced by the stern lessons of history. Does Sir Robert Peel think that Rome will be lulled to rest by this political sop which he has so gratuitously provided for her? He must read history backwards if he does. No; she will turn this piece of bungling legislation all to her own account, and laugh to scorn the short-sighted men of all political schools, who dreamed of conciliation. Conciliation was never the policy of Rome. The priests of Maynooth will take care that this shall never happen in the sister-island; and now they will be (if the new bill passes) paid by the Government of this great Protestant nation for traducing, and, if possible, destroying the Reformation. Conciliation, indeed! in what quarter of the globe is there any prospect, at the present moment, of Rome pursuing a conciliatory course? Where she is ascendant, is she not everywhere persecuting to the full extent of her power? and where she is in the minority, is she not struggling, by the most unscrupulous means, to raise her fortunes upon the ruins of Protestant liberty and Protestant institutions? Now, we may not be able, with all the zeal even of a revived Protestantism, to check the encroachments of Rome, but let it not be said of us that we pay her priests and her colleges for their efforts to undo all that we hold dear to ourselves and our children.

Protestants of Great Britain! do your duty at this great national crisis! and doubt not that God will be with you!

THE LATE REV. S. DYER.

We are glad to learn that a Memoir of the Life and Labours of the late Rev. S. Dyer, Missionary to China, is preparing for publication under the superintendence of his family. Should any of our readers possess letters or other documents from that excellent and devoted servant of Christ, they would confer a great obligation by forwarding them to J. Dyer, Esq., of Upper Clapton, to be used for the purpose specified above. They will be carefully preserved, and returned where that may be required.

SPEECH AT THE JUBILEE OF THE LONDON
MISSIONARY SOCIETY,* BY DR. ROGERS.

The Jubilee! There is something pleasant in the very sound of the word; which cannot be pronounced without agreeable emotions. The principal part of this effect, however, is undoubtedly owing to the pleasing recollections attached to it; and these recollections carry us back, in the first place, to that great event to which reference has been made—the Jewish year of jubilee; when, after seven times seven years of toil, the “servant was free from his master.” Who but must sympathize with the bondsman, when, after his long night of servitude, the dawn of emancipation approached? As the hours of darkness which were to usher in the day of freedom rolled away, we can fancy him mounting the highest hill in his neighbourhood; and, as it were, standing on tiptoe to catch the first rays of the sun which bore liberty “in his wings!” As the twilight gradually kindled into the dawn, how intently would he listen to catch the first notes of the trumpet, proclaiming the advent of the long-looked-for day; and joyously would he sing, “How beautiful upon the mountains are the feet of him that bringeth good tidings!” And the consideration of this scene naturally leads us forward to another, though not exactly a jubilee, yet a similar instance of “universal emancipation,” occurring in our own day; when on the glorious 1st of August, the negroes in the West Indies received the boon of freedom, and received it too in the most becoming attitude—on their knees! As the midnight hour approached, they knelt down as slaves, to rise up as freemen!

The jubilee we celebrate is of a kindred character, but a much higher description. The Missionary Society is an emancipation society; designed not to free the body from material shackles, but to liberate the mind from the heavier fetters of ignorance, to emancipate the soul from the more degrading

bonds of vice. As yet, indeed, this emancipation is far from complete. It is the result at which we aim; but, as some of us heard from the pulpit on the last sabbath, this result, though certain, is yet distant! In the South Seas, and in South Africa, thousands of Satan’s captives have become the Lord’s free men; but when we think of the millions, and tens of millions, and hundreds of millions, of Mahomedans and Pagans, we are forced to the unwelcome conclusion, that after seven times seven years of exertion, this society is but at the threshold of its operations. Do you ask, in desponding accents, —“Who is sufficient for these things?” The Master whom we serve is sufficient; and, under his guidance, and with his blessing, this society will be found sufficient! Its progress may be slow, but it is sure; amid frequent discouragements and partial defeats, it still presses on; and never shall its conquests be stayed, or its triumphs arrested, till it embrace the whole world in its happy dominion!

A CHURCHMAN’S LIBERALITY.

Great Easton, near Rockingham,
Northamptonshire, April 8, 1845.

My dear Doctor,—The note (inclosing 10*l.*) came safe to hand. What shall I say in return to that kind, very kind friend, “A Churchman.” *O si sic omnes!* I am lost in admiration and gratitude at such conduct. It is, indeed, doing good by stealth. I am sure the good man would blush “to find it fame.” However, to God be all the glory. I should feel that I were most ungrateful to you for all your kindness, because instrumentally your Magazine has been the means of drawing forth such liberality, if I did not render unto you, as I do most gratefully, the honour which is your due.

Yours very truly,—J. DEAR.

NEW TOTTENHAM-COURT CHAPEL, GRAF-
TON-STREET, FITZROY-SQUARE.

This most commodious chapel, capable of seating about a thousand persons, with school-rooms above, was opened for Divine worship on Thursday, January 9th. The preachers were the Rev. J. Hamilton, A.M., of Regent-square, and Rev. R. Lumley, of Balth.

This chapel, in connection with the new Tabernacle, Old-street-road, has been erected by the followers of the late Rev. George Whitefield, for the purpose of perpetuating in London the doctrines, discipline, modes of worship, hymns, &c., which had been originally adopted by him, and which had been continued with such unexampled suc-

* Held at Malton, Yorkshire, Dec. 18th, 1845.

cess by his coadjutors and successors in his old chapels, until the death of the Rev. Matthew Wilks, in humble hopes, and with earnest prayers, that like blessings may be again enjoyed therein; that God may be glorified, the Saviour exalted, and sinners saved, by the preaching of the doctrines of the cross: in humble dependance upon, and prayer to the Holy Spirit, for his blessing upon all the labours of all his servants, who may minister in these chapels to the latest period of time.

PROVINCIAL.

CHAPELS.

Llanfair, Montgomeryshire.

On Tuesday and Wednesday, Feb. 18th and 19th, a new Independent chapel in this town, on the site of the old building, was opened for Divine worship, on which occasion suitable and impressive sermons were preached by the following ministers. On the previous evening, the 18th, at six, the Rev. W. Daniel, of Klery, introduced the service; the Rev. John Davis, Bwlchyffydd, preached from 1 John i. 7; and the Rev. D. Williams, Llanurtyd, from Jer. iii. 24.

On Wednesday, the 19th, at nine, A.M., the Rev. E. Roberts, Voel, introduced the service; the Rev. Messrs. H. Morgan, Samph; D. Morgan, Llanfyllyn; and D. Williams, Llanurtyd, preached from 2 Sam. xxiv. 14; 1 Kings viii. 38; Acts xi. 20, 21.

At two in the afternoon, Mr. Pugh, Main, commenced, and the Rev. Messrs. John Roberts, Llanbrymair; T. P. Henley, Fordon, and H. Ellis, Llangwri, preached from Psal. xxxix. 13; cxxxii. 14; John vi. 66—68.

At six in the evening, the Rev. R. Thomas introduced, and the Rev. Messrs. D. Evans, Llanidloes; John Williams, Aberhosan, and R. P. Griffiths, Pullheli, preached from Psal. xxxiv. 16; 1 Cor. iii. 22; Jer. xxx. 21, 22.

The labours of the Rev. James Davies, for the last twenty-seven years, in the neighbourhood of Llanfair, have been great and disinterested, and have been greatly blessed, especially in the establishment of sabbath-schools, and several new interests in surrounding localities, where such were greatly needed. His congregation in the town of Llanfair were in much need of a larger and more commodious place of worship; and, considering their circumstances, they have made very liberal exertions in the erection of their present commodious chapel, both in contributions and in the carriage of materials, &c.

It is a neat and elegant structure. It will seat eight hundred people. In the basement are school-rooms, light and airy, ca-

pable of accommodating three hundred children. Our prayer is, "that the glory of the latter house may be greater than the former."

Shrewsbury.

On Tuesday, March 4th, this neat and commodious chapel, with spacious school-rooms, was opened for public worship.

In the morning, the Rev. Thos. Raffles, D.D., LL.D., of Liverpool, delivered a very eloquent and impressive discourse, founded on Matthew xvi. 18.

In the evening, a most powerful sermon was preached by a celebrated minister, on the latter part of the 29th verse of the 15th Romans.

On Lord's-day, March 9th, two striking sermons were preached by the Rev. William Urwick, D.D., of Dublin. The collections at the above services amounted to rather more than 100*l*.

On Wednesday, March the 5th, the Rev. Edward Hill, late of Spring Hill College, Birmingham, was solemnly ordained to the pastoral care of the newly-formed church now assembling in the above place of worship. The Rev. Thomas Weaver, of Shrewsbury, commenced the service by reading suitable portions of Scripture, and offering prayer; the Rev. T. R. Barker, classical tutor of Spring Hill College, delivered the introductory address, in which he gave a very lucid and scriptural view of the principles of the Congregationalists. The Rev. Francis Watts, theological tutor of Spring Hill College, received the confession of faith and offered the ordination prayer; and the Rev. William Urwick, D.D., of Dublin, gave a very impressive charge to the minister, founded on the former part of the 7th verse of 1st chap. Titus.

In the evening, the Rev. John Raven, of Dudley, preached to the people; this discourse was characterized by much fervour and affection, and will long be remembered by those who heard it.

The chapel was crowded on each occasion. The whole of the services were marked by deep solemnity; and it was truly gratifying to the friends engaged in this undertaking to have the presence of nearly forty ministers, of different denominations, several of whom took part in the services, and, with many other friends, dined in the school-rooms, which are over the chapel.

THE CASE OF HAMPTON-IN-ARDEN, WARWICKSHIRE.

The chapel in this village was erected about six years ago. The cost of it, including the school-room, land, and deeds, was

nearly 500*l*. The present debt is 250*l*. During the past year it was found impracticable to pay the interest, and therefore either the debt must be liquidated or the chapel fall into the hands of the mortgagee. To prevent the loss of a very commodious place of worship, toward which a considerable sum had been already collected, a few friends came forward and offered to give to the amount of 100*l*. on the condition that the whole debt could be paid off. In order to secure this offer, so truly generous and gratifying, 150*l*. remain to be obtained.

Such is the case. Must the chapel and the 100*l*. offered be lost? This appeal, therefore, is urgent though brief. A few liberal donations, at this crisis, will be of great service—will help those who are doing their best to help themselves—and will awaken in many hearts unfeigned gratitude and joy.

The chapel is freehold, and invested in trust; and the case is recommended by the ministers of the county association.

Donations may be forwarded to the Rev. W. Hood, Solihill; the Rev. J. Sibree, Coventry, Warwickshire; or to the Home Mission Rooms, Congregational Library, 4, Blomfield-street, Finsbury, London.

March 18th, 1845.

ORDINATIONS.

Mr. F. C. Dowthwaite.

On Wednesday, the 5th February, Mr. F. C. Dowthwaite, late of Airedale College, was publicly ordained pastor of the Independent church at Stalybridge, Lancashire. The Rev. R. Calvert, of Hyde, commenced the service, by reading the Scriptures and prayer; Rev. J. Sutcliffe, of Ashton-under-Lyne, F.A.S., delivered a very clear and able exposition of the constitution of Christian churches, and received the replies to the usual questions; Rev. J. Holgate, of Orrell, offered the ordination prayer; Rev. W. Scott, president of Airedale College, gave the charge; and an interesting and instructive sermon was preached to the church and congregation, by the Rev. T. Raffles, D.D., LL.D., of Liverpool.

The services were attended by other ministers, and by students from the Airedale and Lancashire Independent Colleges.

Since the acceptance of the call by the minister, the friends in connection with the chapel, assisted by the Rev. J. Sutcliffe, of Ashton, and other kind friends, have removed the entire debt from the chapel, upwards of a thousand pounds.

Mr. H. Leake.

On Tuesday evening, Feb. 18th, an in-

teresting service was held at Frilford, in the county of Berks. Mr. H. Leake, a gentleman of independent fortune, for many years in connection with the Wesleyan Methodists, had laboured with considerable success in this village and the neighbourhood; but having adopted the principles of Congregational church government, he relinquished his former connection, and was, on February 18th, solemnly set apart to the Christian ministry, by prayer and imposition of hands, at the above-named village.

The Rev. J. Hill, of Clapham, delivered the introductory discourse, and asked the usual questions; the Rev. Mr. Tozer, of Witney, offered up the ordination prayer, and the Rev. B. Godwin, D.D., of Oxford, addressed the minister and people. The exceedingly neat little chapel was thronged with attentive hearers, and many found it to be "a time of refreshing from the presence of the Lord."

Rev. H. B. Creak, M.A.

On Thursday, February 20th, the Rev. H. B. Creak, M.A., of the University of London, was ordained pastor of the Independent church, Atherstone, Warwickshire.

REMOVALS.

The Rev. R. Soper, of Grantham, has accepted the cordial invitation of the church of Christ in Lendal, York, and entered on his pastoral labours in February last.

The Rev. S. Hillyard, late of Runcorn, has accepted a very cordial and unanimous invitation from the church and congregation assembling at the old Independent chapel, Bedworth, Warwickshire, and entered upon his stated labours on the first Lord's-day in March.

The Rev. W. M. O'Hanlon, recently of Birkenhead, Cheshire, has accepted the cordial and unanimous invitation of the church and congregation assembling in Hollinshead-street Independent chapel, Chorley, and entered upon his public labours in that place on the second sabbath in March.

The Rev. W. A. Harnall, of Huddersfield, has accepted an unanimous invitation from the church and congregation at Bishops Stortford, vacant by the death of the late Rev. William Chaplin, and will enter on his

stated labours there, God willing, on the fourth sabbath in May.

The Rev. T. Greenfield, late of Kidder-

minster, has accepted the pastoral charge of the church and congregation assembling at Endless-street chapel, Salisbury, and entered on the duties of his new sphere of labour the last sabbath in March.

General Chronicle.

PROGRESS OF CHRISTIANITY IN FRANCE.

*Havre de Grace, France,
March 15, 1845.*

DEAR SIR,—Whilst in various parts of Germany the gospel is achieving victories over mind, and causing priests and people to reject the dogmas of Popery; and whilst, in the south of France, whole communities seem to arise, as by a mandate of Heaven, from the debasement of superstition, and the bondage of the hierarchy, we are not, in Havre, without pleasing indications of spiritual movement. Not to speak of the cause of seamen, accounts of which appear through a different channel,—nor of the work of grace among the English residents, not a few of whom have, within the last two years, become vitally interested in evangelical piety,—nor yet of the French Protestant population, of whom some have been brought to rective Christ as their Saviour, and the doctrines of the Bible as real living powers in their hearts; it is highly gratifying to see in our own chapel, and at other Protestant places of worship, Roman Catholics, from sabbath to sabbath, seemingly interested in the truth. I have in memory at this moment the faces of six individuals of that communion, who often attend my ministrations. They hear, in no measured terms, their idolatry and unscriptural creed condemned, without manifesting the least offence, and this not so much from indifference as conviction.

At the funeral of a young English gentleman, a few days since, were about thirty Papists. Some of them understood English. We had, at the house of the mother, reading of the Scriptures, a short address, and prayer, in English; and at the grave, the same in French; to which the people listened with most solemn attention, though sentiments were uttered in direct opposition to the ideas of purgatory, praying for the dead and to the dead; and the doctrines of justification by faith alone, and of eternal life solely through the atonement and intercession of Christ, were fully enforced.

A Catholic servant recently had the Bible put into her hands by a zealous and enlightened member of my church. An Irish Papist family heard of it. Two of them,

Jesuit sisters, urged the servant to burn the book; but she had read too much of it to be persuaded by them. They then rebuked her for violating the rules of the church, not only in reading the Bible, but in eating eggs on Lent Fridays. They threatened to tell the priest. The girl was only the more firm from their threats and rebukes. They then assumed a milder tone, offering to visit the priest for her, and obtain permission to eat what she wished, provided she would send him the money. "Money," thought she, "but Christ did not sell indulgences." "No," she added, turning to the anxious sisters, "I shall eat what I please, and not pay the priest for it either." Last sabbath she came to the evangelical chapel, though she had been promised fifty francs, which had been long due to her, if she would go for it at the hour of service. "What is that to the welfare of my soul?" was her prevailing argument. The discourse of Mr. M., in French, impressed her more deeply, and now she seems in earnest for truth and salvation. God is evidently working good for her.

Another woman, a Papist, has recently read a work, entitled "The People of God," which, by the Divine blessing, has convinced her that Romanism is wrong. She says but little about her change, but seeks the Lord and the truth alone, expressing great desires, which will soon be gratified, of hearing the gospel from the lips of an evangelist.

To-day, a colporteur, who comes to prepare the way for Mr. V——, successor to the present pastor of the evangelical church in this place, in his visits among the Germans and French, entered a *café*, and offered Bibles for sale. One man said, "I have had a Bible, which was given me by an Englishman, but I sold it." "Sold it!" replied the colporteur, "then you did very wrong, for it was the word of God." "You pretend," said the man, "to be a colporteur, but I think you a Jesuit." "Indeed, if I were a Jesuit, I should not be selling Bibles," was the quick and convincing answer. "It is true," interrupted the barmaid. "It is true," repeated the whole company. The colporteur, taking advantage of the momentary impression, gave a tender

and powerful address, which considerably affected all present.

Is it possible that a French café, a name which reminds us of every crime and horror, has already become a place where the Bible may be offered for sale, and where its doctrines and precepts may be enforced? Barns, fields, and private dwellings have been devoted even in this country to the accommodation of real worshippers. Public houses and brokers' offices have been the scenes of Christian warning, rebuke, and invitation. The name of God has been pronounced in them with reverence, though once it could not be uttered in the houses of the Deputies and of the Peers. When will the church edifices of France become sanctuaries for Jehovah's praise? When Christians everywhere pray, and live, and labour as they ought. Let those who mourn over the delusions and defections of nominal Christians in England and America, look towards Germany and France, and bless God for the "catches of sunlight" that come over the sea.

Dr. Morison.

Affectionately,
E. E. ADAMS.

PAPAL SECTS IN TURKEY.

THE American missionaries labouring in Constantinople, Smyrna, and Trebizond, have furnished some interesting statistics relative to the three great branches of Catholicism in the Turkish empire. It is well that the Christian public should be made acquainted with the actual history of Catholicism throughout the world.

CONSTANTINOPLE.

Latin Catholics.

The population under the supervision of the apostolic vicar at Constantinople, according to his own estimate, is about ten thousand souls. Of these nine thousand reside in Constantinople. Hardly a single person is included in this number who is a subject of the Porte. The language of probably the greater part is Italian, as they are descended chiefly from families coming from the Adriatic, the Gulf of Genoa, or Malta. The remaining one thousand souls are distributed as follows:—at Adrianople 170; Rodosto 42; Buyukdereh, on the Bosphorus, 419; Dardanelles 30; Broosa 46; Trebizond 36; Enos 33; Nicomedia 20; Erzeroom 13; Angora, Sinope, and Samsoon, 29; Salonica 150; besides a few in other places. This estimate of ten thousand souls does not cover the floating population of papal strangers, which must be at least two or three thousand more.

There are nine churches. Of these, two are parish churches in Galata, and two are parish churches in Pera. There are also

nine "places of prayer;" of these, three belong to the ambassadors of France, Spain, and Naples; two belong to the Franciscans; and four are in private houses. Houses of prayer are in fact churches, for the performance of all church ordinances. They exist as a subterfuge from the bigotry and intolerance of Mussulmans, which will not readily allow any new church to be built. There are churches at Adrianople, Rodosto, and Salonica.

In 1843 there were forty-six priests, of whom twenty-one are secular or parish clergy, and twenty-five are regular or monastic clergy. There are two priests at Adrianople, one at Rodosto, three at Buyukdereh, three at Salonica, and all the rest are at Constantinople. The other places mentioned above have no priests regularly.

There are six religious communities of men, who also serve in some of the churches. Among the Dominicans in Galata there are five monks; with the Franciscans, seven; with the Conventuals, eight; the Observantines, one; with the Capuchins, three; with the Lazarists, eight. The Conventuals and Observantines are branches of the Franciscans.

Three of the parishes have public schools. These and the higher schools are adapted to the spirit of the age, as far as is possible, and as far as Romanism can make it consistent. The Lazarists in the former Jesuit college of Saint Benoit, at Galata, have a school, where gratuitous instruction is given to three hundred and fifty boys, by the "Brethren of Christian Doctrine," a comparatively modern order. There is also connected with the same college, a school for girls, containing about sixty boarding pupils, and the same number of day-scholars, under the supervision of the "Sisters of Charity," who live in the same building, but apart from the males.

The Lazarists have also a college at Babek, under their own immediate supervision, with about fifty pupils, all but about seven or eight of whom are children of Europeans. Perhaps three of them are Armenian Catholics, and perhaps five are Armenians proper, supported by money from France. Here they pretend to give a complete academical education, and to fit the students to receive honorary degrees at the Paris universities, the king of France having admitted the college to the same rank with the royal colleges. Young men of merit are also to have the privilege of being sent to France to be farther educated. The course of instruction is similar to that of other academical institutions, but great pains are bestowed upon the religious education of the pupils.

There is a school for boys and girls at Salonica. There are two or three private boarding and day schools in Pera, where the

teachers and principals are Papists. There is a private boarding and day school for females of all nations, kept by an English Roman Catholic lady.

In the Lazarist convent there are two printing presses, hitherto chiefly employed in mercantile printing, and in issuing reading books, almanacs, and catechisms; but it is now becoming more controversial. There are two plague hospitals, and two national hospitals, under the joint protection of France, Austria, and Sardinia. A house of refuge for the poor is under the joint protection of the Catholic ambassadors.

Armenian Catholics.

The Armenian Catholics in the city are estimated at from ten to thirteen thousand souls. They are found also in Smyrna, Angora, Tokat, Trebizond, and in small numbers in various parts of Armenia. There are perhaps two hundred and fifty families at Mardin dependent on their own patriarch, who resides in a convent on Mount Lebanon; and this patriarch governs the Armenian Catholic population of Aleppo and Syria. They have no monasteries in Asia Minor, but they have one at Venice, and another at Vienna. Their priests are for the most part educated abroad, at these two places, or at Rome or Padua. Those located in this city can generally, therefore, speak one or more European languages.

Their ecclesiastical organization is complete in itself, except that they have a political patriarch appointed from among themselves to represent them at the Porte, while their ecclesiastical patriarch is appointed by the Pope. Many of their clergy are jealous of the interference of the French and Italian missionaries. Indeed the rival interests of the clergy, according as they happen to have been educated at Rome, Venice, or in this country, has produced no inconsiderable degree of strife. The clergy of Venice are far more liberal than those from any other school. They sympathize much more with the great mass of the Armenian community, and are not regarded as so anti-national as the others. On the contrary, they are so entirely national in their feelings, that they may be regarded as only half Papists. They publish now a monthly magazine, similar to what our own was, in which they have praised the temperance reformation in America.

The influence of Jesuit missionaries and of Papal operations generally, must be exerted on the Armenian mind chiefly through this already existing sect. Since they have been acknowledged by the Porte, however, as one of the sects of the empire, or as a sect at Constantinople rather, they have not perceptibly increased. We hear now and then of

a bishop, a priest, or of laymen joining them; but we hear of perhaps as many who go back and join their ancient sect. The laws of the land do not authorize any such changes; yet it is not always difficult to effect them. The great motives of those who join the Papal Armenians is for the sake of the additional protection which they gain as Catholics on account of the interest taken in them, and the aid afforded the sect by many of the Catholic ambassadors.

The Armenian Catholics have one large church in Galata, and a church in Orta Koi. Connected with a hospital belonging to them in Pera, they have also a "house of prayer." The Turkish government interposes so many obstacles to the building of new churches, that, though they have made many attempts, they have never been able to get more than permission for a "house of prayer," as if for the use of the hospital. But "a house of prayer" is all that evangelical Christians will ever want.

They have also a plague hospital. There is a parish public school connected with the church, and there is now building a college, or high school, at Pera, in connection with the monks of the Venice monastery. Quite a number of young men also are pursuing their studies in Pera, preparatory to becoming priests. Many families send their daughters to either the boarding or the day school of the "Sisters of Charity," in Galata.

Greek Catholics.

We have never been able to learn the whole number of Greek Catholics in Constantinople; but it is very small, compared with the whole number of Armenian Catholics, there not being five hundred families. The attempts of the Papal missionaries upon the Greek church, in modern times, have here been entirely without success. The Greek Catholics now to be found are not the result of any modern missionary operations, but they are chiefly the remains of the Italian conquests in the East; and most of them are emigrants from abroad, many of them having protection as subjects of some foreign power. A small number of Greek Catholics, subjects of the Porte, of whom the most are originally from Aleppo, were not able to endure being under the Armenian Catholic patriarch, who, by his firman, is patriarch of all the Catholics. And accordingly they petitioned for leave to choose one for themselves, who should be their responsible head, and through whom they would communicate with the Porte, and pay their poll tax. This petition having been granted, they chose a Mussulman to perform this office for them! And this state of things has lasted the past two years.

This privilege they gained when that man

of most liberal views, Reshid Pasha, was high in office, and when the new charter of Gul Hané, with its institutions, was yet fresh and strong. Although it had the appearance of being an act of justice to them, to render their burdens equal, yet we have good reason to believe that it was a device emanating from Rome; and that, as the result, not only shall we see that the Armenian Catholics are an acknowledged sect of the empire, but that Rome has contrived to get Latin Catholics acknowledged as a sect, and the Pope in fact acting as their head. The documents that issue from the dragoman of the Divan—the Mussulman who is their surety and deputy—are in the name of the community called Latins! All these Greek Catholics follow the Latin or Roman rite on almost all occasions, having no church of their own. And now there occurs a thing which was before unheard of, that foreign (Roman) priests baptize, confess, and bury the born and actual subjects of the Turkish government.

While the Armenian Catholics, in addition to their civil patriarch, have an ecclesiastical patriarch of their own, these Greek and Latin Catholics, having a Mussulman for their civil head, have an Italian Bishop and vicar apostolic, sent from Rome, for their ecclesiastical head. There is a mysterious connection, to the bottom of which we have never yet been able to go, between the subject Latin Catholics and some of the embassies, especially with the French. By belonging to this new sect, they obtain a sort of civil protection in case of law-suits and difficulties. And it is said that the French chancery takes cognizance of the names of all this sect.

For seven years past, perhaps for a longer time, there has been a violent contest between the Greeks and the Greek Catholics, because the priests of the latter have persisted in wearing the distinguishing dress of the former. This custom—which they began first in Syria, during the government of Ibrahim Pasha—they afterwards introduced into Constantinople. The Greek patriarch then pretended that this portion of the subjects of the Porte were rebels against his own power, and that he could no longer be responsible for them. They, on the other hand, said, "We are an old sect, and have been for a hundred years what we are now;" and they implored the Porte to appoint some one, any one, through whom they should be known at the Porte. Owing to the peculiarly favourable juncture to which we have alluded above, combined with the use of money and of the interposition of the French ambassador, the affair was arranged. Such a head as they asked was granted them; but their priests were required to wear a distinguishing mark.

Mode of Operation.

The only monastic establishment engaged in *missionary* operations, is that of the Lazarists, associated with the "Brethren of Christian Doctrine," and the "Sisters of Charity." From the great extension which they have given to their plans for the education of youth during the last five years, we must believe that they have been stimulated by the efforts made in that direction, in preceding years, by Protestant missionaries. In fact, they avow that they have been thus stimulated by us. They admit that the men belonging to the previous monastic establishments had not sufficient science and education for the present age, and that they can never oppose our propagandism but by the use of the same means that we use. Of this we could give printed testimony. They have attempted to establish schools in the Armenian quarters of Constantinople, but unsuccessfully.

Till within a few years, the press has not been employed by Papists against Protestants, for there were then no Protestant missionaries. Now, however, a catechism, published in 1836, by Bonamí, the archbishop of Smyrna, both in Greek and in Greek with Roman letters, contains fourteen pages of questions and answers, which are an attack on the life and doctrines of Luther and on Protestantism generally. Of course all Greek Catholics have their minds in this way duly instilled with prejudices against us. In Constantinople they have just published in Armenian the conversion of the Jew Ratisbon, and are about to publish another attack on Protestantism. Another of their modes of operation—according to an avowed principle of theirs, that it is of as much importance to keep one person from becoming a Protestant, as to gain one person to the Catholic faith—is to prejudice the minds of the Greek and Armenian ecclesiastics and laity against Protestants, and to stimulate them to persecutions against us.

A retrospective view of Roman Catholic missions in the East would show that in many towns in Asia Minor, especially in Armenia, where they were formerly established, they have now almost entirely disappeared, as, for instance, at Erzeroom and Tiflis. In other places, especially in Syria, they have greatly increased. For the last hundred years, till very lately, they have had but few missionaries. The activity of the Lazarists dates back not more than twenty-five years. And now that they see so many Protestant missionaries appearing in a field which they regarded as belonging to themselves alone, they have recommenced with redoubled ardour. What will be the result of this new zeal is yet to be seen.

TREBIZOND.

Armenian Catholics.

I have but little authentic information to communicate respecting this sect among the Armenians. They are said to number one thousand houses at Artoin, one hundred at Erzeroom, one hundred at Trebizond, four hundred at Tokat, fifteen at Sivas, three hundred and fifty at Pirkinik, a village near to Sivas, two hundred at Gurin; and at Angora, which is their stronghold in Asia Minor, they are very numerous, though I know not the exact number, perhaps about two thousand houses. Nor have I any definite information respecting the origin and growth of this sect, except that in Tokat they have increased from about one hundred and fifty to near four hundred houses, since their recognition as a distinct sect by the Turkish government. At Trebizond it seems they have not increased, or at least have made no proselytes from the Armenians, since their formal separation. The increase at Tokat seems to have been brought about partly by the zeal of educated native preachers, and partly by their attention to the poor and relief extended to individuals in times of need. But as a body they have lost their former zeal, have become relaxed in their morals, and, consequently, have ceased to make proselytes as they formerly did.

SMYRNA.

Latin Catholics.

This report was prepared by Mr. Calhoun, who was formerly connected with the Smyrna station. His brethren, however, have given it their approbation.

There are in Smyrna one Roman Catholic bishop and sixty-seven priests. Of the latter forty are secular or parish clergy, nine are Capuchins, seven are Zoccalonti, ten are Lazarists, and one is a Dominican. The Capuchins and Zoccalonti are friars of the Franciscan order, and derive their names the one from their hoods, and the other from their wooden shoes. There are also twelve "Sisters of Charity."

In Smyrna there are three large churches and two chapels. One of the latter is in the French Seamen's hospital. There is also a church at Boujah, and another at Bournabat. The churches in Smyrna are usually known by the names of French, Austrian, and Lazarist. The regularly officiating clergy in the French church are the Capuchins; in the Austrian, the Zoccalonti; and in the Lazarist, the Lazarist priests. The Capuchins and the Zoccalonti have each a monastery.

The Lazarist priests have an elementary school of about three hundred boys. The "Sisters of Charity" have a school of about

three hundred girls. The branches taught by the latter are reading, writing, sewing, and embroidery.

The college of the Propaganda is under the direction of the bishop, and contains about two hundred pupils, fifty of whom board in the establishment. Most of the professors are of the secular clergy. Among them are three Armeno-Catholic priests. Languages are chiefly taught in the Propaganda. Instruction is given in some of the higher branches of science, but the means to this end are limited.

Few conversions to the Roman Catholic faith, as far as we know, occur in Smyrna or the vicinity. The system is principally aggressive, we apprehend, by means of the schools. Considerable numbers of youth, even Protestant youth, are thus brought under the influence of the Roman priesthood; and the result will probably be either that they will become Papists, or be indifferent to all religions. Among the Protestants there are few who are decidedly anti-Roman Catholic.

Of the papal population in Smyrna and the adjacent villages, we cannot speak with certainty. There are probably from eight to ten thousand. This estimate does not include a few papal Armenians and Greeks.

THE UBIQUITY OF ROMANISM.

MR. CASWELL, an American missionary to Siam, writes as follows to his constituents in the far west:—"I have to-day visited the port captain (at Bangkok) one of the principal men among the Roman Catholics here, who informed me that several of their missionaries are now on a tour to the north and west; that those who have gone west have proceeded as far as the boundary between Burmah and Siam, and those who have gone north have proceeded as far as Chiang Mai, which is a Laos country, at the extreme of the Siamese territory in that direction. *They are before us, and will be everywhere.* How wonderful are the resources of Antichrist! When shall we see the standard of the Lord evidently lifted up against him?"

It is, indeed, quite obvious that Roman Catholicism is an enemy which our missionaries will have to confront and oppose in every part of the world. The efforts of enlightened Christians to disseminate the pure truth of God have roused "the man of sin" to new zeal and energy in his work of perversion and ruin.

And, yet, fellow-Christians, this is the precise juncture at which the Prime Minister of Great Britain, by the help of his Whig opponents, proposes to set up a new Roman Catholic establishment. Alas! alas! for the honour of Great Britain!

THE
MISSIONARY MAGAZINE

Chronicle.

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NATIVE JUBILEE MEETING IN SOUTH TRAVANCORE

JUBILEE IN TRAVANCORE.

THE benevolent and holy interest manifested among the friends of the Redeemer in this country, in connection with our Year of Jubilee, has been liberally sustained by the native churches in India; and our Christian countrymen residing in the several Presidencies have also generously concurred in these efforts. The proceedings and results of the meetings held in the Bengal and Madras districts have, within a recent period, been presented to our readers; and it now only remains to notice the corresponding efforts made at the stations of the Society in South Travancore. As yet our only intelligence is from Neyoor, where the brethren, Mead and Abbs, have zealously exerted themselves to promote the object. From Mr. A., the following account has been received of the public meeting held in the western district of that Mission, at which he had the pleasure to preside. The meeting consisted entirely of native Christians; and, with the exception of our brother himself, all the speakers were Native Evangelists:—

"On Friday, the 1st of November, (writes Mr. Abbs,) the Jubilee Meeting for youth, district was held at Conjeracode, when the following sentiments were proposed and unanimously adopted by a large congregation:—

'We, the Christians of the Parashaley Mission, have heard that it is fifty years since the Ministers and Gentlemen of the London Missionary Society sent forth their students teachers to heathen lands. We desire to thank God for the privileges brought to us by the Gospel, and pray that the true religion may be preached in every country of the world.

'We read that among the Jews it was customary in the year of reformation to release the bondsmen: we therefore pray for the liberation of slaves of every caste in this, and other lands; and especially for the slaves of sin and Satan, that they may be delivered by the precious blood of Christ, and obtain the glorious liberty of the children of God.

'Because we have heard that two Calcutta Brahmins have come to the Christian religion, we rejoice. We pray that God will protect and console them, and that he will give comfort and deliverance to the suffering Christians of Tahiti and Madagascar.'

"With the design of interesting the natives in the affairs of the church, and of calling forth their energy and talent, a local Committee was formed a few months ago to assist me in prosecuting measures for the spread of the Gospel within our limits. This Committee of six Readers and six Moopens met early to arrange for the public meeting, and receive subscriptions. At twelve o'clock, after singing and prayer, I drew attention to the Year of Jubilee, which the Israelites celebrated; mentioned a few circumstances connected with the history of our Society; and gave an account of the various Mission-stations, with their prospects of usefulness. After which, one of our Native Agents (*vide p. 265*), spoke in simple but effective style—he was followed by others—an excellent spirit was roused; and, I doubt not, many departed with joy and gratitude, receiving the blessing of our Divine Master, who, knowing the extent of their ability, would pronounce on them the sentence of approval, 'They have done what they could.'

"The sum collected in this district for the Jubilee Fund is, rupees 172, or 171. 4s.; small when compared with what more wealthy congregations may give, but calculated to encourage those who are acquainted with the occupations and resources of the donors. In a community like this, it may be expected that nearly one-half of the families under Christian instruction are as yet deficient in appreciating the truth of the great sentiment, 'It is more blessed to give than to receive;' while the rest, depending on precarious methods of obtaining their livelihood, oppressed by unjust exactions, and but scantily supplied with money, are but ill able to contribute: yet, 'I bear them record, that to their power, yea, and beyond their power, they have this time given of their substance.'"

In the eastern division of the Neyoor Mission, under the superintendence of Mr. Mead, the sum of 393 rupees, or 391. 6s., was collected in aid of the Jubilee Fund; and our brother bears cheering testimony to the willing and grateful spirit with which it was given. We are assured that every effort will be made at Nagercoil, Trevandrum, and Quilon, to augment these offerings of Christian mercy.

NATIVE FEMALE EDUCATION AT MADRAS.

THE following is an additional passage from the letter of Mrs. W. Porter on this subject, of which an extract was given in our number for March. These descriptions, equally vivid and authentic, of the unjust treatment and pitiable condition of Hindoo women, cannot but be deeply felt by the friends of Native Female Education, as proving the strong necessity that exists for the continuance and enlargement of their generous efforts on behalf of an object so closely identified with the glory of the Saviour in the moral and spiritual regeneration of India.

A Hindoo woman, however oppressed, cannot find refuge in the house of her parents: they would send her back to her husband, whose tyranny would only be increased by the attempt to free herself from his power. A man may dismiss his wife under various pretences, but she must endure all he inflicts. Menu, a famous Hindoo legislator, enacted, that a woman, if left a widow, should be in subjection to her son; consequently, when he takes possession of the property, his mother is often cruelly treated, and driven with blows from his house, and the poor old woman is obliged either to live by begging, or find an asylum with some of her relations, amongst whom, so little is the respect in which she is held, that, although stricken in years and scarcely able to stand, when she sees even a little boy she must rise and make obeisance to him.

We have traced the wretched course of the Hindoo female from infancy to old age—let us now consider her latter end, which is wretched beyond description: she lives like a beast without a soul, and without hope she dies. Death, it might be supposed, would be considered better than life, as being a relief from so much misery; but it is not so: although human beings can scarcely be in a more degraded situation, their highest happiness, they believe, lies within the boundary of this world. Death they regard as a state in which their bodily pains and sorrows will be increased; consequently when a woman is on the point of death, her relations surround her bed making bitter wailings, and invoking the gods and goddesses to assist the dying person, who, whether young or old, expresses the utmost unwillingness to part from the world: she forgets all the troubles and insults she suffered when in health, and says, "If God spares me this time, I shall be very happy, and offer him many presents." Should all these prayers appear unfruitful, they say, "God is very hard-hearted—there is no God to hear all our prayers." Death, although fearful and terrible in its character to the unbeliever, does not occupy any place in the thoughts of the Hindoo female until she is struck with it, and then she is appalled at the prospect before her, being totally ignorant of Him who has taken away its sting, and deprived the grave of its victory.

I have endeavoured, by a simple statement of facts, to plead the cause of the op-

pressed Hindoo female, and to represent her wants and her claims upon her more favoured sisters. Her condition seems loudly to say, "Come over and help us, or afford means for others to do so." I can scarcely give even a distant idea of the great alteration a little education makes in a girl in a short space of time. When she enters a school she is idle, listless, stupid, and unhappy; but soon the benefit of employment and mental cultivation is perceptible, and the countenance speaks the change that is wrought—a change which is an ample compensation for any efforts or sacrifices which may be made to effect it. But we would not be satisfied with merely elevating her moral character, however desirable that may be—we would aim at something higher; and, seeking the Holy Spirit's aid, and a blessing on the means, try to convince her of her condition as a sinner in the sight of God, her helplessness and inability to save herself, and then lead her to the Saviour of sinners.

Having pleaded the cause of Hindoo females in general, I hope it will not be deemed out of place if I plead the cause of my own school in particular. We have of late received many additions—we now number fifty-nine girls, and our resources have not kept pace with our requirements: so little assistance has been rendered us the last year, that, if we had not had a little fund in hand, we could not have supported our children. We are now working in the belief that, when our circumstances become known to the friends of Missions and of female education, they will relieve us, and not render it necessary for us to dismiss our children, nor even to refuse those brought to us with earnest entreaty for to receive them.

Our monthly expenses, under the most vigilant superintendence and strict economy, average 15*l.* per month; that is, calculating the cost of each child at 3*l.* per annum, including board, education, clothing, medicines, and washing; and I believe this is as little as can support such an establishment, particularly in Madras. I hope and believe the failure in our resources the past year has arisen from the effort that has been made to purchase the Missionary Ship; but, as that great object is now accomplished, I and my flock now look for our usual assistance from my dear native land.

Anniversary of the London Missionary Society.

FIFTY-FIRST GENERAL MEETING.

MONDAY, MAY 12th.

Evening.—St. John's Chapel, Bedford-row; the Rev. G. F. W. MORTIMER, D.D., Head Master of the City of London School, will preach on behalf of the Society.

Service to begin at Half-past Six o'clock.

WEDNESDAY, MAY 14th.

Morning, Surrey Chapel.—Rev. WILLIAM LINDSAY ALEXANDER, M.A., of Edinburgh, to preach.

Evening, Tabernacle.—Rev. THOMAS ARCHER, D.D., London, to preach.

The Morning Service begins at Half-past Ten, and the Evening at Six o'clock.

THURSDAY, MAY 15th.

Morning.—The PUBLIC MEETING will be held at EXETER HALL, in the STRAND.* The Chair to be taken, *precisely at Ten o'clock*, by

WILLIAM HUNTER, ESQ., ALDERMAN AND SHERIFF.

Evening.—An adjourned Meeting will be held at Finsbury Chapel, Finsbury Circus. The Chair to be taken at Six o'clock, by

SIR CULLING EARDLEY SMITH, BART., TREASURER.

LORD'S DAY, MAY 18th.

Sermons will be preached, and collections made, at various places of worship, the particulars of which will be found on the following page.

MONDAY, MAY 19th.

A Meeting of the Directors of the Society, both Town and Country, will be held at the Mission House, Blomfield-street, Finsbury, at Eleven o'clock in the forenoon.

Evening.—The Sacrament of the Lord's Supper will be administered at the following places of worship to those Members and Friends of the Society who are *Stated Communicants*, and who produce Tickets from their respective Ministers, viz. :—

SION CHAPEL.....	Rev. J. HARRIS, D.D.,	to preside.
Craven Chapel	Rev. J. BENNETT, D.D.,	"
FALCON-SQUARE CHAPEL.....	Rev. JOHN REYNOLDS	"
SURREY CHAPEL	Rev. JAMES HILL	"
CLAREMONT CHAPEL	Rev. GEORGE SMITH	"
ST. THOMAS'S-SQUARE, HACKNEY.....	Rev. ANDREW REED, D.D.,	"
STOCKWELL CHAPEL.....	Rev. CALEB MORRIS	"
MABERLY CHAPEL	Rev. HENRY TOWNLEY	"
TOTTENHAM COURT-ROAD CHAPEL	Rev. JOHN ELY, Leeds	"
HANOVER CHAPEL, PECKHAM.....	Rev. JOHN BURNET	"
TREVOR CHAPEL, CHELSEA.....	Rev. JOHN ANGELL JAMES	"

Services to begin at Six o'clock.

* Admission to the Hall will be by Tickets, for the Platform, the Central Seats, the Raised Seats, and Western Gallery, respectively.

The Platform will be appropriated to the Directors of the Society, both town and country; the Speakers; and all Ministers who are Members of the Society.

For Central Seats, Tickets will be furnished :—

To Annual Subscribers of Five Pounds, or to a Family Contributing Five Pounds or upwards, either to the Parent Institution or to an Auxiliary Society—One Ticket.

To Presidents, Treasurers, and Secretaries of Auxiliary Societies—One Ticket each.

To Collectors of Five Pounds per annum and upwards—One Ticket each.

N.B. No individual can be entitled to a Ticket in more than one capacity.

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, Finsbury, from Twelve o'clock till Three, on Friday 9th, Saturday 10th, Monday 12th, Tuesday 13th, and Wednesday 14th, of May.

Ministers, who are Members of the Society, will be supplied with Tickets for themselves and friends, by their sending, on any of the above-mentioned days, a list of such as are entitled to them, and who wish personally to attend.

* * * MISSIONARY HYMNS, (a New and Improved Edition,) price Sixpence, may be had at Mr. Snow's, 35, Paternosters-row; or at the Doors of the places of worship.

Anniversary of the London Missionary Society.

ARRANGEMENTS FOR SERMONS TO BE PREACHED ON LORD'S DAY, MAY 18.

PLACE.	MORNING.	AFTERNOON.	EVENING.
ALDERMANBURY CHAPEL	Rev. John Davies	Rev. W. Howe, Mis.	.....
ABNEY CHAPEL, Stoke Newington	„ T. Smith, A.M.	.....	„ J. P. Dobson
BARBICAN CHAPEL	„ A. Tidman	.....	„ G. Smith
BARKING	„ J. Vine, Mis.	.....	„ John Vine
BETHNAL GREEN	„ J. Viney	.....	„ Jos. Moore, Mis.
BISHOPSGATE CHAPEL	„ J. Frost	.....	„ G. Mundy
CHADWELL-ST. Cha., Pentonville	„ G. R. Burch	.....	„ G. Christie
CLAPHAM	„ Dr. Bennett	.....	„ J. Reynolds
CLAPTON CHAPEL	„ A. Wells	.....	„ Dr. Bennett
CLAREMONT CHAPEL	„ J. Blackburn	.....	„ H. Richard
COLLIERS RENTS CHA., Boro'	„ James Hill	.....	.....
COVERDALE CHAPEL, Limehouse	„ H. S. Seaborn	.....	„ G. R. Burch
CRAVEN CHAPEL	„ John Ely	.....	„ G. Clayton
CROYDON	„ J. A. Roberts	.....	„ J. A. Roberts
ENFIELD	„ J. C. Harrison	.....	„ J. C. Harrison
DRITTO, Highway	„ T. Fielding	.....	„ T. Fielding
ESHER-STREET	„ E. Stallybrass	.....	„ C. Gilbert
FALCON-SQUARE CHAPEL	„ E. Davies, Mis.	.....	„ James Hill
FETTER-LANE CHAPEL	„ Caleb Morris	.....	„ E. Davies, Mis.
FINCHLEY	„ W. H. Drew	.....	„ W. H. Drew
FINSBURY CHAPEL	„ A. Fletcher	.....	„ A. Fletcher
GREENWICH, Maize-hill	„ J. P. Dobson	.....	„ H. S. Seaborn
GREENWICH, Tabernacle	„ D. E. Ford	.....	„ E. Mannering
HACKNEY, St. Thomas's-square	„ Dr. Burdett	.....	„ J. Frost
HACKNEY Well-street, Chapel..	„ J. Carlile	.....	„ J. Carlile
HAMMERSMITH, George-yard ..	„ G. Christie	.....	„ H. B. Jeula
HAMMERSMITH, EBEN. CHAPEL	„ G. Mundy	.....	„ Thos. James
HARE COURT CHAPEL.....	„ T. W. Aveling	.....	„ W. S. Palmer
HOLLOWAY	„ A. J. Morris	.....	„ A. J. Morris
HOLYWELL MOUNT CHAPEL ..	„ E. Mannering	.....	„ John Ely
HORSLEYDOWN, UNION CHAPEL	„ A. Jack	.....	„ D. E. Ford
HOXTON ACADEMY CHAPEL ..	.....	.....	„ J. Raven
ISLINGTON CHAPEL	„ B. S. Hollis.	.....	„ J. Glanville
ISLINGTON, Lower-street.....	„ J. Yockney	.....	„ Dr. Alliott
ISLINGTON, UNION CHAPEL ..	„ Dr. Codman	.....	„ Henry Allon
ISLINGTON, BARNSBURY CHA..	„ C. Gilbert	.....	„ J. Robinson
KENSINGTON	„ T. G. Stamper	.....	„ P. Thomson
KINGSLAND CHAPEL	„ H. Townley	.....	„ B. S. Hollis
LEWISHAM.....	„ J. Jefferson	.....	„ J. Jefferson
MABERLY CHAPEL	„ J. Reynolds	.....	„ J. Blackburn
MARLBORO' CHAPEL	„ H. Richard	.....	„ T. G. Stamper
MILE END, Latimer Chapel ..	„ R. Saunders	.....	„ R. Saunders
MILE END, New Town	„ W. Tyler	.....	„ E. Stallybrass
NORWOOD	„ H. Addiscott	.....	„ H. Addiscott
ORANGE-STREET CHAPEL	„ J. Glanville	.....	„ Thos. Stratton
PAVEMENT CHA., N. North-rd.	„ J. Spong	.....	„ H. Townley
PIMLICO, BUCKINGHAM CHA..	„ E. A. Dunn	Rev. W. Campbell	„ W. Campbell
PLAISTOW	„ E. Prout	.....	„ E. Prout
POPLAR	„ G. Smith	.....	„ A. Tidman
POULTRY CHAPEL.....	„ J. Clayton	.....	„ J. Clayton
PUTNEY CHAPEL	„ Dr. Hewlett	.....	„ Dr. Hewlett
ROBERT-STREET CHAPEL	„ J. D. Lorraine	.....	„ A. Jack
3PA FIELDS CHAPEL	„ A. Reed, Jun.	.....	„ A. Reed, Jun.
TABERNACLE	„ P. Thomson	.....	„ J. D. Lorraine
TOTTENHAM COURT ROAD.....	„ Thos. Stratton	.....	„ S. Thodey
TOTTENHAM CHAPEL	„ S. A. Davies	.....	„ S. A. Davies
UNION-STREET CHAPEL	„ J. Lyon	.....	„ J. W. Richardson
WALTHAMSTOW	„ J. J. Freeman	.....	„ J. J. Freeman
WALWORTH, YORK-ST. CHAPEL	„ G. Clayton	.....	„ W. Howe, Mis.
WEIGHHOUSE CHAPEL	„ S. Thodey	.....	„ A. Wells
WELL-STREET CHAPEL	„ J. Arundel	.....	„ T. Smith, A.M.
WHITFIELD CHAPEL	„ C. Brake	.....	„ C. Brake

DEATH OF MRS. HUGHES, OF GRIQUA TOWN.

WITH deep and sincere concern, we record this month the death of another valued member of the South African Mission—the wife of our esteemed brother, the Rev. Isaac Hughes, Senior Missionary at Griqua Town. She died at Philippolis on the 7th of January, on her way from Colesberg to Griqua Town. The illness which has thus fatally terminated was extremely painful and protracted, but her consolations abounded through the long season of affliction, and she departed from the scene of her useful though unobtrusive labours, rejoicing in the Lord.

ARRIVAL OF THE MISSIONARY SHIP AT SYDNEY.

THE arrival of the JOHN WILLIAMS at Hobart Town from the Cape of Good Hope was stated in March, and our friends will now rejoice to learn that she reached Port Jackson, New South Wales, after another prosperous voyage, on the 27th of October. Our Missionary brethren had the pleasure of attending the Annual Meeting of the Sydney Auxiliary Missionary Society, which was held in the Independent Chapel, Pitt-street, on Monday evening, Nov. 4. The place of worship was crowded to overflowing on the occasion, and the deepest interest was manifested by all present in the proceedings of the evening. The Chair was occupied by our esteemed friend and brother, the Rev. Dr. Ross, and in addition to the brethren, Heath, Powell, Sunderland, and Gill, the meeting was addressed by the Rev. Messrs. Mansfield, Adams, and Saunders. The leading topics brought under notice by the speakers were, 1st, the necessity for greater efforts to augment the funds of the Parent Society; 2nd, the state and prospects of our Missions in Polynesia, and the obligations of the churches to employ every practicable means for their preservation and extension; 3rd, The successful and exemplary endeavours of the children of England in raising money for the purchase of the *John Williams*, and the hopes that may be cherished of the continued and enlarged efforts of the young, in every part of the world, to aid the cause of Missions; and, 4th, the blessed results of Missionary labour in the Samoas, to which Messrs. Heath, Sunderland, and Powell, were on their way, and where, through the power and riches of divine grace, we may indulge a confident hope that the Saviour will be signally glorified in the salvation of the heathen. At the close of the meeting, Dr. Ross announced that the collection amounted to 30*l.*, and the sum of 57*l.* 3*s.* 6*d.* had been collected by the ladies of the Missionary Association in the year ending July, 1844.

ROTTERDAM LADIES' AUXILIARY.

THE Fifth Anniversary Meeting of this Society was held on the evening of the 5th of March last. Our friend and brother, Rev. E. Miller, the respected pastor of the English Reformed church, at Rotterdam, has kindly favoured us with an account of the proceedings, in which we gladly recognise renewed and increased evidence of the steady and cordial attachment of the friends of the Redeemer at Rotterdam, to the cause of Christian Missions. D. Twiss, Esq., presided, and the meeting was addressed by the Ministers of various Protestant churches at Rotterdam, and other warm friends of the Missionary enterprise.

The Resolutions chiefly referred to the trials of our Mission in Tahiti, in which the strongest Christian sympathy was expressed; and to the importance of the Dutch Colonial Possessions in the East Indies, as a field for Missionary effort.

The two Institutions, in aid of which the money raised by this Auxiliary is applied, are the Netherlands Missionary Society and the London Missionary Society; and it also includes an amount which is appropriated to the maintenance of a valuable Native Evangelist employed under the name of *Ebenezer Miller*, at one of our stations in the South of India. The receipts of the Auxiliary for the year amounted to rather more than 1,000 guilders.

ARRIVAL OF MR. AND MRS. DAVIES FROM BERBICE.

On Monday, the 24th of March, the Rev. Ebenezer Davies, with Mrs. Davies, arrived in London, *via* Southampton, from

New Amsterdam, Berbice, on a visit to this country. His affectionate people have defrayed the expenses of the voyage.

MISSIONARY CONTRIBUTIONS.

From the 1st to 31st of March, 1845, inclusive.

	£	s.	d.		£	s.	d.		£	s.	d.
Mr. Rust	10	0	0	Miss Mullens	3	0	0	Hackney, St. Thomas's- square	158	12	10
Jane S. Kennington Cross	0	10	0	Miss Wiggins	1	0	0	For Native Teachers	20	10	0
Miss —, Torrington-sq.	5	0	0	Miss Saddington	1	3	0	Jubilee Fund	426	6	10
J. W. A.	5	0	0	Misses Croad	1	8	0	605l. 9s. 8d.			
Robert Benson, Esq.	25	0	0	Miss E. Lecch	2	13	0	Old Gravel-pit	56	15	0
D.	30	0	0	Miss Balleny	2	13	0	Jubilee Fund	30	12	6
Psalm lxxi. ver. 1, per the				Miss Tidman	8	0	0	For Female Education	1	15	0
"Patriot"	1	0	0	Misses Goodman	1	19	0	89l. 2s. 6d.			
David Allan, Esq. Jubilee				Masters R. and P.							
Fund	25	0	0	Tidman	1	14	0	Hare-court	55	2	11
James Tyler, Esq. Jubilee				Miss Robins	0	15	8	Jubilee Fund	113	14	0
Fund	50	0	0	Master Waller	1	12	0	168l. 16s. 11d.			
T. E. Parson, Esq. do.	5	0	0	Miss M. A. Wichelo.	0	1	0	Holywell Mount	157	15	4
The Family of the late Sir				Miss Devereux	0	13	10	Jubilee Fund	47	15	3
Thos. Fowell Buxton,				Miss Sard	1	0	0	205l. 10s. 7d.			
Bart.	50	0	0	Miss Driver	0	14	0	Horselydown, Union Cha.	50	0	0
"Anonymous"	0	8	0	Miss P. Bass	0	6	9				
A Jubilee Friend, W. H.	50	0	0	Miss L. Bass	0	7	1	Hoxton	155	0	0
A. B. a friend to Missions,				Sunday-sch. Girls	0	7	1	Jubilee Fund	33	0	0
by G. B. Hart, Esq.	100	0	0	415l. 18s. 4d.				188l.			
A Friend, for the support				Bethnal Green	31	4	2	Jamaica-row	70	4	10
of Bafaravavy	10	0	0	Jubilee Fund	32	14	2	Jubilee Fund	4	14	6
A poor Pilgrim, in aid of				66l. 18s. 4d.				For Nat. Children at			
Female Education	5	0	0	Bishopsgate Chapel	93	15	1	Vizagapatam	10	0	0
J. D. for the Native Fem.				Jubilee Fund	201	0	4	A Mallet for the Ship	0	14	4
Boarding-sch. Madras	10	0	0	294l. 15s. 5d.				85l. 13s. 8d.			
Collected by Misses Mes-				Bow, Harley-street	14	14	0	Kensington	162	14	6
ser and Mather, for the				Jubilee Fund	8	0	0	For Native Teacher	17	0	0
School at Mirzapur	21	7	0	22l. 14s.				Jubilee Fund	173	0	0
Mrs. Casterton, for Wid.				Brixton-hill	131	0	0	352l. 14s. 6d.			
and Orph. Fund	5	0	0	Jubilee Fund	25	0	0	Kingsland	100	10	11
				136l.				Jubilee Fund	35	0	0
Legacy of late G. Bangley,				Brixton, Trinity Chapel	43	3	9	Do. Juvenile	5	0	0
Esq.	100	0	0	Jubilee Fund	2	14	0	140l. 10s. 11d.			
Missionary-box, Mission-				45l. 18s. 6d.				Latimer Chapel	30	11	3
ary Museum	8	11	8	New Broad-street	88	4	10	For Nat. Girl	1	10	0
Abbey Sunday-sch. Beth-				Camberwell	161	5	7	Jubilee Fund	20	0	0
nal Green, for the Jubilee	1	5	0	Jubilee Fund	220	15	0	52l. 1s. 8d.			
Carr-st. Stepney, preach-				Do. Juvenile	2	10	10	Limehouse, Coverdale Ch.	14	1	6
ing station	0	12	7	384l. 11s. 5d.				Jubilee Fund	0	16	2
Gloucester Cha. Sun.-sch.	0	7	0	Clapham	157	11	8	14l. 17s. 8d.			
J. H. Williams, Esq. for				Jubilee Fund	51	14	6	Maberly Chapel	96	2	1
Nat. Student in Bengal	7	7	0	212l. 6s. 2d.				Jubilee Fund	21	0	0
Mrs. Davidson, Little				Clapham, Park-road	28	7	6	117l. 2s. 1d.			
Gray's Inn-lane, Col-				Jubilee Fund	10	10	0	Marlborough Chapel, Bal-			
lection and Box	1	1	0	38l. 17s. 6d.				ance, 1844	6	16	8
Adelphi Sunday-school	3	10	0	Clapton	152	4	6	On account	50	0	0
Albany Chapel, Camber-				Jubilee Fund	221	0	0	56l. 16s. 8d.			
well	28	18	0	373l. 4s. 6d.				Mile End New Town	14	13	4
				Claremont Chapel	146	11	3	For Nat. Girl	3	0	0
Albany Chapel, Regent's-				Jubilee Fund	43	2	6	Jubilee Fund	6	5	7
park	53	19	0	189l. 13s. 9d.				23l. 18s. 11d.			
For Jubilee	7	8	6	Commercial Dock Chapel				Neckinger-road	28	2	3
Do. Miss Mundy	0	14	6	Jubilee Fund	3	1	0	New Court	30	7	1
62l. 2s.				Craven Chapel	232	2	3	Mr. Green, for China	5	0	0
Albion Chapel	105	0	3	For Native Teacher	15	0	0	Jubilee Cards	0	17	9
Jubilee Fund	83	5	10	Jubilee Fund, on acco.	200	9	0	For Mrs. Mather's Sch.	18	6	6
188l. 6s. 1d.				Messrs. Turner and				54l. 11s. 4d.			
Aldermanbury Postern	27	18	0	M ^r . Lellan, for the John							
Jubilee Fund	10	3	4	Williams	4	4	0				
38l. 1s. 4d.				451l. 15s. 8d.				North London and Islington.			
Barbican	180	0	3	Esher-street, Kennington	15	11	2	Barnsbury Chapel	81	10	5
For Oneros Mangala	21	0	0	Jubilee Fund	6	12	6	Holloway Chapel	126	6	6
For Mrs. W. Gill's Sch.	11	1	0	22l. 3s. 8d.				Islington Chapel	49	17	10
For Native Teachers	20	0	0	Falcon-square	190	0	10	Jubilee Fund	36	4	8
For Native Girl	2	5	0	Jubilee Fund	7	8	0	Nat. Teachers	20	0	0
For Wid. and Or. Fund	13	0	0	For Native Teacher	12	0	0	106l. 2s. 6d.			
Jubilee Fund (vide De-				209l. 8s. 10d.				Lower-street	158	11	8
cember Magazine)	133	10	0	Fetter-lane, Ladies' Br.	34	5	6	Jubilee Fund	276	14	0
Additional	2	0	0	Finsbury Chapel	85	16	2	Chinese Mission	1	1	0
Juvenile Offerings—				Jubilee Fund	33	11	0	For Native School	10	0	0
Miss Broome	0	17	6	For Native Teacher	10	0	0	For Native Teacher	10	0	0
Master F. Broome	0	12	0	128l. 7s. 2d.				For Wid. and Or. Fund	10	0	0
Master A. Broome	0	14	6	Guildford-st. Southwark	29	0	0	466l. 6s. 8d.			
Miss E. Russell	0	16	0					Tenbridge Chapel	58	3	6

	£	s.	d.		£	s.	d.		£	s.	d.
For Nat. Girls, M. E.				For Wid. and Or. Fund	5	11	7	Amphill and Maulden, a			
Lammin and M. Tou-				For Chinese Mission	1	1	0	moety	7	11	0
bridge	6	0	0	1381. 16s. 1d.				Berkshire.			
Jubilee Fund	6	8	11	Walthamstow	70	16	1	Abingdon	38	0	6
701. 12s. 5d.				For Native Girls	6	16	0	Per J. Andrewes, Esq.—			
Union Chapel	231	11	3	For the Malagasy	27	0	0	Aston Tirrill	11	0	6
For the Kuruman	10	0	0	For Wid. and Or. Fund	4	6	10	Goring & Southstoke ..	7	12	6
For Nat. Teacher	10	0	0	For expenses of the Ship	2	8	0	Hungerford	4	1	6
For Wid. and Or. Fund	11	4	0	Jubilee Fund	71	16	10	Hasildon	2	10	0
Jubilee Fund	354	2	0	Ditto, Juvenile	11	7	5	Mortimer	25	10	6
6161. 17s. 3d.				For Mrs. Johns and Fa-				Jubilee Fund	11	10	6
Kentish Town, T. Spald-				mily	5	0	0	Reading Auxiliary	35	13	0
ing, Esq. for Jubilee				1991. 11s. 6d.				Jubilee Fund	34	4	0
Fund	10	10	0	Walworth	218	3	10	Broad-street	77	10	5
Orange-street	44	15	11	For Fem. Education ..	5	0	0	Jubilee Fund	40	7	4
Jubilee Fund	5	0	0	Jubilee Fund—				For Schs. at Calcutta	5	0	0
491. 15s. 11d.				Col. at Meeting	58	14	10	For Nat. Girls, M.			
Paddington Chapel	126	13	2	R. Bousfield, Esq.	100	0	0	A. Jacobs, and S.			
Jubilee Fund	204	5	10	J. I. Briscoe, Esq.	50	0	0	Goodchild	6	0	0
3301. 19s.				Rev. G. Clayton	20	0	0	Castle-street	66	15	10
Peckham, Fem. Branch ..	63	17	0	J. Newhall, Esq.	20	0	0	Jubilee Fund	70	0	0
Male Branch	79	12	5	Wm. Knott, Esq.	10	0	0	Pangbourne	6	0	0
For Native Teachers ..	32	1	0	Edw. Edwards, Esq.	20	0	0	Wargrave	1	18	6
Jubilee Fund	46	16	6	J. B. White, Esq.	20	0	0				
2221. 6s. 11d.				J. Burrap, Esq.	20	0	0				
Phmico	25	18	1	Wm. Madlow, Esq.	10	0	0	Less Expenses	405	14	7
For the Ship	0	4	1	G. Jackson, Esq.	5	0	0				
For Native Boy	3	0	0	Jos. Curling Esq.	20	0	0				
For Native Teacher ..	10	0	0	T. B. King, Esq.	5	0	0				
391. 2s. 2d.				J. G. Hepburn, Esq.	5	5	0				
Poplar, Trinity Chapel ..	112	5	1	Miss Edwards	5	0	0	Farrington	36	12	1
Jubilee Fund	9	19	4	Wm. Woodyer, Esq.	5	0	0	Jubilee Fund	3	8	7
For Fem. Education ..	5	0	0	G. Keen, Esq.	10	0	0	401. 8d.			
For South Sea Ship	2	1	0	R. Maynard, Esq.	10	0	0	Newbury	58	5	0
For Wid. and Or. Fund	7	4	0	Mr. and Mrs. Boykett				Ladies' Association	40	15	9
1361. 9s. 11d.				(Boston, U. States) ..	5	0	0	For Nat. Fem. Teacher			
Shadwell, Ebenezer Cha.	7	2	0	D. G. Prettyman, Esq.	12	12	0	to be called Emily So-			
Jubilee Fund	8	15	0	Sums under 51	26	9	7	phia Palmer	10	0	0
151. 17s.				6611. 1s. 3d.				For three girls at Cal-			
Spa Fields	74	7	1	Wardour Chapel	58	12	2	cutta	9	9	0
Jubilee Fund	17	1	0	For Chinese Mission ..	0	10	0	For Mr. Starr's Schools,			
911. 8s. 1d.				Jubilee Fund	24	0	0	at Samoa	9	6	6
Stepney Fem. Branch ..	62	17	0	Young Men's Tract So-				Thatcham	5	10	0
Male Branch	33	13	0	cietv. for Education							
Sunday-school	12	10	0	in India	1	0	0	133 6 5			
For Chinese Mission ..	2	12	0	For Chinese Mission ..	2	0	0	Less expences	3	7	0
For Fem. Education ..	32	11	0	661. 2s. 2d.							
Jubilee Fund	165	8	4	Weighhouse	217	15	6	129 19 3			
3091. 11s. 4d.				For School at Calcutta	2	0	0				
Stockwell	77	10	3	For Little Pooney, at				Maidenhead, for Jubilee			
For Female Education	1	0	0	Manas	3	0	0	Fund	52	19	6
Jubilee Fund	44	16	7	Jubilee Fund, acknow-				Pwyford	9	5	4
1251. 6s. 10d.				ledged in December				Jubilee Fund	3	0	1
Stoke Newington, Abney				and February	173	1	0	121. 5s. 5d.			
Chapel	69	16	4	Mr. T. Piper, Jun.	20	0	0	Wallingford	35	0	0
Jubilee Fund	20	0	0	Mr. Dawson	10	0	0	Warfield, Mr. and Mrs.			
For Wid. and Or. Fund	8	6	6	Mr. Curling	10	0	0	J. Rose	1	1	0
981. 3s.				Mr. Prentice	10	10	0	Windsor	85	0	0
Surrey Chapel Aux.	292	5	8	Mr. E. Smith	10	10	0	Buckinghamshire.			
Ladies' Association	106	12	10	Mr. A. Curling	10	0	0	North Aux. Soc. per Rev.			
Jubilee Fund	310	0	0	Dr. Cooke	5	0	0	T. P. Bull—			
7081. 18s. 6d.				Mr. Ellington	5	0	0	Buckingham Old Meet.	8	18	11
Tabernacle	184	10	4	Mr. Hall	5	0	0	Produce of lace given			
Jubilee Fund	6	6	1	Mr. Barton	5	0	0	by a poor woman ..	0	10	0
1901. 16s. 5d.				Sums under 51	19	16	0	Jubilee Fund	3	0	11
Tottenham Court	9	12	6	5061. 12s. 6d.				Church-street	6	5	0
Juvenile Jubilee offering	9	12	6	Wells-street	48	5	7	Nat. Tea. W. Priestley	10	0	0
New Tabernacle	31	3	11	For Native Teacher ..	20	0	0	Jubilee Fund	1	12	5
				For Female Education	3	0	0	Annual Col.	13	6	8
				Jubilee Fund	68	9	1	Rev. J. H. Long	1	0	0
				1391. 14s. 8d.				Deddington and Adder-			
Tavor Chapel	153	6	0	Westminster Chapel	47	7	1	bury	11	9	2
Juvenile Association ..	80	11	2	Jubilee Fund	31	0	0	Olney	21	0	0
Sunday-schools	28	7	9	781. 7s. 1d.				Aylesbury	18	11	6
For Mrs. Legge's Schools	20	0	0	Wycliffe Chapel	176	4	4	For Nat. Girl, S. White	2	0	0
For Native Teacher ..	18	0	0	York-road	59	0	9	Wingrave and Aston			
Jubilee Fund, on acco.	140	18	11	Shoreditch, workmen at				Abbots	17	10	0
3911. 3s. 10d.				Mr. Evans's paperhang-				Jubilee Fund	5	0	0
Union-street, Southwark,				ing manufactory	8	0	0	Winslow	3	5	0
Female Branch	73	3	5	Jubilee Cards	0	10	0	Yartley	5	0	0
Male Branch	34	17	8	Bedfordshire.				Stoke	4	18	7
For Native Girls	5	10	0	Turvey	4	0	0	Newport Pagnell	52	11	10
Jubilee Fund	18	12	5	Woburn	16	2	4	Jubilee Fund	118	17	8

£ s. d.			£ s. d.			£ s. d.					
Nat. Teachers W. Bull and J. Parsons.....	20	0	0	Cockermouth	8	0	0	Glenorchy Chapel	9	11	2
Banbury	12	13	6	Whitehaven, on acco.	18	0	0	For Jubilee Fund—			
	336	11	2	Maryport	2	2	3	Public Meeting	4	7	0
Less expenses	35	10	8	Alston	2	0	0	Tea Meeting	3	11	8
	301	0	6	30l. 2s. 3d.				Sunday-school	1	4	0
Brill	2	12	5	Carlisle, Messrs. P. Dixon and Sons, per Rev. H.				18l. 13s. 10d.			
For Chapel at Morant Bay	1	0	0	Wight	5	0	0	Honiton, Jubilee Fund ...	6	15	0
3l. 12s. 5d.				Per Mr. D. Hamilton—				Kingsbridge	9	10	9
Burnham	4	11	4	Carlisle, Jubilee Fund	6	6	1	Newton, Jubilee Fund ...	7	7	5
Jubilee Fund	4	0	0	Wigton, ditto	4	15	0	Ottery	14	3	8
8l. 11s. 4d.				Penrith, W. Parker, Esq. (A.)	1	1	0	For Native Teacher ...	2	10	0
Cambridgeshire.				Jubilee Fund	15	2	6	Jubilee Fund	9	15	0
Royston District, per W. H. Nash, Esq.—				16l. 3s. 6d.				26l. 8s. 8d.			
Melbourn	58	16	0	Whitehaven—				Tavistock, for Jubilee—			
Jubilee Fund	10	2	6	W. Wilson, Esq.	10	0	0	Rev. W. Rooker	5	0	0
For Wid. & Or. Fund	3	17	0	For N. Tea. J. Helliwell	10	0	0	Mr. Windeatt	20	0	0
Royston, John-street	39	16	4	20l.				Mr. T. Windeatt	5	0	0
Jubilee Fund	18	13	4	Workington	3	15	1	Miss M. Windeatt	5	0	0
For Mrs. Johns and				Sabbath-school	1	1	1	Sums under 5l.	36	3	8
Family	5	0	0	Jubilee Fund	8	3	1	71l. 3s. 8d.			
New Meeting	23	16	7	12l. 19s. 3d.				Teignmouth	5	11	6
Jubilee Fund	7	8	4	Derbyshire.				Jubilee Fund	25	0	11
Chishill	7	12	0	Belper, per Mr. H. Lomas,				For N. Tea. S. S. Walker	10	0	0
Jubilee Fund	2	16	0	for Infant-sch. Teacher				40l. 12s. 6d.			
Therfield	3	0	0	at Chapelton, Jamaica	8	0	0	Tiverton	52	0	0
Annual Meeting of the District	16	10	0	Charlesworth	20	0	0	Torquay Indept. Chapel...	13	11	10
	197	8	1	Chesterfield, Soresby-st.	7	12	10	Forquay Aux. Soc.—			
Less Expenses	2	18	6	For Jubilee Fund	7	12	10	Public Meeting	4	14	4
	194	9	7	15l. 5s. 8d.				Subscriptions	6	1	0
				Derby, Gift of the late Mr. S. Payne, per Messrs. Evans and Keckley, less expenses	192	3	6	Jubilee Fund	25	18	9
				Devonshire.				36l. 14s. 1d.			
Cheshire.				North Aux. Soc. per Rev.				Forquay 2nd Cong. Chur.	16	8	4
Chester Aux. Soc	98	16	6	B. Kent—				Jubilee Fund	10	3	4
Legacy of P. Clubbe, Esq. late of Newbold				Appledore	6	10	7	Dorsetshire.			
Lodge, per Mrs. Col- ley	90	0	0	Barnstaple	21	17	9	Beaminster	8	15	4
Minshall Vernon	3	15	1	Bideford	31	9	2	For Mrs. Porter's Sch.			
Macclesfield, Roe-street	20	17	0	For Jubilee Fund	36	9	6	Madras	1	1	8
For Teacher in Africa	8	0	0	Braunton	2	12	7	Jubilee Fund	2	0	0
28l. 17s.				Chumleigh	8	7	10	11l. 17s.			
Townley-street	28	1	4	Ilfracombe	25	9	8	Blandford	50	17	8
Jubilee Fund	1	0	0	Jubilee Fund	7	8	9	Bridport	27	14	0
Nat. Tea. J. Hathbone	10	0	0	Do. Juvenile	3	1	10	For College at Baro- tonga	1	6	0
39l. 1s. 4d.				South Molton	21	7	8	29l.			
Sandbach, Whielock, and				Turington	9	3	7	Broadwinson	1	0	0
Haslington	25	0	0	Jubilee Fund	10	18	0	Maiden Newton, for the Ship	0	18	0
Stockport, Hanover Cha.	82	19	4	Withridge	2	15	0	Poole	76	3	2
For Jubilee Fund—				182 12 0				For Native Teacher	10	0	0
C. Howard, Esq.	20	0	0	13 7 11				For Boys' School at Madras	17	3	8
S. R. Carrington, Esq.	20	0	0	169 4 1				53l. 6s. 10d.			
T. Eakridge, Esq.	20	0	0	Chudleigh	6	14	8	Portland	5	11	9
T. Carrington, Esq.	10	0	0	For Teacher in Africa	10	0	0	Shaftesbury	2	7	6
Rev. N. K. Pugsley	5	0	0	Jubilee Fund	18	0	0	Birdbush, (2 years)	6	6	6
	157	19	4	31l. 14s. 8d.				Sherborne	55	8	0
Less expenses	6	12	0	Crediton	1	17	6	Swanage	10	13	0
	151	7	4	Jubilee Fund	0	11	6	Upway	4	11	5
Orchard-street	10	0	0	2l. 9s.				Abbotsbury	6	19	3
For Nat. Teacher, J. Waddington	10	0	0	Dawlish	2	16	8	Chickerell	1	5	0
20l.				Jubilee Fund	4	10	10	12l. 15s. 8d.			
Hatherlow, Col. by Mrs. Bennett	5	0	0	7l. 7s. 6d.				Wareham Old Meeting...	14	0	0
Tintwistle	19	5	11	Exeter, Castle-street	92	9	0	West-street	14	6	0
Jubilee Fund	7	9	10	For Nat. Teacher J. L. Glyde	10	0	0	Weymouth, St. Nicholas- street	13	9	8
26l. 16s. 9d.				Sunday-sch., for Schools in India under Mr. and Mrs. Gordon	10	5	2	Sunday-school	4	16	8
Cumberland.				Jubilee Collections	42	0	0	18l. 5s. 4d.			
Collections for the Jubilee Fund, by Rev. Dr. Hew- lett—				154l. 14s. 2d.				Hope Chapel	24	0	0
				Topsham	6	14	0	Wimborne	14	15	0
				Jubilee Col.	6	0	0	Durham.			
				12l. 14s.				Barnard Castle, per Miss Hornby	0	9	1
				Exeter, Grosvenor Cha.	9	0	0	South Shields	16	6	3
				High-street Chapel	4	10	6	Sunderland	46	4	0
				Exmouth, Ebenezer Cha.	12	6	8	For School at Bellary...	10	0	0
								56l. 4s.			

<i>Esses.</i>	£ s. d.		£ s. d.		£ s. d.
Per W. Ridley, Esq.—		Totton	6 0 0	East Association, per Rev.	
On account	145 0 0	Winchester	30 2 6	S. E. Toomer—	
For Jubilee Fund—		Jubilee Fund	4 9 0	Canterbury, Guildhall-	
North West District, in		34 <i>l.</i> 11 <i>s.</i> 6 <i>d.</i>		street	53 6 9
addition to 70 <i>l.</i>	18 10 4	<i>Herefordshire.</i>		Whitstable	14 7 4
Witham, Juvenile	10 10 0	Hereford, Eign Brook ...	7 16 0	Wingham	16 11 3
Little Waltham	2 0 0	For Native Teacher	10 0 0	Deal	34 2 6
Coggeshall Juvenile ...	5 0 7	Berrington-street	5 4 0	Jubilee Fund	15 17 6
Terling, do.	14 7 3	Kenchester	1 10 0	Dover, Russell-street...	26 14 9
195 <i>l.</i> 8 <i>s.</i> 2 <i>d.</i>				Jubilee Fund	12 9 9
Plaistow	29 14 3			Faversham	18 3 6
For Education—				Jubilee Fund	9 15 3
Mrs. Gurney	5 0 0	Less expenses	0 14 0	201 <i>l.</i> 8 <i>s.</i> 7 <i>d.</i>	
Mrs. Lister	1 0 0			Bromley	30 0 0
Miss Bill	0 10 0			Jubilee Fund	22 0 0
36 <i>l.</i> 4 <i>s.</i> 3 <i>d.</i>		Ledbury, (2 years)	10 13 0	52 <i>l.</i>	
Forest Gate, Upton	20 0 0	Ress	5 9 2	Deptford	23 7 3
Leytonstone	4 0 6	Jubilee Fund	1 10 10	Jubilee Fund	12 9 4
<i>Gloucestershire.</i>		7 <i>l.</i>		Do. Juvenile	8 8 0
Blakeney, Mr. R. White	3 0 0	Whitechurch	1 10 0	Canterbury, Lady Hunt-	
Cam, Col. by Mrs. Nicholls	1 13 0	<i>Hertfordshire.</i>		ington's Chapel	3 0 0
Chalford	10 0 0	Halleybury, Mr. Professor		Dover, Zion Chapel	21 17 0
Cheltenham, Highbury		Johnson, for Chapel at		Graveyard	64 9 2
Chapel	86 18 1	Morant Bay	3 0 0	Northfleet Sunday-sch...	1 7 8
Cheltenham Chapel	9 10 0	Bishop's Stortford, W. Bird,		65 <i>l.</i> 16 <i>s.</i> 10 <i>d.</i>	
Mrs. Roberts	2 0 0	Esq. for Native School-		Greenwich-road	62 17 11
Cromhall	10 11 10	mistress, Rebecca Bird	10 0 0	Jubilee Fund	2 18 10
Falfield, Jubilee Fund ..	20 15 0	Bushey	6 19 0	Keston	5 4 0
Gloucester, per Rev. J.		For Chinese Mission	0 6 0	Lewisham	17 0 3
Hyatt	41 10 1	For Wid. and Or. Fund	1 11 6	Lenham	5 15 10
For Mrs. Cox's School...	2 5 0	21 <i>l.</i> 3 <i>s.</i> 6 <i>d.</i>		Milton nr. Sittingbourne	20 1 10
Jubilee Fund	16 4 11	Great Berkhamstead	15 5 4	Jubilee Fund	11 12 2
60 <i>l.</i>		Hemel Hempstead	3 5 0	31 <i>l.</i> 14 <i>s.</i>	
Countess's Chapel, Rev.				New Cross	7 18 6
F. G. White	15 14 0	Ware, for Jubilee Fund—		Ramsgate	109 12 2
Nailsworth	14 0 0	Dead Lane	20 0 0	Jubilee Fund	2 10 0
North Nibley—		High-street	4 5 0	For Native Teacher at	
Major Biddle	1 1 0			Bangalore, H. J. Be-	
Do. Jubilee	1 1 0	Less expenses	0 14 0	vis	10 0 0
2 <i>l.</i> 2 <i>s.</i>				122 <i>l.</i> 2 <i>s.</i> 2 <i>d.</i>	
Strout, Bedford-street ..	32 0 2			23 11 0	
Jubilee Fund	36 19 5	<i>Huntingdonshire.</i>		Sheerness, Col. by Mrs.	
68 <i>l.</i> 19 <i>s.</i> 7 <i>d.</i>		St. Ives	81 10 3	Barnard	4 5 0
Thornbury, Jubilee Col.	7 1 9	A Friend	21 0 0	Tunbridge Wells	16 4 10
Wotton-under-Edge	13 1 6	A Friend	10 0 0	Jubilee Fund	1 0 0
Jubilee Fund	38 3 8	62 <i>l.</i> 10 <i>s.</i> 3 <i>d.</i>		For Native Girl	3 3 0
51 <i>l.</i> 5 <i>s.</i> 2 <i>d.</i>		<i>Isle of Wight.</i>		20 <i>l.</i> 1 <i>s.</i> 10 <i>d.</i>	
<i>Hampshire.</i>		Newport, St. James-street		Andrew Taylor, Esq. ..	50 0 0
Alresford	7 15 0	Chapel	55 19 10	Woolwich	40 7 6
Andover	27 0 0	For China	2 9 0	<i>Lancashire.</i>	
For Nat. Teacher	10 0 0	For Native Girl	2 5 0	East Aux. Society, Per S.	
Jubilee Fund	24 8 6	For Benares School ...	5 0 0	Fletcher, Esq.—	
61 <i>l.</i> 8 <i>s.</i> 6 <i>d.</i>		Jubilee Fund	53 12 0	Manchester, Ducie Cha.	119 1 2
Fordingbridge Sun.-sch...	4 0 3	Ventnor	20 14 7	Jubilee Fund	11 8 9
Gosport, Rev. S. Wills ...	10 6 4	Jubilee Fund	1 13 2	J. Burd, Esq. do.	100 0 0
Rev. J. D. Morell	14 5 6	Yarmouth, per centage of		Grosvenor-st. Chapel 50 <i>s.</i>	18 0
Hurstbourne Tarrant,		a Young Tradesman's		For Nat. Tea. R.	
Rev. C. Baker	1 0 0	profit	4 13 4	Fletcher	10 0 0
Jubilee Fund	2 5 0	146 <i>l.</i> 6 <i>s.</i> 11 <i>d.</i>		Jubilee Fund	114 7 10
3 <i>l.</i> 5 <i>s.</i>		<i>Kent.</i>		T. Roberts, Esq. do. ...	50 0 0
Odiham	21 2 11	West Association, per E.		S. Fletcher, Esq. do.	
For Native Teacher W.		Brock, Esq.—		1st payment	200 0 0
Roberts	10 0 0	Ashford	9 11 8	2do, 2nd do.	300 0 0
Crandall	3 4 0	Jubilee Fund	15 8 4	Hope Chapel	175 9 0
34 <i>l.</i> 6 <i>s.</i> 11 <i>d.</i>		Chatham	70 0 8	Jubilee Fund	177 16 11
Portsea, King-street Cha.	146 4 0	For Native Teacher,		Zion Chapel	41 6 4
Agekland Chapel	11 1 0	J. Slatterie	10 0 0	Jubilee Fund	9 18 0
Romsey	49 13 6	For Jubilee Fund	55 5 0	Mosley-street	573 18 4
For Native Girls	8 10 0	Maidstone	89 13 0	Jubilee Fund	169 17 3
Jubilee Fund	25 8 0	Marden	17 4 3	Rusholme-road	210 3
81 <i>l.</i> 11 <i>s.</i> 6 <i>d.</i>		Sittingbourne	10 9 8	For Nat. Fem. Tea.	
Southampton, for Jubilee		Jubilee Fund	0 12 2	to be called Mary	
Fund	100 0 0	Staplehurst	14 17 5	Jackson	10 0 0
Stockbridge	5 4 8	Sutton Vallance	27 4 4	Tipping-street	29 3 2
Jubilee Fund	4 0 7	Tunbridge	12 8 10	Jubilee Fund	11 1 8
91 <i>l.</i> 5 <i>s.</i> 3 <i>d.</i>		For Nat. Tea. Isaac		Chapel-street	69 16 6
		Tunbridge	10 0 0	Jubilee Fund	5 10 0
		301 <i>l.</i> 14 <i>s.</i> 11 <i>d.</i>		R. Barfoot, Esq. do.	69 0 0

	£	s.	d.		£	s.	d.		£	s.	d.
D. Ainsworth, Esq.				Juv. Assoc. for Bibles				Farrington Mills, a few			
ditto	5	0	0	In China	1	0	0	Friends, for China	1	0	0
S. D. Dewhurst,								<i>Lincolnshire.</i>			
Esq. do.	4	0	0	Rochdale, Providence Cha.	69	19	8	Boston	27	11	0
Mrs. Dewhurst	2	0	0	St. Stephen's Church	18	14	4	Kirton	17	0	0
Greengate Chapel	74	2	0	88 <i>l.</i> 14 <i>s.</i>					44 <i>l.</i> 11 <i>s.</i>		
For Nat. Girl, Ada				West Aux. Soc. per S.				Wrawby and Cadney, for			
Ford	3	3	0	Job, Esq.—				Jubilee Fund	2	3	8
Lloyd-street	63	13	0	Liverpool, Great George-	323	1	3	Gainsborough, balance	17	7	3
New Windsor	14	0	7	street Chapel				Lincoln—			
Charles Town	8	2	2	For Nat. Tea. T. P.				Zion Chapel	25	11	6
Tabernacle, Chester-rd.	2	7	3	Bulley	10	0	0	Newland Chapel	35	5	0
Middleton	2	11	0	Jubilee Fund	165	0	0	For Native Girl	3	0	0
Harpurhey	11	3	0	J. Job, Esq. do.	20	0	0	For Caffre School	15	0	0
Every-street	5	0	0	S. Job, Esq. do.	20	0	0				
Cannon-street, for Ju-				T. Morecroft, Esq. do.	10	0	0				
bilee Fund	20	0	0	Crescent Chapel	231	6	1				
Annual Meeting	64	4	10	For Orphans at Cal-				Less expenses	78	16	6
Juvenile do.	16	5	0	cutta, John and					1	12	0
Public Breakfast	32	0	8	Cath. Kelly	6	0	0				
For Fem. Educa-				For Wid. and Or-				Pinchbeck	15	12	3
tion in India	30	0	0	Fund	15	10	0	Jubilee Fund	4	9	9
Mr. J. Crewdson	30	0	0	Jubilee Fund	100	0	10	20 <i>l.</i> 12 <i>s.</i>			
A Friend, J. B.	2	2	6	Newington Chapel	44	16	0	Spalding (2 years)	18	13	0
Miss M. Connel, for				Sunday-school	3	0	1	<i>Middlesex.</i>			
Bechuana Mission	0	10	0	Jubilee Fund	15	0	0	Barnet	25	7	6
For Jubilee Fund—				Claremont Chapel	27	10	6	For Chinese Mission	1	5	0
Col. after Sermon by				Jubilee Fund	11	0	0	26 <i>l.</i> 12 <i>s.</i> 6 <i>d.</i>			
Rev. Dr. Raffles	71	11	10	Hanover Chapel	13	16	7	Brentford, Boston-road			
Do. after Commu-				Jubilee Fund	7	12	10	Chapel	29	3	3
nion	30	9	9	Toxteth Chapel	44	2	7	Ealing	18	14	7
A Friend, J. C. by				W. Kay, Esq. (D.)	50	0	0				
S. Fletcher, Esq.	30	0	0	Jubilee Fund	8	3	5	Edmonton & Tottenham	61	17	11
Mr. W. Acton	2	0	0	Welsh Aux. Soc. per				For Chinese Mission	0	5	0
Mrs. Isaac Crewd-				Mr. J. Jones	70	0	0	Jubilee Fund	8	2	6
son	25	0	0	Waverree Chapel	5	2	1	70 <i>l.</i> 5 <i>s.</i> 5 <i>d.</i>			
Ashton-under-Lyne	118	19	0	Scotch Seces. Church,				Enfield, Lady Hunting-			
Mrs. Wareing, for				Mount Pleasant	13	0	0	don's Chapel	4	13	2
Nat. Tea. J. Buck-				Public Meeting	29	7	1	Jubilee Fund	1	0	0
ley and J. Wareing	20	0	0	Juvenile do.	14	10	10	Independent Chapel	84	7	8
Mrs. Crompton (A.)	60	0	0	Executors of late Jas.				Jubilee Fund	29	17	6
Do. for Nat. Tea. R.				Cropper, Esq. 4 <i>h</i>	200	0	0				
B. Knill, and P. D.				and 5 <i>th</i> payments	200	0	0	Less expenses	120	8	4
Doddridge	30	0	0	Interest	0	1	5	0	12	2	
Do. for Ebenezer Fe-				For Jubilee Fund—							
male School	10	0	0	Col. by Rev. Dr. Cand-							
Jubilee Fund	219	1	0	lish	39	13	2	119	16	2	
Farnworth	47	14	0	Tea Party	14	8	1	Enfield Highway	1	19	9
J. R. Barnes, Esq.	30	0	0	Public meeting	43	5	8	Hammersmith, Broadway			
J. Lord, Esq.	25	0	0	Communion	31	15	11	Chapel	12	11	8
H. Lord, Esq.	25	0	0	Juvenile Collection	13	11	8	Hayes	8	7	0
T. Barnes, Esq.	20	0	0	Churchtown	10	4	8				
For a Student in South				Jubilee Fund	4	0	0	Hounslow, W. Ashby, Esq.	2	2	0
Seas	10	0	0	St. Helen's	14	2	4	Misses Ashby, for Nat.			
Jubilee Fund—				Jubilee Fund	4	0	0	Girl	3	2	0
Public Meeting	27	6	5	Liscard	27	11	0	5 <i>l.</i> 4 <i>s.</i>			
Messrs. J. R. Barnes				Jubilee Fund	7	17	8	Mill Hill, Young Ladies	5	0	0
and Son	100	0	0	Newton-in-the-Willows	2	10	6	at Miss Crump's	12	16	9
Messrs. J. & R. Lord	50	0	0	Southport	55	3	9	Ponder's End	12	16	9
R. Topp, Esq.	50	0	0	For Nat. Girl, S. Great-				Staines	28	0	0
Additional to Annual				bach	3	3	0	For Orphans in India,			
Subscription	50	0	0	Jubilee Fund	16	5	6	R. Porter, and M.			
Bolton, Duke's Alley	55	10	1	Hayton	4	4	8	Dexter	6	0	0
Mawdaley-street	46	9	0	Runcorn, Mr. J. C.				For Nat. Schools	3	0	0
For Madagascar	2	5	0	Curtis	1	0	0	Jubilee Fund	26	6	11
Juv. Col. for Ju-				Jubilee Fund	7	3	2	63 <i>l.</i> 6 <i>s.</i> 11 <i>d.</i>			
bilee Fund	45	18	7	Warrington	19	8	6	Twickenham	6	12	6
Bury, Bethel Chapel	8	0	0	Garston	3	0	0	Uxbridge, balance	6	9	5
New-road Chapel	19	7	4	Prescot, for Jubilee Fund	8	14	6	Willesden	4	10	6
Castle Croft do.	5	0	0	Woodside, per Mr. A.							
Park Chapel	6	11	0	Thomson	8	0	0				
Walmesley Chapel	5	0	0					<i>Monmouthshire.</i>			
Do. for Hope Chapel,								Chepstow	1	13	7
Somerset East	40	0	0					Jubilee Fund	5	0	0
Hyde Chapel	15	19	2					Tabernacle and News	1	10	7
New Mills Sun.-sch.	3	3	7								
	4628	2	0								
Less expenses	21	19	6	Lancaster, per E. Daw-				Less expenses	8	4	2
	4606	2	6	son, Esq.	24	6	10	9	11	6	
				For Nat. Tea. R. Bous-							
				field	10	0	0				
				34 <i>l.</i> 6 <i>s.</i> 10 <i>d.</i>							
Manchester Scotch Ch.				Burnley, Bethesda Chapel	33	18	0	Hanover, Mr. Abergavenny	6	6	0

	£	s.	d.
Stone	16	1	4
Armitage, per Miss Gibson	0	6	6
<i>Suffolk.</i>			
Gorleston, Indept. Church	1	7	0
For Jubilee Fund—			
Ipswich, Tackett-street,			
Balance	21	1	8
Stansfield	6	12	6
Melford, Juvenile	0	15	0
<i>28f. 9s. 2d.</i>			
<i>Surrey.</i>			
Croydon	51	15	6
Farnham	13	2	6
Jubilee Fund	14	8	0
Mrs. Stevens, per Miss			
Johnson, for do.	5	0	0
<i>32f. 10s. 6d.</i>			
Dorking	52	0	0
Guildford	17	13	3
Jubilee Fund	5	5	6
<i>22f. 18s. 9d.</i>			
Hersham, Circular Cha-			
pel, for Jubilee Fund...	6	6	6
Kington	37	19	0
Mitcham	48	2	0
Norwood	40	0	0
Putney, T. Kingsbury,			
Esq. (A.)	5	5	0
Ditto	20	0	0
<i>25f. 5s.</i>			
Richmond	39	1	9
Wandsworth	30	2	8
For Nat. Girls, Eliza			
Hickson, and Jane			
Hickson	6	0	0
Jubilee Fund	2	6	4
<i>38f. 9s.</i>			
<i>Sussex.</i>			
Aux. Soc. per W. Penfold,			
Esq. Treasurer			
Subscriptions, Dona-			
tions, and Cols.	67	13	0
Alfriston	0	10	0
Bosham	2	0	0
Cuckfield	2	11	8
Wivelsfield	6	11	4
Chiddingley	7	13	4
Henfield	7	8	0
East Grinstead	4	12	6
Heathfield	3	13	6
Horsham	13	13	0
Herrnmooreux	9	0	0
Putworth	10	8	3
Worthing	14	7	11
Arundel	14	6	4
For Wid. & Or. Fund			
Hastings	23	18	0
Rye, Jubilee Fund	1	13	8
Lewes, Tabernacle	41	6	10
For Native Tea. W.			
Boys, moiety	5	0	0
Cliffe Chapel	38	5	7
For Native Tea. W.			
Boys, moiety	5	0	0
For Jubilee Fund	57	9	11
Brighton, London road			
Union-street	3	16	7
For Wid. & Or. Fund			
G. H. for China	6	6	4
For Joseph, Malagash			
Teacher	10	0	0
For Mrs. Johns	10	0	0
Jubilee Fund	1	1	4
North-street	117	6	5
For Missionary Ship			
Worthing, Mrs. Lefever,			
for the Jubilee Fund	10	0	0
	573	12	0
Less expenses	25	13	7
	547	18	5

	£	s.	d.
Hastings, Miss A. M. Maw	10	0	0
<i>Warwickshire.</i>			
Birmingham, for Jubilee			
Fund—			
Carr's-lane, Collections	150	8	11
A Lady, by Rev. J.			
A. James	10	0	0
A Scotch Lady, by do.	5	0	0
J. B. Lillington, Esq.	20	0	0
"Of thine own have			
we given thee"	10	0	0
E. Barnett, Esq.	10	0	0
G. Wright, Esq.	10	0	0
A Family Offering ..	10	0	0
A Jubilee Offering ..	5	0	0
Sums under 5l.	9	0	2
Ebenezer Chapel, Cols.	67	17	0
E. Nicklin, Esq.	10	0	0
Mr. J. Gibson	5	0	0
Mr. J. Hardy	5	0	0
Lady Huntingdon's Cha-			
pel, Collections	11	14	9
A. Salt, Esq.	5	0	0
Highbury Chapel, Col.	6	18	0
A Jubilee Offering, by			
J. C.	5	0	0
Legge-street Cha. Col.	3	13	0
Col. by Misses Sibree	5	0	0
Other Sums	1	7	0
United Juv. Meeting ..	15	11	2
Public Meeting	39	18	10
Donations at do. —			
J. James, Esq.	9	0	0
J. Keep, Esq.	5	0	0
W. Beaumont, Esq.	5	0	0
Other donations	6	0	0
	455	19	3
Less expenses	15	12	6
	440	7	3
<i>Coventry Branch—</i>			
West Orchard Church..	59	11	10
Vicar-lane do.	32	11	6
Kenilworth	12	11	4
Leamington	36	7	9
For Nat. Tea. R. W.			
Ramsay, J. Gill, &			
R. Parker	30	0	0
Stratford-upon-Avon..	20	6	8
For the Ship	0	5	0
Stretton-under-Fosse..	3	1	9
Warwick	39	2	11
For Wid. & Or. Fund	1	0	10
Withybrook	7	12	0
	242	11	7
Less expenses	13	0	5
	229	11	2
Solihull	5	1	5
<i>Westmoreland.</i>			
Kendal, two friends, per			
W. D. Crewdson, Jun.			
Esq. for Mr. Calderwood,			
Cafraria	20	0	0
<i>Wiltshire.</i>			
Chippenham, Jubilee Juv.			
Collections	2	16	6
Trowbridge, Tabernacle	40	0	0
Westbury, Old Meeting	23	15	0
Warminster	39	6	6
<i>Worcestershire.</i>			
Per R. Evans, Esq.—			
Brierley-hill	14	6	0
Broadway	13	4	6
Redditch, Mrs. Hem-			
ming	1	0	0
<i>28f. 10s. 6d.</i>			
Kidderminster, Jub. Cols.	38	10	7
Juvenile do.	8	6	0
<i>46f. 16s. 7d.</i>			

	£	s.	d.
<i>Yorkshire.</i>			
Hull and East Riding			
Aux. per A. Levett,			
Esq.—			
Annual Collections....	177	5	3
Do. Subscriptions....	55	17	6
Ladies' and Juv. Assoc.	56	3	2
Jubilee Fund	198	7	1
For Nat. Tea. Geo. Lam-			
bert	10	0	0
Beverley	66	6	1
Jubilee Fund	15	10	0
Cottingham	34	19	6
For Nat. School	13	0	0
Skipsa	13	10	0
South Cave	3	1	0
Hornsea	3	0	0
Elloughton	1	3	0
Thorgumbald	0	13	10
Swanland	20	16	2
	656	12	7
Less expenses	1	6	6
	645	6	1
Whitby	70	3	0
For Female Education	39	4	0
For Native Teacher ..	10	0	0
For Malagash Teacher	8	8	0
Pickering	7	17	3
For Native schools ..	1	0	0
<i>136f. 12s. 3d.</i>			
Scarborough	91	11	7
For Nat. Girl, M. J.			
Ward	2	0	0
For Native School	1	0	0
For David, Malagash			
Teacher	15	0	0
<i>109f. 11s. 7d.</i>			
York Central Aux. per T.			
Watkinson, Esq.—			
York, Public Meeting	14	10	0
Public Breakfast	5	17	0
For Nat. Tea. J. Par-			
sons	10	0	0
Salem Chapel	93	10	9
Jubilee Fund—			
Mr. J. Allen	5	0	0
Misses Greenhow	5	0	0
Mr. G. Leeman	20	0	0
Mrs. Sargent	5	0	0
Mr. Walker, for Edu-			
cation	6	0	0
Other sums	15	10	0
Juv. Associations	22	2	6
Lendal Chapel	42	17	3
Aldborough	2	3	0
Easingwold and Shipton	10	0	0
Goole	32	0	0
Great Ouseburn	18	13	8
Green Hammerton	9	10	0
Heslington	1	2	0
Knareborough	12	8	6
For Native Schools ..	1	9	0
Malton	30	15	6
Jubilee Fund	13	1	9
Market Weighton	18	9	2
Northallerton	15	6	0
Jubilee Fund	1	0	0
For Nat. Boy, G. Ham-			
mond	3	0	0
Pocklington	22	9	3
Ripon	8	20	0
Selby	17	7	10
For Schs. at Bellary	5	0	0
Thirak	13	7	7
For Nat. Schools	1	1	0
	481	2	5
Less Expenses	21	1	11
	460	0	6
Appleton Wake—			
Mr. M. Trowsdale	5	0	0

	£	s.	d.
Mrs. Trowdale	5	0	0
Miss Nelson	5	0	0
A Friend, Jubilee Offering	5	0	0
201.			

Harrowgate	14	5	9
Jubilee Fund	8	6	10
221. 12s. 7d.			

West Riding Aux. Soc. per W. Stancliffe, Esq.—			
Bradford, on account	20	0	0
Eastwood	10	4	6
Halifax-square Chapel	32	12	6
Sion Chapel	60	7	10
Huddersfield, Ramsden-street	22	2	2
For Fem. Teacher, M. Ellis	10	0	0
For Nat. Tea. J. Eagle-ton	10	0	0
For Nat. Girls at Qui-son and Pinang	11	4	0
Highfield Chapel	69	16	8
For Native Tea. W. Cliffe, W. Samuel, and B. Moorhouse	30	0	0
For Fem. Education	28	0	0
For Female Teacher, Sarah Boothroyd	10	0	0
Hopton	47	7	6
For Nat. Tea. S. Walker	10	0	0
For Fem. Education	7	10	0
For Wid. and Or. Fund	7	0	0
Knottingley	6	5	0
392d. 9s. 2d.			

Halifax, Mr. Smith Hall, per Mr. J. Hoatson	2	2	0
Bawtry	4	0	0
Sheffield and Attercliffe Aux.	336	17	5

Rotherham	103	5	6
Stubbin	9	0	0
West M'ilton	20	0	0
	132	5	6
Less expenses	1	19	6
	130	6	0

Leeds Branch, on acco.	130	0	0
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WALES.

North Wales Aux. Soc. per W. Williamson, Esq.: Angiesae			
Amiwl	13	0	7
Beaumaris	7	2	11
Llangefni	5	10	9
Llanddeusant	1	16	1
Holyhead	21	14	6
Paradwy	11	11	6
Shiloh	1	1	2
Pentraeth	4	7	11
Sion	0	14	4
Ebenezer	1	1	3
Bodedern	1	15	1
Llanerchmedd	1	14	0
Hebron	1	2	3
Silom	0	9	0
Salem	3	6	4
Cemaes	1	12	10
Moelfro	1	2	6
Berea	0	10	0
Rheesfawr	0	3	6
Rehoboth	0	5	0

Flintshire—			
Buckley	9	6	1
Holywell	26	11	6
Jubilee Fund	7	0	0
Rhesyoc	1	19	7
Salem	1	4	9
Waengolengoed	1	12	3
Newmarket	0	10	0
Merionethshire—			
Bala	3	14	7

	£	s.	d.
Llanuchllyn	2	7	3
Bethel	1	12	3
Towynn	7	7	0
Llanegryn	1	12	0

Less expenses	144	18	9
	11	0	11
	133	17	9

Carnarvonshire—

Carnarvon	15	8	3
W. Roberts, Esq.	1	1	0
Bont Newydd	1	1	0
Bethesda	7	10	4
Bethlehem	1	3	2
Bangor	1	6	0
Bethel	4	15	10
Siloh	1	6	9
Ebenezer	4	7	3
Talsarn, Pisgah, Penygroes, and Fael	3	15	6
Capel Helyg	0	17	2
Nevin and Llanhaiarn	2	6	7
Ceidio	0	12	10
Llanberis	1	13	3
Drws y Coed	0	12	11

Less expenses	47	18	0
	2	10	8

For Mission to the Bretons	45	7	4
	10	0	0
	35	7	4

Pwllheli, per Rev. P.

Griffith	5	2	10
Jubilee Fund	1	3	3
61. 6s. 1d.			
Denbighshire and Flintshire Aux.—			
Trefw Sun. sch.	1	14	6
Cornel do.	0	10	0
Llynog do.	0	10	9
Wern	7	10	0
Holywell	2	1	10
Ebenezer	1	0	0
Pisgah	1	15	6
Soar	0	17	10
Llong	1	0	0
Soughton	0	5	0
Mold	16	18	7

341. 4s.

Ruabon, Col. by Miss Morris	4	6	5
Llandegla	1	4	9
Trydydn, Mold, a mother and eight children	6	16	10
Vronheulog, Corwen, J. Davies, Esq.	10	0	0
Per R.-v. C. Jones—			
Rhydymain	2	18	0
Cefnrowen	0	6	8
Brithdir	1	16	0
Llanelltyd	0	14	8
Penstreet	0	10	0
Jerusalem	0	6	6
Ebenezer	0	2	6
Dolgelly	1	17	6
Mr. Thomas Davies	20	0	0
Late Mrs. Lewis	2	0	0
L. Pugh, Esq.	1	0	0
Mrs. Pugh	1	0	0
321. 11s. 10d.			

Dyffryn	2	14	6
Llanfihangel y Penant	1	13	4
Carmel, Pennal, per Rev. Grey Evans	2	6	6
Pennal, Carmel, Capel, per Mrs. Lloyd	0	12	0
Montgomeryshire, per Mr. R. Tibbot—			
Aberhosan	3	3	2
Beulah	2	0	7

	£	s.	d.
Carno	3	13	6
Llanbrynmair	23	6	7
Bwlchyddir	1	10	0
Dolanog	4	16	6
Llanfyllin	27	3	11
Llanallan	0	13	0
Llanddies	2	16	3
Samah and Nebo	4	14	5
Sardis	3	2	6
Jerusalem	3	2	8
Pennarth	4	10	6
Jubilee Fund	1	1	0
Newtown	1	7	0

	98	2	1
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Less expenses	0	4	1
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For Mission to the Bretons	10	0	0
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For Montgomeryshire Home Mission	20	0	0
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	30	4	1
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	67	18	0
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Breconshire—			
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Bowlah	1	2	6
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Brychoed	3	11	6
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Brecon, Plough Chapel	5	3	3
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Scethrog	0	7	0
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Troedryhwadlar	3	0	2
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	13	4	5
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Less expenses	0	0	5
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	13	4	0
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Brecon, Plough Chapel, per Rev. G. Griffith	5	8	4
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Glamorgan-street Cha.	15	4	3
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Cardiganshire Aux.—			
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Horeb	23	9	0
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Penshywgaed & Maen-y-groes	23	9	1
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Nebo	5	9	4
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Llanfair	2	2	6
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Talybont	9	10	5
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Llanbagan	3	17	10
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Faldybrenin	10	9	3
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Cardigan	14	13	11
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Tynygwddwn	3	4	10
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Aberystwith	8	5	8
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Glyn, Penycae, &c.	30	13	8
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Trewen	15	4	6
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Rhydlybont	4	13	8
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Troedryhwadlar	1	10	7
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Neuaddlywyd, &c.	12	5	3
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	168	19	6
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Less expenses	0	5	6
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For Home Mission	8	0	0
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For Mission to the Bretons	12	0	0
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	20	5	6
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	148	14	0
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Llanwenog, Mr. T. Thomas, Missionary-box	0	12	6
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Carmarthenshire—			
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Pfynonbedr	2	15	10
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Penygraig	3	7	1
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Pentretygwyn	2	3	5
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Cana	1	0	0
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Philadelphina	1	0	0
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Pemiel and Panteg	24	6	9
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Llanbyri	2	15	1
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Trelech and Blasnycoed	39	12	7
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Nazareth	4	11	7
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Rehoboth, Carmel, and Jerusalem	12	7	4
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Kidwelly and Sardis	6	6	1
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Trelech, Jubilee Col.	3	0	6
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£ s. d.		£ s. d.		£ s. d.	
Crygbar and Abergor- luch	16 0 0	Solva	15 12 11	From the Scholars at Scouringburn Sab- bath School	0 3 2
Llangadog	6 5 1	Rhosycerau	8 12 6		
Herrnon	2 5 9	Trefgarra	11 0 3		
Gwynfon and Salem	12 10 2	St. David's	9 6 2		
Parkyrhos	1 11 6				
Aber Gwilly	1 7 2	Less Expenses	181 17 10	Forfar, collected at a Un- ted Meeting in the Free Church, including 3s. 9d. coll. at Prayer Meeting	860 4 9
Silomau	9 18 1		0 9 10		
Bethlehem	6 0 0		131 8 0		
Llandilo, Llanasadrwn, Penybanc, and Capel Isaac	49 14 9	English Auxiliary— Haverfordwest, Taber- nacle	95 16 8	Ward Chapel Miss. As- sociation, per Mr. T. Low	10 0 0
Bethlehem, St. Clears.	11 12 7	Anancy Chapel	16 2 9	W. Baxter, in fulfilment of the wishes of his late daughter	60 0 0
Hennlan	34 16 4	Wolfsdale	3 12 9	Per Mr. G. Rough, for Native Teachers, David Russell and William Baxter	20 0 0
Capel Sion	8 0 0	Keyston	2 16 2	Onion-street Sabbath Sc. for Schools at Nager- coil	1 1 0
Llanely Capel Als	12 1 0	Pembroke Tabernacle	21 14 1	Mr. G. Rough, for ditto *224. 1s.	1 0 0
Park-street	4 14 6	Middlehill	1 10 1		
Jubilee Fund	4 5 10	Templeton	8 3 0		
Silco	3 0 0	Tenby	18 16 1		
Bryn	1 0 0	St. Florence	2 12 10		
Cana	1 19 8	Rosemarket	0 14 0		
	249 10 8	Tier's Cross	0 10 0		
Less expenses	0 18 10	Narberth	15 13 0		
	248 11 10		1887. 1s. 1d.		
		SCOTLAND.			
Carmarthen, Llanmas Cha- pau, Immanuel, and Mount Pisgah	40 0 0	Aberdeen Female Society	23 6 8	Dunfermline, Chalmers- street Seces. Church, for the Kuruman	1 5 0
	1 14 6	Arbroath, for the Ship	0 15 0	Dunkeld Miss. Society	5 0 0
				Edinburgh Auxiliary So- ciety, per G. Yule, Esq.	
Swansea Aux.	9 19 10	Ayr, a few Friends	1 10 0	Jubilee Fund—	
Lady Huntingdon's Cha.	34 13 5	Wallace Town, for the Ship	0 5 0	Albany-street Chapel	18 2 0
Castle-street	17 13 9	Prestwick toll	0 2 8	Argyle-square Chapel	140 0 0
	62 7 0	Mr. J. Wilson	0 10 0	Sabbath School	3 19 7
ES	3 3 6		27. 7s. 8d	Buckluch Free Church	3 7 6
	59 3 6	Dalkeith Con. Auxiliary	13 10 0	Bristo-street Church	13 0 0
		Dundee, per Mr. D. Ur- quhart, for the Jubilee Fund		Juvenile Miss. Meeting	2 2 4
Union Avon, Zion Chapel for Jubilee	5 10 0	Collected—		Broughton-place Church	23 0 0
Glamorganshire Aux.—		Ward Chapel, including 30s. at Prayer Meet	203 10 0	Canongate Free Church	10 10 0
Cwmbychan	4 6 8	Public Meeting in Se- cession Church, Bell- street	13 12 7	Cowan's Close Sabbath- School	0 10 7
Rock, Pontrydyfen	2 11 10	Juvenile Meeting, Free St. Andrew's Church	13 0 0	Chalmers's Free Church, Dean	1 11 6
Cefncribwa	2 0 0	Free St. John's Church, including Monday's Prayer Meeting	12 4 0	Elder-street Chapel	11 10 6
Dowlais, Bethania	10 17 3	George's Chapel, School Wynd	9 0 0	Free High Church	16 0 0
Bryn Sion	1 14 8	St. Peter's Church	8 10 0	Lady Glenorchy's Free Church	3 17 0
Alltwen	0 10 0	Free St. Andrew's Ch., including Monday's Prayer Meeting	8 4 10	Music Hall, Public Meeting	44 13 0
Carmel	0 12 9	Second United Seces- sion Church, Bell-st.	7 7 0	Newington Baptist Chapel	5 1 2
Hirigend	1 7 11	Free-st. Andrew's Chapel	6 10 0	New North Free Church	7 0 0
Brynmynyn	1 10 6	Tray St. David's Chur.	5 16 10	Nicolson-street Chur.	10 10 0
Coity	1 5 3	Lindsay-street Chapel.	5 0 0	Pilgrimage Free Ch.	3 0 0
Bethel	0 9 7	First Relief Church, Temple-lane	5 0 0	Rose-street Free Church	108 4 6
Neath, Summerfield Chapel	15 7 0	Secession Ch., Lochee Prince's-street Chapel.	4 15 0	Juv. Miss. Meeting.	1 16 8
Zoar Chapel	3 5 3	Hilltown Church	8 13 8	Sabbath School	13 1 1
Skiven	0 6 6	Dudhope Church	8 0 0	Richmond-pl. Chapel.	12 7 1
Melinewrt	1 0 0	Wallace Town Church	1 16 8	St. Bernard's Free Ch.	7 10 0
Swansea, Ebenezer	14 8 8	Second Relief Con	1 0 0	Rev. J. Dempster	1 0 0
Mr. W. Rees, for the Ship	0 10 0		317 0 7	St. George's Free Chur.	16 6 10
Canaan	3 8 0	Less Expenses	8 5 0	St. James's-place Relief Church	6 9 9
Cwmlynnfell	12 0 3		308 15 7	Missionary Society in ditto	6 0 0
	77 12 1			St. Luke's Free Church	4 0 0
Less expenses	0 13 0			St. Mary's Free Church	14 0 0
	76 19 1			Sabbath School in ditto, Miss Gray's class	1 10 2
				St. Paul's Free Church	5 0 4
Nebo Chapel, Hirwaun...	2 10 0			South College-street Relief Church	20 0 0
Goodwick, Rev. T. Luke, for the Jubilee Fund	5 0 0	Edward Baxter, Esq. (D)	50 0 0	Stockbridge Secession Church	8 2 4
Pembrokehire Welsh Auxiliary—		Children at Peep-o'-day House	1 1 0	Tolbooth Free Church	12 0 0
Zion's Hill	3 9 0	For the Missionary Ship— From the Scholars at School Wynd Sabbath School	0 5 0	A Friend at Bath, per Arch. Bonar, Esq.	0 10 0
Tyros	2 0 0				
Penygroes	20 0 0				
Brynberian	15 14 1				
Glandwr	16 0 0				
Trewyddel	8 13 0				
Llanillo	1 10 0				
Hebran	20 0 0				



*Rev. J. C. Reynolds
Gentry.*

THE .

EVANGELICAL MAGAZINE,

MISSIONARY CHRONICLE.

FOR JUNE, 1845.

MEMOIR

OF

THE LATE REV. R. M. MILLER,

Of Atherstone, Warwickshire.

DEATH is no respecter of persons. He visits, without distinction, the palace of the monarch, and the cottage of the peasant; the pulpit of the minister, and the pew of the hearer; the blooming youth, and the hoary-headed sire; the eminently pious, and the worthless profligate. Riches cannot bribe him; power cannot resist him; eloquence cannot persuade him; tears cannot soften him. He carries desolation to all the dwellings of men. His course appears to us, sometimes, very mysterious. Were it left to us to give him his commission, we should say, Spare, O spare, for the sake of the Church, that faithful, laborious, useful pastor! Spare, for the sake of a numerous family, that valuable, affectionate parent, upon whom so many little children are dependent! Spare, for the sake of a miserable world, that philanthropist, that benefactor, that ornamental and useful member of society! These are "the salt of the earth; the lights of the world; the chariots of Israel, and the horsemen thereof!" Go, Death, direct thy steps to other scenes! Aim thy dart

at other objects! Go, cast down yonder teacher of lies, who is deluding and destroying the souls of his fellow-men! Go, hurl from his throne yonder tyrant, at whose feet a nation is writhing, bleeding, and dying! But it is not our prerogative to give death his commission. He receives his orders from a superior authority; from One at whose girdle hang the keys of death and the invisible world; from One who "doth as he will in the army of heaven, and among the inhabitants of the earth; whose hand none can stay, and to whom none can say, What doest thou?" "Shall not the Judge of all the earth do right?"

The providence of God has called us to lament the death of a truly faithful and highly esteemed minister of the gospel. Again are we led to exclaim, "Our fathers, where are they? and the prophets, do they live for ever?"

The Rev. Robert Matsell Miller was born July 18, 1774, at Lynn, in Norfolk. It does not appear that he enjoyed the privilege of a religious education. His parents were industrious tradespeople, of

good moral character; in the habit of attending the parish church, but gave no evidence of spirituality of mind. While young, he was removed to Burnham, a village near Wells, in the same county; and during his apprenticeship in that place he attended the preaching of the gospel at a small Dissenting chapel. At the expiration of his apprenticeship he abandoned the trade to which he had been brought up, and became an assistant in a school at Manchester. In that town he attended the ministry of the late eminent Mr. Roby, and joined the church under his pastoral care. In this connection he was frequently engaged in preaching in the neighbouring villages, and soon gained the notice, and shared in the friendship of his excellent pastor, who gave him much assistance in his studies for nearly two years. About this time, the late Robert Spear, Esq., an eminently liberal man, became the patron and supporter of an academy, in which both single and married men were trained for work of the ministry. Over this institution, Mr. Roby was appointed to preside; and Mr. Miller became one of the first six students, and continued in the academy about two years.

In answer to the question proposed to him at his ordination, "What reason have you to conclude that you are called to the work of the ministry, and what motives have induced you to enter upon it?"—he replied, "Whilst running in a career of folly, and following the beaten track which leads to everlasting death, the providence of God brought me under the sound of the gospel. I heard the word of everlasting life, and was made happily acquainted with 'the grace of God which bringeth salvation.' From that season, I felt a desire of communicating the glad tidings of the gospel to others. In proportion as I increased in an acquaintance with the worth of my soul, the preciousness of the Lord Jesus Christ, and the value of that salvation which flows freely through his atoning blood, this desire gained strength; and as time passed, it became the settled

purpose of my mind to devote myself to the work of the ministry, as soon as I had sufficient reason to conclude that it was agreeable to the Divine will. By fervent prayer, and diligent observation of the leadings of Providence, I sought to know the will of God respecting it. Whilst thus employed, I felt my mind drawn more forcibly towards the work; I observed a chain of remarkable providential events removing every outward hindrance, silencing my inward scruples, opening a way for my entrance on the important employment, and gradually leading me to engage in it."

In the year 1806, he accepted a call from the Independent church at Chorley, in Lancashire, over which he was ordained on March 13th, of that year; Mr. Roby, Mr. Charrier of Lancaster, and other ministers, taking parts in the service. The congregation in this place had become very small; but through the labours of Mr. Miller, it considerably increased. He remained at Chorley three years, at the expiration of which period he accepted an invitation from two Independent and two Baptist churches in Liverpool, to become their town missionary. The preaching stations were four in number; at two of which he met with considerable success, and at the most promising one it was contemplated to build a chapel; but from some untoward circumstances the project failed. After a year's residence in Liverpool, he was engaged for four months as an agent in connection with the Surrey Mission, near London. On his journey home to Liverpool, he was introduced to the congregation at Earl Shilton, in Leicestershire; and in the year 1810, became pastor of the Independent church in that village. In this sphere of labour he continued for three years; and then removed to Atherstone, in Warwickshire; and on the 30th of March, 1813, was publicly set apart to the pastoral office over the Independent church in that town. The charge was delivered to the minister by the venerable Mr. Franklin, Baptist minister of Coventry; and the

sermons to the church by the Rev. Wm. Salt, then of Lichfield, now of Hinckley. The meeting-house, which was situated in a very inconvenient part of the town, was opened in the year 1792, and was capable of accommodating about three hundred persons. Mr. Miller continued to labour with diligence and assiduity in this chapel for several years, till the year 1826, when a piece of land having been purchased in North-street,—an exceedingly eligible situation,—the foundation-stone of a new place of worship was laid; and in the following year (July 11, 1827,) the chapel was opened; when sermons were preached by the Rev. Messrs. East and James, of Birmingham. This event formed quite a new and happy era in the history of the church of Christ in this town. The congregation greatly improved both in numbers and respectability; and the church was favoured with unprecedented prosperity. In the year 1837, spacious school-rooms and a vestry were erected adjoining the chapel; and, for the accommodation in public worship of a numerous Sunday-school and the congregation; side galleries were constructed; thus constituting one of the most complete and commodious places of worship in the county; and which, by the indefatigable exertions of the pastor, and the praiseworthy liberality of his friends, is entirely free from debt.

The ministry of our departed brother was rendered a great blessing to many, especially to young persons; and he enjoyed a high place in the esteem and respect of his church and congregation. It was his privilege, and that of the church, to be favoured with active, judicious, and useful deacons; one of whom, Mr. Thomas Heath, has gone forth as a missionary to the South-sea Islands; and has, for several years past, been labouring with zeal and success in that important and interesting field of missionary labour. Another person also went out from the church as a missionary, viz., Mr. Thomas Dexter, who was sent by the London Missionary Society to the West Indies, but who had scarcely en-

tered upon his labours before he was removed by death. Several other individuals, once connected with this church, are engaged as ministers at home, and are occupying important spheres of usefulness.

The villages surrounding Atherstone shared in the labours of our lamented friend; in several of which chapels have been erected, which are supplied by the joint labours of the home missionary and the deacons and competent members of the church; and in some of these villages great spiritual good has been accomplished.

For many years Mr. Miller sustained the offices of secretary and treasurer to the Warwickshire Association of Ministers, and continued to hold the latter office till the day of his death. In the discharge of these duties he was most indefatigable and zealous. On him devolved the task of drawing up the annual reports, calling the meetings of the committee, and keeping regular minutes of the transactions of the institution. For the last few years his mind was greatly harassed, and his spirits sometimes much depressed, through the perplexities arising from the want of funds to sustain and promote the interests of the association. No man more ardently desired to see all the destitute villages of the county favoured with the blessings of the gospel, than did our departed brother. And whatever embarrassments were experienced by a deficiency of funds, he often declared that he never repented for one moment of any effort he had made, in conjunction with his brethren, to spread the gospel in the county. His regret was, not that so much had been done, but that so much remained yet to be done; and earnestly and constantly did he pray that the Lord would open the hands and hearts of professing Christians to assist the cause of missions at as well as abroad. May his prayer be answered!

During nearly the whole of his life our deceased brother, though engaged in a very vigorous and successful

favoured with a good measure of health and strength. He was seldom laid aside from his labours. For the last few years, however, he frequently complained of weakness; and in the beginning of June last, he was visited rather suddenly with an alarming illness, which awakened the fears of his friends that his decease was at hand. But it pleased God to raise him up again for a season. He resumed his labours among his people, though at times with much difficulty and infirmity. It was his desire to continue his former services by preaching three times on the Lord's day; and when it was earnestly proposed to him to have assistance, he was, with reluctance, persuaded to accept of it. He clung to the pulpit to the very last. While this may be considered by some as imprudence, yet we cannot help expressing our admiration at the feeling which impelled him to serve his Master and his people, as long as he thought himself able to do so. He did not shrink from his work. Though weary in it, he was not weary of it; and it was his desire, and the desire was to his honour, to be "faithful unto death." This, however, was but a short respite. There is "a time to die;" and his time was come. On the 4th of September last, he was seized with another attack, by which he was brought much lower than on the former occasion. Though retaining his consciousness while awake, he spent the greater part of his days and nights apparently in a feverish sleep, waking many times in the hour. He was visited by several of his neighbouring brethren, as well as by many of the anxious members of his affectionate flock. "At each of my visits to him," says the Rev. J. T. Sanger, Wesleyan minister, "I found him in a delightful and tranquil frame of mind: he said, 'I have not those ecstatic feelings which some of God's people have enjoyed in these circumstances, but I have a sweet settled peace.' He stated that he had no fear of death, and his prospects of glory were bright." "On the day before he died," observes Mr. Gough, our esteemed home-missionary,

"I saw him for the last time alive. I found him sinking fast, and said, 'I am sorry to see my old friend so very ill:' 'Ah!' said he, 'it must be so.' I said, 'You have been permitted to do a great work, and to live to see it completed; and I have no doubt that you are prepared to give all the glory to your Lord and Master, who has employed you.' 'All the glory!—all the glory to Him!' was his emphatic reply. I added, 'The Lord is able to present you faultless before the presence of his glory with exceeding joy:' at which observation he seemed to gain more strength, and with uncommon emphasis said, 'He is not only able, but he will do it.'"

Thus he continued in "perfect peace, his mind being stayed upon God," till the morning of the 24th of September, when he "fell asleep in Jesus," in the seventy-first year of his age, and in the thirty-second year of his pastorate. "Blessed are the dead that die in the Lord—they rest from their labours, and their works do follow them!"

As a *Man*, our departed brother had his peculiarities. There was a firmness and determinateness in his natural disposition which some might think he carried to an extreme. "Whatever he set his mind upon, he was determined, if possible, to accomplish. He was very strong in his prejudices and aversions. These peculiarities, perhaps, rendered him less amiable in the estimation of some than he would have appeared without them. But we expect not perfection in the present state.

"Defects through nature's best productions
run,
Our friend had spots, and spots are in the
sun."

But "the spirits of the just are made perfect." He is now among them, and is "without fault before the throne of God."

As a *Christian*, our friend was upright, sincere, consistent, devotional. He had acquired, by his uniform and correct deportment, a weight of character that

commanded general respect. Whatever men might think of his religion as a Christian, or his profession as a Dissenter, all would acknowledge that *Mr. Miller was a good man*. He loved the gospel. He lived the gospel; and was cheered to his last days by those hopes and prospects which the gospel presents. In the last letter which his friend and brother, Mr. Sibree, of Coventry, received from him a few weeks before his death, he says, "The time will come, and I apprehend it is at no great distance, when I shall have done with all worldly concerns. And oh! what a happy hour that will be that introduces me to the presence of God and the Lamb, and to the society of saints and angels in the world of glory!"

As a *Minister*, he was sound, and truly evangelical in his views, "a scribe well instructed in the mysteries of the kingdom"—"a workman that needed not to be ashamed, rightly dividing the word of truth."

As a *Preacher*, he was more instructive than impressive. There was in his delivery a laboured manner that was not quite calculated to produce the feeling the speaker desired to awaken. He appeared anxious to be correct in his language; but for this he sacrificed freedom of thought, and ardour of address. In the preparation of the channel, he checked the flowing of the spring. But though he was not, in the usual acceptance of the term, "popular" as a preacher, he was useful, which is unquestionably the best talent. He did not strew the flowers of rhetoric in your path; nor did he, like too many in the present day, adulterate the bread of life, by mixing with it *Roman cement*, but spread your table with good wholesome food. He did not dazzle, but he enlightened. He did not surprise, but he informed. If he had little for the critic, he had always something for the Christian.

As a *Nonconformist*, he was intelligent, decided, and consistent. He embraced the principles of Nonconformity, not from birth, as hereditary; not from early ex-

ample; not because they were professed by the majority, the wealthy, the great of the land; but as the result of thought, of examination, of conviction. He had read the New Testament, and in the spirit of a true Protestant, he appealed to that book as the sole authority of religious faith and practice. He exercised the right of private judgment as an imperative duty, and was determined to think for himself in the all-important concerns of religion. He considered himself responsible for his belief, not to man, but to God; knowing that he must "give an account of himself at the last day." As, therefore, he did not discover in the Scriptures of the New Testament any sanction or authority for a national ecclesiastical establishment; nor for the system of diocesan episcopacy; nor for the doctrines of baptismal regeneration, and sacramental efficacy; nor for the practice of indiscriminate and promiscuous communion at the Lord's table; nor for the burial of the dead as all truly righteous; he became, and continued to the day of his death, a decided, consistent Protestant Dissenter. Yet while holding these principles with an honourable tenacity, he cherished a hallowed affection for "all who love our Lord Jesus Christ in sincerity." While, on the one hand, his charity was not indifference or latitudinarianism; on the other, his firmness was not bigotry or intolerance. He never unchristianized or anathematized any who did not belong to the particular section of the church to which he was attached. He did not doubt or deny the right of any man to sustain the ministerial office, who was influenced by an apostolic spirit, who imitated apostolic example, and was anxious to be honoured in his ministry with apostolic success. This, our friend considered, constituted the true "apostolical succession." His aim was not to make proselytes, but Christians; not to convert men to dissent, but to convert them to God. And his uniform consistency in the maintenance of his prin-

iples secured for him the respect of his fellow townsmen of every creed and denomination.

As an *Author*, the productions of our departed brother's pen were, like his preaching, all of a useful tendency. His publications were as follow:—

1. "A Catechism on the Nature of a Christian Church;"—a plain, cheap manual, which has passed through several editions. The late Dr. Fletcher, of London, passed the following high and deserved encomium on this publication:—"Mr. Miller's Catechism on the Nature and Constitution of a Christian Church, is a judicious and comprehensive summary of the great principles of the New Testament, on this important subject. It is admirably adapted for the information of candidates for Christian fellowship, and for those who wish to become acquainted with their duties and privileges in their spiritual relation to each other. It contains a satisfactory, and uncontroversial exposition of the grounds of Congregational Nonconformity, in connection with those principles of the Christian system, on which vital and practical religion are ever dependent, and which alone render the cause of Nonconformity worthy of attention and respect."

2. "The Christian Teacher; a Catechism on the principal subjects of Divine Revelation; for the higher classes of Sunday-schools."

3. "A Catechism of Doctrines and Ordinances of Divine Revelation:" for Bible classes.

4. "The Catechist, or Religious Instructor:" for Bible classes.

5. "An improved edition of Watts's 1st Catechism, with *Exercises*."

6. "An improved edition of Watts's 2nd Catechism, with *Exercises and Scripture proofs*."

7. "A Collection of Hymns for Sunday-schools."

8. "The Religious Instruction of Children and Youth recommended to Christian Parents."

9. "Memoirs of Mr. and Miss Malla-bone, of Nuneaton."

10. "Funeral Sermon for Mrs. Davis."

11. "Sermon in Commemoration of Bartholomew-day."

12. "Remarks on Religious Worship." As this was his last and largest work, so it might be considered as the best; being distinguished by greater originality of thought, and more vigour of style, than any of his former publications.

Thus was our brother in "labours more abundant." He had an active habit of mind; was always well and usefully employed; and "his works praise him in the gate."

Mr. Miller's decease was improved by a funeral discourse delivered on the 13th of October, to a most crowded auditory, by the Rev. J. Sibree, of Coventry.* The venerable widow of our departed brother still survives,—esteemed, respected, and beloved by a large circle of friends. Her husband's life was insured for 100*l.* in the Dissenters' Assurance Office; which sum she has generously given to the Warwickshire Home Missionary Society.

Well; another labourer has now been called to his heavenly rest; and we are all hastening to the grave. Short is the course we have to run; few are our days of service on earth; soon, very soon, the night of death will come. Let us then "work the works of Him that sent us while it is called day;" and ever remember that "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever!"

J. S.

* The discourse has since been published, entitled, "The Pastor's Office, and the People's Duty," &c. See our Review Department for March.

THE SON OF GOD WITH EYES LIKE A FLAMING FIRE.

'These things saith the Son of God, who hath his eyes like unto a flame of fire.'—Rev. ii. 18.

THIS description corresponds with his actual appearance when he first visited the apostle on the Lord's day, chap. i. 14, "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire." When John saw him in vision, at a subsequent period, sitting upon a white horse, "his eyes were as a flame of fire, and on his head were many crowns," chap. xix. 12. The eye is often used in Scripture as the emblem of knowledge or understanding. Thus it is said that "the eyes of the Lord are in every place beholding the evil and the good,"—that is, he has an intimate knowledge of everything that is done by all men. The living ones seen in the vision, recorded in the fourth chapter, are represented as being "full of eyes before and behind," which representation denotes the extent and accuracy of their knowledge. In the vision recorded in the fifth chapter, the lamb seen in the midst of the throne, which represented Christ, had "seven horns and seven eyes;" the seven eyes indicated his perfect knowledge, or omniscience.

The appearance and description of his eyes as a *flame of fire*, teach us that they are piercing, penetrating; looking into the character, and taking notice of the proceedings of all his churches; discerning the hearts and conduct both of his friends and of his enemies. It was with these penetrating eyes he had seen the good works—the patience, the charity, the faith, and the endurance—of his followers in the churches to which he was writing. It was with these eyes he had witnessed the loss of "first love" in the church of Ephesus; the imperfections and spiritual death of the church in Sardis. It was with these eyes he had detected the false pretences of those who said "they were apostles and were not;" and "the blasphemy of those who said they were Jews and

were not." With these eyes he had read the secrets of "Satan's synagogue" at Smyrna; and had beheld the abominations of "Satan's seat" at Pergamos. And it was with these eyes too, that he had witnessed the idolatry and fornication practised in the church in Thyatira; which crimes, he declares in the subsequent verses, he was resolved to punish, and so to punish, as to prove that his eyes were like a flame of fire; for "all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works."

Christian reader! think of those eyes of fire as being possessed by Him, "who walketh in the midst of the golden candlesticks," as the inspector of the churches. What have those eyes beheld, during the past year, *in the church to which you belong*? There, have they witnessed unfaithfulness, inconsistency, a strict regard to scriptural discipline, an increase of vital godliness in its members; or have they seen some walking disorderly, discipline neglected, charity wounded, peace banished, and piety on the decline? What have those eyes seen in your *business transactions*? What in your warehouse, in your shop, in your counting-house; what in your buying and your selling; what in your treatment of your workpeople, your customers, your creditors? Has everything been done on the golden rule? If not, the rule has been broken under the eye of Him who gave it. What have those eyes seen in your *family*; what in your *closet*; what in your *heart*? Have there been no deeds practised, that should have been left undone; no duties neglected, that should have been performed; no thoughts indulged, no feelings cherished, that you would have been ashamed of, if you had felt at the time that the flaming eyes of Christ were resting upon you?

Do any *conscious hypocrites* read this

book? Oh what have those eyes beheld in you through the past year? It may be that you have succeeded, through another period of 365 days, in deceiving those who "judge according to the outward appearance." The mask is undisturbed; the cloak remains without a rent, through which the eye of man might discover your true character. By some you are still respected, by others you are loved—only because you have managed thus far to keep them in ignorance of your real self. But what have the eyes of Christ seen beneath that mask through another year?

Controversialists! What, through the year, have those eyes seen in your conduct? What of misrepresentation; what of suppression; what of over-stating or over-colouring; what of disingenuousness towards your opponent; what of unfairness towards his argument; what of partiality and sophistry in making the most of your own?

Has *persecution* marked the conduct or characterised the feelings of any reader since January, 1845? Not the persecution of bonds or imprisonment—perhaps not—but there are other ways than those of persecuting the followers of Christ. Has there been a feeling of alienation from any Christian, because he has adopted sentiments contrary to your own; and have you, on this account, misrepresented him, by charging on him the faults and follies of some, who happen to entertain the same views as he does, although you knew that he was no more guilty of them than yourself? And have you injured him in his business, or in any way deprived him of worldly good, for no other crime than a conscientious adherence to what he believes to be right? Your conduct may be known to few of your fellow-men; your real motives to none; but both the conduct and the motive have been open to the inspection of the eyes that are like a flame of fire.

How many times in the course of the year has the *avaricious man* turned a deaf ear to the cry of want, and withheld

from the cause of benevolence and religion "more than was meet," under the plea that he could not afford to do more, when all the while he was adding to his property, and hoarding up his gold? The applicants, perhaps, believed your statement, and went away satisfied with your reasons for declining; but, remember, the eyes of Christ saw every purchase you made, every sovereign you laid by, and every entry you caused to be made in your banking-book.

And what have been the deeds of a still more flagrant character, on which those holy eyes have looked! Some of my readers have perhaps sought to elude detection by the care they have taken, in their choice of time, place, and manner. You have selected the night, that, wrapped in darkness, you might practise evil unseen and unknown. You have sought retirement, where you have felt safe from the intrusion of any but your accomplices in crime. You have taken, perhaps, the opportunity of being from home, in a large town or city, where you concluded that you might sin without losing your reputation, and without causing distress to your friends. And you have so far succeeded; your conduct is unknown, and you are unsuspected by those whose good opinion you wish to enjoy. But be not deceived; God is not mocked; Christ is not cheated; his eyes have followed you all along, tracking your every step, and witnessing your every crime. The record of the past is on high. It is written by "the faithful and true Witness" himself—not from hearsay—but from his own personal knowledge and observation. And what a record! Could you see it and read it yourself, burning shame would paint your face, and trembling fear would pierce your heart. But there it is—unalterable and indelible, unless the hand that wrote it erase it. There it is—and as it is, it will confront you at the bar of God, unless it be blotted out by the blood of Christ. Begin this new year by an application to Jesus for the pardon of the past, and for restraining

and sanctifying grace for the future. Let not the day on which you read this close without witnessing your repentance, and your cry to God for mercy. Let the eyes that have seen you during the last year, "following the multitude to do evil," see you this year daily at the cross, and hourly walking humbly with your God. Leave it not till to-morrow. Begin to-day. Another new-year's-day you may never see. Many who began the last year as

strong and healthy as you began this, have long been mouldering in the grave. Long before this year shall close, you may be lying by their side; and the setting sun of 1845 may lend its light to read the inscription on your tomb. Should that be the case, where, oh where will be your deathless soul, when the Magazine for January, 1846, shall issue from the press?

J. C.

Derby.

THE CRUSADES.



The Crusaders entering Jerusalem.

DURING the middle ages, most of the nations of Europe engaged in a succession of religious wars, with the professed, but absurd object of recovering the Holy Land from the grasp of infidel powers. These fanatical demonstrations are known in European history by the name of the Crusades, a term derived from the symbol of the cross, which was emblazoned on

the arms of the several warriors who devoted themselves to these wild and desolating conflicts. In general, the colour of the cross indicated the particular nation to which the soldier belonged; as, for example, a white cross on a red ground denoted France, and a red cross on a white ground, England.

In the brief space of one hundred and

fifty-two years, from 1096 to 1248, there were six Crusades, which agitated the whole surface of European society, and gave a distinct character to the age in which they occurred.

The first crusade took its rise under the enthusiastic harangues of Peter the Hermit, a French officer of Amiens, who, abandoning military life, proceeded, in 1093, on a pilgrimage to the Holy Land. The difficulties and dangers which he encountered by the way, and the deplorable cruelties which he saw inflicted on the few remaining Christians in Palestine, wrought upon a sensitive and heated imagination, and prompted him, with an almost frenzied zeal, to preach up that doctrine of holy wars, under the banner of the cross, for the recovery of Palestine from its infidel usurpers, which precipitated the whole flower and strength of Christendom into the plains of Syria, there to fall by the sword of the Saracen, or to perish with hunger and disease. Peter, with the sanction of Pope Urban II., succeeded in raising an army of Crusaders, amounting to nearly *three hundred thousand men*; and in the taking of Jerusalem, in July, 1099, under the powerful leadership of Godfrey, of Boulogne, displayed great personal valour, when the Turks were vanquished, and the Holy City was carried by storm, after a siege of five weeks. In eight days after, Godfrey was proclaimed king of Jerusalem, by the unanimous voice of the crusading army. He declined, however, from professedly religious motives, to wear a crown, or to assume royal titles and dignities, in the city of Jerusalem, and contented himself with the designation of "Defender and Guardian of the Holy Sepulchre." The sultan of Egypt, at the head of *four hundred thousand men*, now attempted to dispossess him of his newly-acquired territory, but Godfrey gave him battle in the plain of Ascalon, and left *one hundred thousand* of his army dead on the field. After the short reign of one year, Godfrey died in 1100. Meanwhile, Peter the Hermit returned to his native country, where he

founded the Abbey of *Noir-moutier*, and died in 1115.

The second crusade took place in 1142, under Conrad III. of Germany and Louis VII. of France, who conducted vast armies to Palestine, with the hope of completing the conquests which Godfrey had commenced, but without adding materially to the splendour or stability of the crusading enterprise.

The third crusade, which was commenced in 1189, was the result of the recapture of Jerusalem, by the Sultan Saladin, a renowned Egyptian warrior and legislator. The confederated monarchs who engaged in this crusade were Frederick II. of Germany, Philip Augustus of France, and Richard I. of England, surnamed *Cœur de Lion*. The united army of these sovereigns amounted to *one hundred thousand* of the bravest and best of their subjects, who met on the plains of *Vezelai*. Soon, however, painful jealousies arose among the leaders of the crusade, and Philip returned to Europe, leaving behind him *ten thousand* of his men. Richard remained on the field of conflict, where he displayed the most heroic valour against Saladin, whom he signally defeated near *Cæsarea*, and having made a truce, embarked in a vessel, which was shipwrecked on the coast of Italy. In the disguise of a pilgrim, he travelled through part of Germany; but being discovered by Leopold, Duke of Austria, he was made prisoner, and sent to the Emperor Henry VI., who kept him confined in one of his strongholds for a considerable period. He was at length ransomed by his subjects, on the payment of 150,000 marks, and landed at Sandwich in 1194, after which he was crowned a second time. Saladin, whom he had defeated, died in 1193. The capture of Acre, however, was almost the only important result of the third crusade, notwithstanding all the expenditure of life and treasure which it occasioned.

The fourth crusade was undertaken and conducted by Andrew II., King of Hungary. It commenced in 1217, but

had little of incident attaching to it, rendering it conspicuous on the page of history.

The fifth crusade, headed by Frederick II. of Germany, issued in the temporary recovery of Jerusalem; but had no permanent effect upon the aspect of the crusading exploits of the age.

The sixth crusade, which took place in 1248, was conducted by Louis IX. of France, canonized in the Romish calendar as St. Louis. His father, Louis VIII., died when he was only twelve years of age, and the heir of France was placed under the guardianship of his mother, who was appointed regent, and who sought to imbue his mind with love to the church. He was surrounded and bewildered by hosts of priests, and evinced in his own spirit all the ardour of an ecclesiastical zealot. Having made a vow, in the event of recovery from a dangerous illness, that he would march with an army against the infidel powers who held possession of the Holy Land, he accordingly, as soon as health was restored, made preparations for his expedition, and, in 1248, embarked at *Aigues-Morte*, with a body of troops amounting to *fifty thousand*, accompanied by his queen, his brothers, and almost all the chivalry of France. This eventful and disastrous campaign issued in the surrender of Louis and his unfortunate army; but a greater union of fortitude, punctilious honour, humanity, and personal bravery, was never, perhaps, witnessed in the conduct of any prince than was displayed by Louis throughout the whole of this ill-advised and unhappy expedition. The town of Damietta, which remained in the possession of the French, was demanded as the price of the monarch's freedom, and a vast ransom was also claimed for his followers. These terms being punctually fulfilled, Louis embarked with about *six thousand* men, the sole remains of his fine army, for Acre, and spent four years more in fortifying the strong places of Palestine. On his return to France, he applied himself to the government of his kingdom with exemplary diligence,

and ruled his people with impartiality and moderation.

But notwithstanding the disasters of the previous crusade, he was again incited to encounter a new one, the ultimate object of which was the conquest both of Palestine and Egypt. Tunis, however, was the first point of attack; but while engaged in the siege of that place, a pestilence broke out among the French troops; and, after seeing one of his sons perish, and a great part of his army, he was himself doomed to be one of its victims, August 24, 1270.

From this time, the spirit of the crusades began rapidly to decline, or rather threw itself into another form, more distinctly expressive of the temper and genius of the Romish faith. The Albigois, or Albigenses, in the south of France, from their opposition to many of the doctrines and ceremonies of the Romish church, had awakened the jealousy of their watchful adversaries. At first, they were accused of doctrines they never held, and of customs they never observed. As early as 1163, Pope Alexander III. published a decree against these innocent people, in a council held at Tours, and another in 1179. At the close of the twelfth century, however, when it was found that the papal bulls had no effect in quenching the ardour, or diminishing the numbers, of the Albigensian confessors, Pope Innocent III., with his own blood-thirsty propensity, commenced the work of extirpation; though Count Raymond, of Thoulouse, had taken them under his special protection. Two legates were dispatched from Rome, to travel through the country and to excite the zeal of the clergy and laity against the reforming sect. It was at this precise juncture that the Pope instituted the Dominican order of friars, for the purpose of preaching down the Albigensian doctrines. And, finally, in 1207, he appealed to the French monarch, Philip Augustus, demanding of him that he would eradicate the heresy with the sword. A new *crusade* was determined upon by the French king; and the leader

of this shameless and bloody persecution was Simon de Montford, Earl of Leicester, to whom the earldom of Thoulouse was promised by the Pope, as a stimulus to his heroic valour in murdering a body of unoffending Christians in cold blood. In the siege, however, of that city, he met his just reward, and fell a victim to the sword. But before the middle of the thirteenth century, the persecuting violence of Rome issued in the utter proscription and ruin of the Albigensian Christians, except so far as they were able to betake themselves to flight, and to find refuge in other lands.

Various and conflicting opinions have been entertained and expressed by distinguished writers respecting the influence exerted by the crusades upon the state of European society, commerce, manners, and intelligence. In themselves they were, beyond all reasonable doubt, the mere ebullitions of superstition, fanaticism, and barbarism; a fearful proof of the sad misconceptions which men, calling themselves Christians, have entertained of the nature of those actions

which may be practised under the name of the mild and merciful religion which came down from heaven. The Divine Founder of that religion taught his disciples, with an emphasis, which ought never to have been forgotten, that his "*kingdom is not of this world*," and assigned this as the reason that his disciples should not fight with carnal weapons in its support or defence. But, instead of bowing to this simple intimation of his sovereign will, men professing to hold the Christian faith have made the very symbol of his crucifixion the rallying point of wars, rapine, bloodshed, and crime, of every form; and whether, in this unrighteous course, they have "perished by the sword," or obtained a temporary triumph, they have proved that they were alike strangers to the true genius of Christianity, which admits not of the aid of human power to carry forward the designs of a kingdom purely spiritual. When will men understand the absolute sinfulness of attempting to link the church of Christ to the kingdoms of this world?

REFLECTIONS ON THE MAYNOOTH BILL.

We are anxious, as religious journalists, to place on record a few of those reflections which have occurred to us in connection with the Government scheme for the endowment of Maynooth. Though we would never forget that "the Lord reigneth," and that he can and will overrule all events for the ultimate triumph of his truth, we cannot conceal from ourselves the fact, that there are features pertaining to the legislative procedure on the bill now in progress through Parliament,* which awaken serious apprehension in our minds as to the course of public events. We are no alarmists; but we perceive, most distinctly and clearly, that we are on the eve of a great political change, which may work very unfavourably both for our civil and religious liberties.

* This paper was written on the 8th of May.

Popery is about to be taken into State connection; yes, fellow-countrymen, *into full State connection*, if the spirit of this great Protestant nation—great, because Protestant—will permit it. Should the minister of the day succeed in his favourite scheme, two establishments will forthwith exist; and in the semi-popish state of multitudes of the clergy in the present day, what will be the natural result? Why, assuredly, that there will be, after a time, a cordial union and sympathy between the two episcopal establishments, and that they will combine their influence, both in and out of Parliament, to arrest the progress of all enlightened measures, and to treat with contempt and oppression those who deprecate all State patronage in matters of religion. We do not pretend to any

extraordinary measure of sagacity; but common sense teaches us that this will be the upshot of the present portentous movement. What is there, we ask, that should effectually prevent it? Can we trust to High Churchmen or Puseyites? Can we have any confidence in the supple spirit of Catholicism? But if these two great parties are once thoroughly banded together, what wise man can fully predict the consequences? Our politicians of all schools, speaking of them as a body, have proved themselves to be wanting in sound principle; and if, as Whigs or Tories, they can secure influence sufficient to get into office, or to keep themselves there, they will treat with utter contempt the scruples of conscientious men. Witness, in proof of this, the speeches of all parties in the late debates in Parliament. To say nothing of the petty insolence of Mr. Sheil, which was too contemptible to deserve the notice of men having any regard for truth, what can Protestant Dissenters think of the views advocated by Lord John, Russell, Mr. Ward, Mr. Macaulay, and others? Does any one of them give proof that he understands the question of religious liberty? Or is there one of them who has a grain of respect for Dissenters, except for the political use they can make of them? Lord John, "*for his own part, preferring most strongly, and more and more increasingly by reflection—religious establishments to that which is called the voluntary principle, is anxious to see the religious instruction of the great majority of the people of Ireland endowed and maintained by a provision furnished by the State. He does not hesitate to give that opinion.*" Now, what does Lord John mean by this? Does he mean that he would pay the whole staff of Romish priests in Ireland out of the consolidated fund? or does he mean that he would break up the present Established Church of the sister-island, and divide the spoil among the Catholics of that part of the United Kingdom? Probably his lordship does not care much which course is adopted, provided his favourite scheme of taking Rome into the

pay of the State can be accomplished. For our own part, we look on either scheme as fraught with tremendous evils. The former would be an intolerable national injustice—a dead robbery inflicted upon a Protestant community, multitudes of whom not only abhor Popery, but repudiate all parliamentary endowments of religion, support their own religious institutions, and conscientiously refuse all pecuniary aid from the State. The latter would involve a principle, which, if acted upon, would entitle the Romanists of Great Britain to every particle of church property alienated from Rome at the time of the Reformation, and would raise a question the agitation of which might convulse society, and bring on a second revolution. Both schemes would implicate England in the direct national support of Anti-Christ, and would expose her to the unrepealed maledictions of Heaven pronounced upon all those nations who give their power to the beast. In whatever way the legislature may dispose of the Irish branch of the Episcopal Establishment, we trust that this great Protestant community will never consent to apply a single farthing of church property in Ireland to the support of the apostate Church of Rome. Mr. Macaulay may talk grandiloquently about the bigotry of religious men; he may try to depreciate them in worldly circles, by pointing at them the finger of scorn; he may amuse a certain auditory by his gentlemanly and poetic references to "*the braying of Exeter Hall*;" but we tell him, and we tell all those who sympathize with him in his witless ridicule, that the strongly marked feelings and convictions of hundreds of thousands of conscientious and devout men, of various communities, are not an element which wise and virtuous statesmen will venture to trifle with. Any system of legislation which *shall* outrage the *surviving* Protestantism of Great Britain must soon come to an end, by whomsoever patronized. There is a spirit among our people that will not endure it.

We yield to no one in our desire to see

justice done to Ireland; we think of her as an injured nation; we would redress all her social and political wrongs; but justice does not require, and a voice from heaven forbids, that her Popery should receive any national sanction. Neither a nation nor an individual must do evil that good may come. Popery is Anti-Christ;—England's Reformation proclaimed this in a voice of thunder,—the blood of her martyrs attests the mournful fact; all history points to the same conclusion; and, blessed be God, amidst the blindness and infatuation of statesmen—amidst the almost total wreck of principle in public men—amidst the popish symbolizings of the age, there is yet a mighty mass of right-thinking men in this country, who can see through the shallow devices of the expediency politicians of the age, and who are not disposed to pension the Jesuits of Rome for staying the onward tide of our glorious Reformation—one of

the greatest boons ever [conferred by Heaven on our highly favoured country.

Surely, if there be a language in passing events it is this, that State interference in religion is a thing fraught with the most perilous consequences. When will all the disciples of Christ cease to lean on this arm of flesh?—when will they combine, in one mighty phalanx, to tell statesmen that they have [no function in religion but to let it alone? “My kingdom,” said the great Founder of Christianity, “is not of this world.” O that all his followers would fling aside their prejudices, and bow with profound reverence to this unambiguous expression of their Saviour's will! It may be that the course of events may teach lessons to good men, which hitherto they have been slow of heart to learn. Can any man, fearing God, calmly persuade himself that our statesmen are qualified to legislate in religion?

Poetry.

“Ελωι, Ελωι, λαρμα σαβαχθανι.”

“Eloi, Eloi, lamma sabachthani.”

HEARD you that awful groan
From yonder altar tree?
’Twas sorrow’s deepest tone;
’Twas life’s last sympathy:
A spotless heavenly Victim died
A substitute for thee;
And “Eloi, Eloi,” mournful cried,
“Lamma sabachthani.”

Saw you that form Divine?—
A solemn spectacle!
’Twas Mercy’s wondrous shrine;
’Twas Love’s great miracle:
Jehovah did his count’nance hide,
And smote his Son for thee,
When, “Eloi, Eloi,” Jesus cried,
“Lamma sabachthani.”

Feel you contrition’s sigh?
Shed you the sorrowing tear?
Forgiveness is on high,
And grace can seal it here.
“Behold the Lamb;” in Him confide—
The incarnate Mystery,
Who, dying, “Eloi, Eloi,” cried,
“Lamma sabachthani.”

Yet from sepulchral gloom

He rose, no more to die!
And thou, o’er death’s dark tomb,
Shall triumph in the sky.
Then God no more his face shall hide,
For sin shall cease to be:
He reigns, who “Eloi, Eloi,” cried,
“Lamma sabachthani.”

And his shall be the song
Which flaming seraphs sing;
And saints with loudest tongue
On harps with golden string;
To Him who once for sinners died,
Let hallelujahs be—
To him who “Eloi, Eloi,” cried,
“Lamma sabachthani.”

“Jehovah-Tsidkenu.”

“The Lord our Righteousness.”

THE WATCH-WORD OF THE REFORMERS.

I ONCE WAS a stranger
To grace and to God;
I knew not my danger,
I felt not my load;

Though friends spoke with rapture
Of Christ on the tree,
"Jehovah-Tsidkenu"
Was nothing to me.

I oft read with pleasure
To soothe or engage,
Isaiah's wild measure,
Or John's simple page;
But e'en when they pictured
The blood-sprinkled tree,
"Jehovah-Tsidkenu"
Seemed nothing to me.

Like tears from the daughters
Of Zion that roll,
I wept when the waters
Went over his soul,
Yet thought not that my sins
Had nailed to the tree
"Jehovah-Tsidkenu"—
'Twas nothing to me.

When free grace awoke me
By light from on high,
Then guilty fears shook me,
I trembled to die.
No refuge, no safety,
In self could I see,
"Jehovah-Tsidkenu"
My Saviour must be.

My terrors all vanish'd
Before that sweet name;
My guilty fears banish'd,
With boldness I came
To drink at the fountain
Life-giving and free:
"Jehovah-Tsidkenu"
Is all things to me.

"Jehovah-Tsidkenu!"
My treasure, my boast.
"Jehovah-Tsidkenu!"
I ne'er can be lost.

In thee I shall conquer
By flood and by field;
My cable,—my anchor,
My breastplate and shield!

E'en treading the valley,
The shadow of death,
This watchword shall rally
My faltering breath;
For while from life's fever
My God sets me free,
"Jehovah-Tsidkenu"
My death-song shall be.

"AND THEY SHALL GO NO MORE OUT."

Rev. iii. 12.

In walks of winding shade,
From the din of the world away,
With love's own chosen by your side,
In an eve of summer to stray;

With blending souls suffused
In the bliss of that holy hour;
Oh then from that paradise of delight
What it were to go out no more!

In your own delightful home,
When the storm howls wild without;
Snug room, bright fire, heart's dearest ones;
Oh then to go no more out!

At some high solemn feast,
When thousand voices pour
One pealing song of joy and love,
Oh then to go out no more!

Heaven sternly answers, "No,"
To each fond sigh like this,—
Says, "Toil and struggle, ye now but sow,
And in tears, the seeds of bliss."

Hope on, rest yet will come;
Joy's own true dawn will break—
Fearing no dark'ning cloud, but bright
As God's love can it make.

Earth's brightest, happiest home;
Earth's softest, shadiest bowers;
To that high rest of bliss no more
Than to God's thoughts were ours.

There, high above all pain,
Above all sorrow or fear,
Pure from sin's last polluting stain,
Through heaven's unchanging year,

The ransomed of the Lord,
Compass'd with songs about,
Of full deliverance, rest secure,
"And they shall go no more out!"

W. M'C.

SONNET FOR THE TIMES.

SOUND the alarm! the foe is in the land,
Yea, traitors in your very camp are found,
And faithless leaders everywhere abound;
Sound the alarm! and gird ye to withstand.

Rome and her minions, though, with accents
bland,
They gloze of peace, yield not your van-
tage ground,
Lest that old crafty priest, the triple-
crown'd,
Should stealthily resume his lost command.

No truce with Babylon! the blood of saints—
Is on her garments; he who fosters her
Shall share her doom; the Highest may
defer,
For wisest ends, to answer the complaints
Of his slain servants, yet her judgment-
day
Is nigh, and Tophet yawneth for his prey,
Whisky. JOHN BURNHAM.

Review of Religious Publications.

MEMOIR of the REV. JOHN WATSON, late Pastor of the Congregational Church in Musselburgh, and Secretary of the Congregational Union for Scotland. By WILLIAM LINDSAY ALEXANDER, M.A. 12mo. pp. 288

A and C Black Edinburgh and Longman and Co., London

By those who had the happiness of an intimate or more general acquaintance with the late Mr Watson, of Musselburgh, this memoir, from the pen of Mr Alexander, will be regarded as a highly acceptable contribution of the press. It is, indeed, a just tribute to the memory of one who rendered good service to the cause of Christ, and who entitled himself to the profound gratitude of his own particular branch of the Christian church. Anterior to the formation of the Scottish Congregational Union, which was founded by the deceased, and in which he laboured with an apostolic zeal, we were on terms of friendship with Mr Watson, and can bear honourable testimony to that fervour of spirit and singleness of heart by which he was distinguished. With a certain bluntness of manner, he combined the utmost kindness and generosity of nature, and only required to be known in order to be cordially esteemed and loved. On his first visit to London, he was well received as a preacher, and might have commanded a sphere in all respects superior to Musselburgh, had not love to his native country inclined him to labour among his own people.

His biographer has exercised a wise discretion in combining the personal narrative of his departed and excellent friend with notices of the rise and progress of Congregationalism in Scotland. Mr Watson was one of the early converts of Independency, having been called under the preaching of Mr. (now Dr.) Bennett, on occasion of the opening of George-street Chapel, Aberdeen, as early as 1798. His desire to enter the ministry was simultaneous with his conversion; for the times were very stirring. The Kirk was Laodicean, the Secession was narrow and proscriptive, and Independency was truly the result of a revival, though in a narrow circle, of vital godliness. Divine Providence favoured Mr. Watson's purpose of devoting himself to the ministry of the word; and, accordingly, in 1803, he joined Mr. Haldane's *A/1A* class. There he was a diligent and devoted student, and well employed the advantages enjoyed by him. His early efforts as a preacher were well received, and in many instances were greatly blessed. His settlement at Musselburgh

took place in 1806, where he was permitted to labour for the space of thirty-eight years. But his great work, which will carry down his name with honour to posterity, was the Congregational Union of Scotland. In furthering the objects of that Union, he was indefatigable, and God bestowed on him an abundant reward.

We are very grateful to Mr Alexander for his memoir of Mr Watson. It is a most interesting and well-written document, and contains much valuable information respecting the early struggles of Independency in Scotland. We can vouch for the accuracy of Mr Alexander's narrative, as our own inquiries have made us acquainted with the facts.

SILE CURIUM. By DR CHANNING. 12mo, pp. 55

London J. H. Colburn

Dr. Channing was one of the most profound thinkers of his day, and the boast of America. But with all the power of his intellect and accuracy of investigation, he has fallen short of a conclusion at which the humblest Christian has arrived—the Divinity of Christ. We could not, perhaps, select a more striking example than himself of the necessity existing for the influences of the Holy Spirit before man can obtain correct views of the doctrines of revelation. Admitting the truth of the sacred writings, bringing all the force of a well-disciplined mind to an examination of the Socinian controversy, Dr. C. has arrived at the lamentable conclusion, that he “who, being in the form of God, thought it not robbery to be equal with God,” was but a man. He did not, however, write for the purpose of propagating his peculiar theological views, but these necessarily tinged the whole of his productions. The work before us is the effort of a mighty mind, striving to lead those around him to the important work of self culture. It is what we might have expected from Dr. C.—original and independent in its ideas, forcible and elegant in its diction; and as such is the more calculated to give success to what we deem the erroneous principles by which he seeks to influence his auditors. We view the mind as an instrument committed to the care of man to be employed in promoting the glory of the Creator, and for the use of which instrument man will have to render a strict account. Man exists for the glory of God; but Dr. C. tells us that a rational being “exists for itself, for its own perfection.”

Since man was formed for the glory of God, it ought to be the one end of his existence to promote that glory. But Dr. C. tells us that we are to "fasten on self-culture as our end." "We must make self-culture really and truly our end, and not merely as a means of something else." "Man's powers are to be unfolded on account of their inherent dignity, and not their outward direction." "He is to start with the conviction that there is something in him greater than in the whole material creation—than in all the worlds which press on his eye and ears; and that inward improvements have a worth and dignity in themselves, quite distinct from the power they give over outward things." "Feel that your nature is worth everything that is foreign to you."

Does not such language tell a man to make his own nature, polluted and degraded as it is, his own idol? There is, we grant, a dignity in man's intellectual nature considered apart from his moral degradation; but this dignity disappears when we remember that mind can be only truly honourable as it answers the great purpose for which it was created—that purpose has been almost universally unheeded. Atheists may worship reason, but they who have received that wisdom which cometh from above perceive her impotency.

Our author sets out with the idea that there are in man two principles, the 'moral and the religious, which it is the great aim of self-culture to develop. Respecting the former, says Dr. C., "Man discovers in himself desires, appetites, and passions, which crave and seek his own interest, gratification, distinction; and he discovers another principle—an antagonist to these, which is impartial, disinterested, universal, enjoining on him a regard to the rights and happiness of other beings, and laying on him obligations which must be discharged cost what they may, or however they may clash with his particular pleasure and gain." If such a description is meant for those to whom the Spirit of God has been imparted, it is just, for the flesh lusteth against the Spirit. But we do not see how this contest can be carried on in the natural mind, for there the flesh hath an undisputed sway. "Man is a creature of free spiritual powers,"—alas! that we should be compelled to adopt the opinion of Paul, that he is dead in trespasses and sins. Concerning the religious principle, Dr. C. asserts that "we have, too, a power which cannot stop at what we see and handle, at what exists within the bounds of space and time; which seeks for the infinite, uncreated Cause; which cannot rest till it ascends to the eternal, all-comprehending Mind." "To develop this is eminently to cultivate ourselves." "The true idea of God unfolded

clearly and livingly within us, and moving us to adore and obey him, and to aspire after likeness to him, is the noblest growth in human, and, I may add, in celestial natures." Was not the death of this pure and noble principle the great punishment of Adam's transgression? He lost this with his innocence, and not till the Holy Spirit regenerates the heart does this principle again appear. Instead of seeking likeness to God—instead of adoring him—instead of loving him, "the carnal mind is enmity against God." Instead even of ascending to "the eternal all-comprehending Mind," it does not like to retain God in its knowledge. Such sentiments as these prevent us giving unqualified praise to the work before us. There are, we grant, many fine passages in it worthy of the great name they bear, fitted to inspire the soul with noble and generous thoughts; but while exalting the mind, we must not lower the glory of its Creator.

The DOCTRINE of ORIGINAL SIN; or, The Native State and Character of Man unfolded. By GEORGE PAYNE, LL.D. The Eleventh Series of the Congregational Lecture. 8vo. pp. 474.

Jackson and Walford.

The topic discussed in this series of the Congregational Lecture is confessedly a branch of Christian theology of high importance and of surpassing intricacy. Wise and good men have differed widely from each other in their views of what has been termed, in the phrase of the creeds, original sin; and, perhaps, we are as far as ever from the complete settlement of the controversy to which an examination of the native state of man has given rise. How far the very elaborate investigations of our author may contribute to remove certain difficulties by which this subject has been incumbered, it is impossible for us to determine; but justice requires that we should apprise our readers that he has brought to the performance of the task assigned to him, a large measure of that acuteness, perspicacity, and indomitable research, which distinguish most of his theological and other productions.

Some, too, of the incidental discussions introduced into these Lectures, if we mistake not, will be found of real service to theological students, particularly that part of them which treats of the Spirit's work:—

"The author feels some satisfaction in reflecting that the Lectures, though not written for that express purpose, may tend to support the faith of its readers in the radically essential doctrine of Divine influence. With the most poignant feelings of regret, he finds that, in some quarters, the influence

of the Holy Spirit in conversion is identified with that of the truth to enlighten and persuade men; thus leaving the all-important question—the only question, indeed, involving the least difficulty, namely, how a depraved mind comes to understand and believe the gospel?—utterly unexplained and even untouched. To those who thus identify two such radically diverse influences—as that of the Spirit and that of the truth—he believes it must ever appear inexplicable. There is, no doubt, an essential tendency in the truth of the Bible to kindle holy affections and volitions; but how can it do either, before the objective truth becomes subjective truth—the truth of the Bible the truth of the mind? Food has a tendency to nourish the animal system, but it must be eaten ere it can render nourishment. Objective food must become subjective food, before it can produce chyle, and blood, and bone, and muscle. It is thus also with spiritual food. The truth of the Bible must enter the mind, and govern—or, perhaps, we may say, become—the views of the mind; the meaning and truth of what the Bible reveals, the mind must be made to perceive and admit, previous to the purification of the affections. Now the whole of the difficulty involved in the conversion of a sinner to God, lies in the transition of the light of the Bible into the mind. The great puzzle is, not how the truth operates when it is understood and believed, but how the carnal mind comes to understand and believe it. ‘The natural man receiveth not the things of the Spirit of God.’ He resists the entrance of the truth; he hates the truth; and, the more clearly its holy nature is discerned, the more powerfully is his hatred elicited. If no special influence of the Spirit be put forth, leading such a man, in a manner which we cannot fully comprehend, into just views of the truth, how are we to account for his first spiritual apprehensions of the gospel? And, if the doctrine of the special agency of the Spirit in the regeneration and sanctification of man should be generally rejected, we may begin to tremble for the stability of our faith in the personality of the Spirit. The great work of the Spirit is not to record successive Divine revelations in the Sacred Scriptures, but to ‘take of the things of Christ’—the things which are recorded there—and reveal them to the minds of men. If the influence of the truth, and of the Spirit, be identified,—that is, if the Spirit be *in* the truth, then the Spirit is not of course *in* the mind, and so cannot affect the mind, until the truth is *in* the mind, or is understood and believed. And then, how is the transition of the truth from the Bible to the mind to be explained?”

If our speculating brethren, north and south of the Tweed, would do themselves

the justice honestly to dispose of this admirable train of thought, so opportunely brought before the churches at this momentous crisis, we are satisfied that most of them would feel constrained to abandon theories, which threaten to destroy, in some quarters, the orthodox character of the Congregational pastorate.

We can do little more for the present month, than simply announce the publication of Dr. Payne's Lectures; but we hope to do something like justice to them in the July Magazine. They are eight in number. The *first* is introductory; the *second* is devoted to the proof that the blessings suspended upon the federal obedience of Adam were chartered blessings. The *third* maintains the historical character of the third chapter of Genesis, and desiderates the propriety of the term “original sin.” The *fourth* investigates the effects of the fall upon the native character of man. The *fifth* contains an examination of the Augustinian and Pelagian theories, and also treats of the hypothesis of Dr. Woods, of Andover. The *sixth* supplies a searching investigation of the views of Knapp, Moses Stuart, and Ballantyne. The *seventh* demonstrates native depravity to be a proof of original sin. And the *eighth* considers objections.

In our next, we shall furnish a succinct account of the matter contained in each Lecture, and shall express our own view of the value of the author's labours in this department of biblical theology. Meanwhile, we regard this volume as a desideratum in our college and other libraries. There is nothing extant in all respects equal to it.

The Book of the TWELVE MINOR PROPHETS, Translated from the original Hebrew: with a Commentary, Critical, Philological, and Exegetical. By E. HENDERSON, D.D. 8vo. pp. 474.

Hamilton, Adams, and Co.

We are thankful, once more, to welcome the indefatigable author of this deeply interesting volume in his appropriate sphere of labour. Long may his valuable labours be preserved to the rising ministry and to the Christian church. In these speculating times, we owe a debt of gratitude which we can never repay to such men as Dr. Henderson, who to the highest biblical scholarship have added a profound and settled reverence for the vital and saving truths of the evangelical platform of Christian doctrine.

From the high value we were led to attach to Dr. Henderson's Translation of the prophet Isaiah, we have been looking forward with anxious expectation to the ap-

pearance of the work now before us; and, considering the wide range it occupies, and the formidable difficulties which must have arisen in the translator's path, we view with astonishment and delight the monument which has been reared by him to perpetuate his fame as a critical student of the word of God.

Very justly does our reverend friend observe, that "the minor prophets have generally been considered more obscure and difficult of interpretation than any of the other prophetic books of the Old Testament;" but with the judicious and laborious appliances which he has brought to their elucidation, he has done much to clear away obscurities which darken and perplex the authorized version. But in doing this, he has carefully avoided all unsafe canons of criticism, and has shed on the sacred page the steady clear light of a sober searching philology, sanctified by a deep and reverential piety.

We present to our readers the author's own description of the plan pursued by him in the execution of his arduous task:—"The principles," observes Dr. H., "on which the author has proceeded in preparing the present work are the same by which he was guided in composing his Commentary on the Prophet Isaiah. It has been his great aim to present to the view of his readers the mind of the Spirit as expressed in the written dictates of inspiration. With the view of determining this, he has laid under contribution all the means within his reach, in order to ascertain the original state of the Hebrew text, and the true and unsophisticated meaning of that text. He has constantly had recourse to the collection of various readings made by Kennicott and De Rossi; he has compared the renderings of the LXX., the Targum, the Syriac, the Arabic, the Vulgate, and other ancient versions; he has consulted the best critical Commentaries; he has availed himself of the results of modern philological research; and he has conducted the whole under the influence of a disposition to place himself in the times of the sacred writers—surrounded by the scenery which they exhibit, and impressed by the different associations, both of a political and a spiritual character, which they embody. In all his investigations he has endeavoured to cherish a deep conviction of the inspired authority of the books which it has been his object to illustrate, and of the heavy responsibility which attaches to all who undertake the interpretation of the oracles of God.

"In no instance has the theory of a double sense been permitted to exert its influence on his expositions. The author is firmly convinced that the more this theory is impartially examined the more it will be found

that it goes to unsettle the foundations of Divine truth, unhinge the mind of the biblical student, invite the sneer and ridicule of unbelievers, and open the door to the extravagant vagaries of a wild and unbridled imagination. Happily, the number of those who adhere to the multiform method of interpretation is rapidly diminishing; and there cannot be a doubt that, in proportion as the principles of sacred hermeneutics come to be more severely studied, and perversions of the word of God, hereditarily kept up under the specious garb of spirituality and a more profound understanding of Scripture, are discovered and exposed, the necessity of abandoning such slippery and untenable ground will be recognised, and the plain, simple, grammatical, and natural species of interpretation adopted and followed."

With such views of his work, as a translator and commentator, our readers will not wonder that Dr. Henderson has furnished in the present volume a specimen of Bible rendering and criticism worthy of earnest and unhesitating commendation. It is, indeed, an inestimable boon to the Christian church.

The GENIUS of the SABBATH.

John Snow.

"The Genius of the Sabbath" is the production of an author of no common order of genius, consecrated to the service of the cross. We say this advisedly; for scarcely have we met with a work of the size of this little volume in which we have been more interested. It is at once argumentative and practical. The opening paragraph develops the design, and serves as a key to the whole.

"Sabbath is a Hebrew word, denoting rest. As an institution, it forms a prominent feature of commemorative worship in all the dispensations of revealed religion; by which it would appear to indicate that a state of unrest, being essentially opposed to the bliss of intelligent creatures, a religion restorative in its character and design, must properly include a foretaste and earnest of absolute, eternal rest."

The natural and immediate effect of transgression upon the soul of man is thus vividly described.

"Sin, having effected an entrance into the human bosom, dis severed its affections from the source of its being, and therefore of its bliss! And how shall we portray what such a fact involves? A spirit, boundless in its desires, without a satisfying portion! Possessing, in the very constitution of its being, immortal affections, but no adequate object on which to repose them! It is become its own end! Amazing fact!—

a creature its own end!! Praying upon itself, its affections are converted into self-tormenting passions; wasting the energies of the soul with the hopeless excitement which they occasion it. What then remains but eternal disquiet, the ever-restless longings of a dissatisfied spirit?"

Our author then proceeds to show, that the design of the celebration of the Christian sabbath is at once retrospective and prospective; that the septennial and sept-septennial rest enjoined upon the land of Canaan might be designed to shadow forth the weekly and millennial rest of the gospel dispensation, and to intimate the deliverance of the earth from the curse denounced upon it for man's sake. Our obligation to the observation of the gospel is next enlarged upon; the privileges resulting to the believer from such an observance; its subserviency to the enlargement of the Redeemer's kingdom, and his subjects' consequent duties, and shows the analogy between the millennial sabbath of redemption, and the diurnal sabbath of creation, and that the essential excellency of the Saviour's millennial reign will consist in its spiritual and universal influence. The work then concludes with an earnest appeal to the consciences of all as to their present enjoyment of the sabbath and its ordinances, and to the sabbath-breaker to turn and live, and to "labour to enter into that rest which remaineth for the people of God."

PEACE for the DYING CHRISTIAN; or, Extracts from various Christian Authors, on the subject of Death. First Series. Selected by H. DRUMMOND, Author of "The Christian Mourner." With a Preface by the Rev. D. T. K. DRUMMOND, A.B., Oxon, and Minister of St. Thomas's Episcopal Chapel, Edinburgh. And an Introductory Notice by the Rev. E. BICKERSTETH. Royal 18mo, pp. 496.

Hamilton, Adams, and Co.

The subject of this judicious compilation is one of universal interest, from the fact that death is the common lot of all, and that the sick-chamber is a scene which few can hope to escape. There are many works extant on affliction and death; but the peculiar recommendation of this volume is its great variety of thought and style, as being the production of a vast number of Christian authors, both ancient and modern. It is, indeed, an excellent companion for those who are in the furnace of adversity, or who are looking forward to the dark valley of the shadow of death. Both the selections and the anonymous contributions are marked by a clear current of scriptural sentiment, and

by a deep-toned spirituality and devotion. The work is admirably fitted as a present for the sick and the dying, and will, we doubt not, be rendered a great blessing to very many of the sons and daughters of affliction. We can heartily recommend it as well adapted to the end which it proposes to accomplish. To the departing saint it will furnish a refreshing cordial; and to the dying sinner, it will supply materials for salutary reflection and alarm.

A LECTURE introductory to a Course of Pastoral Theology, delivered in the English Presbyterian College, November 12, 1844. By JAMES HAMILTON, Minister of the National Scotch Church, Regent-square.

Hamilton, Adams, and Co.

Like all the other productions of Mr. Hamilton, this is a unique and striking essay, full of rich and original conceptions, and breathing a masculine piety, and an all-comprehending philanthropy. The object of the Lecture is evidently to aggrandize the gospel, by a full exhibition of its direct and indirect tendencies upon human nature. The picture drawn by the lecturer is not more gorgeous than true. It is, indeed, a most refreshing and invigorating production, to which philosophy, poetry, old-fashioned theology, nervous diction, and the best social feeling, have all made their respective contributions, and render it instinct with life, and beauty, and pathos.

The YOUTH'S BIBLE CYCLOPEDIA. Illustrated with upwards of one hundred and twenty Engravings. pp. 186.

Ward and Co.

The design of this elegant little volume is truly excellent, as, in the dictionary form, it aims to collect and arrange those portions of biblical facts most fitted to awaken the curiosity, to extend the knowledge, and to improve the character of the young. It is a kind of first step to the intelligent, not to say critical, reading of the Holy Scriptures. The information given is solid and to be relied on. As a family or school book, this volume is deserving of general notice, and will, we doubt not, obtain a wide circulation. The pictorial embellishments are not only numerous, but exceedingly beautiful. In fact, they are specimens of engraving highly creditable to the age.

WORKS RECENTLY PUBLISHED.

1. *Popery and Puseyism*. Sketched in two Rejected Letters. With Supplementary Remarks on the "Signs of the Times." By S. THORNGOOD. Ward and Co.

2. *The Congregational Lecture*. Eleventh Series. *The Doctrine of Original Sin*; or, The Native State and Character of Man unfolded. By GEORGE FAYNE, LL.D. 8vo. pp. 474. Jackson and Walford.

3. *The Signs of the Times in the East*; a Warning to the West: being a practical view of our duties in light of the prophecies which illustrate the present and future state of the Church and of the World. By the Rev. E. BICKENSTERN, Rector of Watton, Herts. 12mo. pp. 480. Seeley.

4. *Discourses for Parents and Guardians of Youth*, fitted to be read in families. From the German of D. FRANCIS VOLKMAR REINHARD, formerly Royal Preacher to the Court of Saxony, and Counsellor and Assessor to the Supreme Consistory. 8vo. pp. 356. Simpkin and Marshall.

5. *The Family Choir*; or, Psalms, Hymns, and Spiritual Songs for Social Worship. The Music, selected from Handel, Haydn, Mozart, Beethoven, Righini, Romberg, Croft, Webbe, Mehul, Ritter, Ruik, L. Mason, Hastings, Sulcher, &c. Arranged for Four Voices and the Pianoforte or Organ. The Poetry from Watts, Wesley, Doddridge, Steele, Toplady, Logan, Heber, Montgomery, Sigourney, Hastings, S. F. Smith, &c. Simpkin and Marshall.

6. *Views of the Voluntary Principle*, in Four Series. By EDWARD MIALA. 12mo. pp. 250. Ayloott and Jones.

7. *Fifty-three Plain and Practical Sermons*. By THORNHILL KIND. Fourth Edition. 8vo. pp. 432. Ayloott and Jones.

8. *The North British Review*. No. 5. Contents: Eusebe Salverte on the Occult Sciences; Biblical Literature in Scotland; Writings of Charles

Dickens; the Improvement of Land; Gilly's Vigilantism and his Times; Prince Polignac and the French Chartists; Schiller; the Progress of Tractarianism; Archbishop Sharp; Prospects of the Country. Hamilton, Adams, and Co.

9. *The British Quarterly Review*. No. 2. Contents: The Physical History of Man; Novels of Sir Edward Lytton Bulwer; the Free Church of Scotland; Ancient Greece—its Constitutional History; Oxford and Evangelical Churchmen; Townsend's History of the House of Commons; Vestiges of the Natural History of Creation; Commercial Reform; Leigh Hunt's Imagination and Fancy; Policy of England towards Ireland; Criticism on Books; Literary and Scientific Intelligence, Home and Foreign. 8vo. Jackson and Walford.

10. *The Continental Echo, and Protestant Witness*. No. 5. 8vo. John Snow.

11. *Christian Union, and its Claims at the Present Time*. Addressed to Members of Evangelical Churches. 12mo. pp. 22. James Gilbert.

12. *What is Truth?* An Attempt to prove that the doctrines of the Oxford Tractarians are in opposition alike to the Gospel and the Principles of our Reformed Church. 12mo. pp. 34. Chronicle Office, Cheltenham.

13. *The Arsenal*; or, The Divine Armoury considered and improved. By JOHN SHENTON BRIGHT, of Salem Chapel, Woolwich. 32mo. pp. 16. John Snow.

14. *The Dockyard*; or, A Voice from Ezion-gaber. By JOHN SHENTON BRIGHT. 32mo. pp. 16. John Snow.

The two preceding tracts are well adapted for general usefulness. On the perusal of them, our readers will discover the justification of their titles.

15. *Christ the Christian's God and Saviour*. In Four Parts. By the late Rev. JAMES SPENCE, A.M. Dedicated to Rev. Dr. Wardlaw. Ward and Co.

Obituary.

MRS. ANN CAMPBELL.

DIED, at Croydon, on the 28th of March, Ann, the beloved wife of the Rev. W. Campbell. The solemn and unexpected event was improved by the Rev. John Young, M.A., of Albion chapel, to a very large and sympathising congregation; and the following passages, which were then read, may be perused with interest, by the people of God as well as by her numerous friends and acquaintance:—

"It would ill accord with the wish of our departed relative to say much about her on this solemn occasion. But a few things may be stated to the glory of God and to the honour of that grace which none were more ready to acknowledge than she was.

"In her earlier years, Mrs. Campbell saw much of the world, joined often in its vanities and amusements, and sought her happiness where it was not to be found.

But under the ministry of Dr. Collyer, and through the advice and exertions of a Christian friend, she was led to abandon the world entirely, to devote herself to the service of God, and to seek in piety and in that spiritual course which piety never fails to produce, her spiritual and eternal welfare.

"From that period, she never flinched from the calls of duty, whether they were easy or difficult. Called upon, in the providence of God, to labour in India for the good of the heathen, she, in reality, lost father and mother, sister and brother, and all that is calculated to make this life comfortable and desirable, to follow her Lord and Master; and when, after eight years of trial and affliction, and after her health and constitution were completely broken down by the climate, she felt necessity was laid upon her, she hesitated not to embark

alone with her five children in charge, rather than withdraw her husband from his sphere of labour, and his field of usefulness. In a long and dangerous illness through which she was called to pass after her return to England, there were strikingly evinced, great humility of mind, entire submission to the Divine will, a victory over the fear of death, and a willingness to live or die as it pleased her heavenly Father. Oh, nothing so refreshing the mind of her bereaved husband, then in India, nothing is so comforting to him now under this heavy trial, as those precious and delightful letters which he received from her in that day of sorrow.

"In the several relations of life which she was called to sustain, no one could be more anxious to discharge their duties aright than our departed relative. As this is beautifully set forth in a letter just received from her brother in Liverpool, who knew her so intimately all her life long, we quote his language:—'Her death is felt indeed as a sudden calamity. I loved my dear sister Ann with a brother's love from my earliest years, and I never remember having received from her aught but the kindness and affection of a sister. I therefore do indeed and of a truth, deeply deplore her comparatively early removal from amongst us, and can the more readily conceive the feelings which you must experience on the loss of a companion, whose generosity of disposition, whose warmth of affection, whose sincerity and singleness of mind, have endeared her to all who had the happiness of her acquaintance. The only defect that I ever discovered in my dear sister was that of irritability; but I can scarcely admit that to be a defect, which belonged more to the bodily constitution, than to the mind. I rejoice that her mind, even to the last, was in a state of delightful trustfulness in Divine Providence. Indeed, that state of mind was her prominent characteristic. How often have her words occurred to my mind, on the day of disappointment and gloom, "Do the best you can, brother Charles, and leave the rest to Providence." "Enjoy the present, and trust to Providence for the future." These, with her last apothegm, "Faint not in the day of adversity," evinced as in her earliest years, so in her last moments, a delightful and enviable trust in this Lord of the universe.' To such sentiments, not only can her husband and her family, but all who knew her intimately, most heartily respond, and those who knew her best valued most her friendship and her piety.

"On looking back upon the past winter, her bereaved partner cannot but see now that the Lord was preparing her for this sudden removal. Her conversations about her dear departed relatives in glory; her

allusions to our family grave in Norwood Cemetery as her resting-place; the protracted illness of one dear child and the sudden illness of another, leading to remarks upon the uncertainty of health and of life—all were exerting their influence to wean her from this state, and to fix her affections on things above. Amidst the anxieties which often oppressed her spirit, her refuge was prayer, and she often found a solace in the sanctuary. Her attendance on the ordinances and her visits to the house of God—often, indeed, when she ought to have been in her chamber—were not only an example to others, and an evidence of her conscientious piety, but were often attended with great refreshment to her own heart. Among the last sermons which she was permitted to hear, was one from the words, 'Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God,' and she spoke of it as very refreshing to her own mind, as well as, she thought, to the minds of others.

"In conclusion, what shall we say in reference to her last illness? She had been confined to her bed and to her chamber for ten days, but was rapidly getting better, was able to sit up in the chair, to walk about the room, and gave us the pleasing hope that she would speedily return to her domestic duties and cares. But, alas! we know not what a day or an hour will bring forth. On Thursday noon, she was seized with paralysis, which deprived her of sight, of speech, and of the power of the left side. All hopes that we indulged were vain. A few hours before her decease her reason and consciousness seemed to return, and in answer to fervent prayer we had the delightful satisfaction to think that she was fully aware of her own state and of ours. She knew us all, and by the affectionate pressure of her right hand, recognised us all. 'Mamma understands!' was the exclamation, and one proposed that she might be able to write upon a slate. The dear sufferer signified her assent, and after the pencil was put into her hand, and the slate was held before her, she wrote with great energy, 'Faint not in the day of adversity.' As the children proposed audibly to read to her, she requested the slate again, and wrote, 'I cannot attend to reading.' These sentiments were most refreshing to our hearts, not only showing us that she was conscious, and that she was awake to all that was going on around her, but that she thought more of our sufferings and sorrows than she did of her own. A few hours after this, she sank into the arms of death, almost without a sigh, and resigning, in the most calm and peaceful manner, her spirit to God who gave it. 'Let me

die the death of the righteous, and let my last end be like hers,' is a sentiment which, though her removal was so sudden and so

solemn, we cannot but deem an appropriate prayer in reference to our best and beloved friend."

Home Chronicle.

LONDON ANNIVERSARIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

The forty-first anniversary of this most Christian institution was held at Exeter-hall, May 7th. The attendance was respectable, but we regret to say that the hall was not full. There is no want of cordial attachment to this great society; but perhaps a part of the apparent cause is the difficulty of obtaining tickets of admission. Several noblemen and bishops, well known for their zealous attachment to the society, were present on the platform; as also members of parliament, with eminent clergymen, Dissenting ministers, and Rev. Dr. Codman, representative of the American Bible Society, with the Rev. Mr. Kuntze, from Berlin.

The Rev. A. Brandram read a letter from Lord Bexley, stating, that continued indisposition prevented his usual attendance, but expressing his unabated attachment to the society. Lord Teignmouth, having taken the chair, said: "I am sure you will agree with me, that the summary about to be read, however able, and the addresses, however eloquent, can convey but a very inadequate estimate of the direct and indirect influence of this prodigious institution. We must also feel that our responsibility for our stewardship is just proportionate with our astonishing success, and I trust it is a sentiment that will be responded to by this meeting, that we shall rigorously adhere to the original principles of this institution." (Cheers.)

The Rev. A. Brandram then read the report, which detailed, at great length, the operations of the society in various parts of the world. The total receipts of the past year amounted to 81,404*l.* 7*s.*; the expenditure 85,817*l.* 15*s.* 9*d.*; and the total issues at home and abroad were 915,811 copies of the Scriptures.

The Bishop of Norwich expressed his attachment to the great cause which had been dear to his heart for many years, being one of the oldest members of the society.

The Bishop of Chester responded to the same sentiment. He stated, that the Word of God was now accessible to three-fifths of

the great family of mankind, through the medium of about 160 translations.

Lord Glenelg eloquently declared his allegiance to this glorious cause, connected with all that is glorious in this world, and all that is immortal in the life to come. Let those who flinch from our cause abandon our ranks; we ask for no trembling, half-hearted support; we require warm hearts and strong hands, and determined resolution, for those who are devoted to the cause under all circumstances, because they believe it to be a cause connected with the most endearing and sublime interests of human nature.

The Bishop of Cashel avowed that he had been for thirty-five, out of forty years of the society's existence, one of its admiring friends. Let who would speak against it, or desert it, he had ever been its advocate. He valued its two great principles—first, the sufficiency and supremacy of the Holy Scriptures; and, secondly, the union of all, of every name, that have been led to value that divine book, and to further its circulation. If ever he valued this society in former times, he now desired to hold fast to it more than ever. In one part of the county of Kerry, 800 Catholics have been converted by reading the Scriptures; and there are many thousands besides in Ireland, to whom the Scriptures are being equally blessed. In the Scriptural schools there are now 103,000 children, of whom 33,000 are Catholics, who, in spite of the opposition of the priests, and the influence of the National Board, come to read that word which is able to make them wise unto salvation.

The Rev. Dr. Codman stated, that it was his privilege, in the days of his youth, to be present at the third anniversary of this noble institution; and the recollection of that occasion, and of the honoured and holy men now in glory, he should ever regard as the most delightful reminiscences of that period. He begged to convey the felicitations of the American Bible Society on this 41st anniversary. On this platform the highest dignity of the church may asso-

ciate with the humblest Dissenter in the dissemination of the word of God. British and American Christians may combine in one grand object; and this institution may bind us more closely than the force of arms.

W. A. Hankey, Esq. said, that he appeared as one of the few survivors of the founders of this society; and he could not resist the occasion to express his sentiments with regard to some of those principles by which it was guided.

The Rev. Dr. Cumming said, that while listening to the report, he had been deeply impressed with the fact that, repudiate the institution who might, God had bowed the heavens to bless it. He had compared the Douay Bibles and Rheims New Testament with the authorized version, and, in ninety-nine cases out of a hundred, they agreed in all important points. The Bible was found in all places; gave names to children, and cheered the bed of death. It never would be expunged; it would be hailed in all lands, and be the ornament of the abodes of men.

The Rev. Dr. Dixon trusted that the principle that the Bible, and the Bible alone, was the religion of Protestants, would be held with tenacity. He respected the articles and liturgy of the Church of England; he admired the Westminster catechism; but, after all, give him the Bible.

The Rev. George Smith said, "I feel that there is much propriety in a humble Dissenting teacher appearing on the platform with the noble prelates of the land; that the Congregational pastor, as well as the diocesan bishop, should be united, hand in hand and heart in heart, in promoting the great object to which the society is devoted. In our midst we have the word of God, and while we retain it, and love it, and practise it, our country will continue what she now is in a happy and blessed degree, the wonder and the admiration of the civilized world.

The Rev. Mr. Kuntze, of Berlin, expressed his thanks for what the society had done for Germany. The Bibles of this society had been received and distributed, and therefore he now presented the thanks of the poor of Germany to this institution, for its kindness in meeting their wants.

After the motion of thanks to the chairman, by the Rev. Chancellor Raikes, seconded by the Rev. G. Brown, and briefly acknowledged, the meeting terminated, under the powerful impressions, produced by the eloquent speeches in the support of this glorious cause, the holy and universal circulation of the Bible throughout the world. May it win, and conquer, and never cease, till "all the ends of the earth shall see the salvation of God."

CHURCH MISSIONARY SOCIETY.

The annual meeting of the members and friends of this society was held on Tuesday, the 6th ult., in Exeter-hall, which was completely crowded in every part. The Earl of Chichester, president of the society, took the chair, at ten o'clock, supported by Lords Glenelg, Sandon, Ashley, &c., &c.

The proceedings having been opened by prayer, the noble chairman briefly addressed the assembly, pointing out the necessity for increased efforts on the part of this society.

The secretary then read the report, which gave an extensive sketch of the society's operations in various parts of the world during the past year. The missionaries sent out by this society had experienced a hospitable welcome from the Chinese authorities, who expressed an earnest wish that the people should be instructed. During the last year the communicants had increased more than had been gained during the last thirty years. The society had at present ninety-eight stations, and others were contemplated. The total income of the past year was 105,249*l.* 13*s.* 7*d.*, showing an increase of 925*l.* over the former year. The maximum expenditure was fixed at 92,000*l.*, being 5,000*l.* more than that of the previous year.

Sir R. H. Inglis, Bart., and the Hon. and Rev. Baptist Noel moved and seconded the adoption and printing of the report; and they were followed, in the subsequent resolutions, by excellent speeches from Lord Ashley, the Rev. J. V. Elliott, Lord Glenelg, Rev. Professor Scholefield, Rev. H. Stowell, and the Rev. H. M'Neile.

Mr. Stowell loudly complained, that while a boundless field of missionary labour had opened up in China, yet he blushed to confess, that only two solitary missionaries had been sent out there by the society, whilst there were two hundred Popish priests, with a staff of bishops, &c., established in that empire. This was a disgrace to the church, which was bound, not only to defend but diffuse the truth.

Mr. M'Neile followed in the same strain, and confessed that Rome put the Protestant Church of England to shame in the systematic use of means; thus concluding a long and able address, by calling on the Protestants of England to support the society in the work in which it was engaged.

The proceedings of this interesting meeting then terminated with the doxology.

BAPTIST MISSIONARY SOCIETY.

The fifty-third anniversary of this important institution was held at Exeter-hall, and was more numerously attended than

ever. The chair was filled by George Foster, Esq. After the proceedings had been opened by singing and prayer, the chairman observed, that there is not another country in the world which has taken so lively an interest in the cause of Christian missions as our native country; and, as Christianity is essentially a missionary system, it must rejoice the heart of every Christian that there is something approaching to substantial union upon this great and noble question, the object of which is the elevation and happiness of mankind.

Mr. Angus then read an abstract of the report. This missionary society employs missionaries and teachers in Europe, Asia, Africa, and America. In India it supports 38 missionaries, and 71 native preachers and teachers. There are, in connection with its various churches, 1,404 members, of whom 95 have been added during the last year. There are also 78 day and boarding schools, containing 3,115 children, and all of them are receiving a sound and scriptural education. The number of tracts distributed in India alone was upwards of 150,000 within the year. In Africa, the society has stations at Fernando Po, and on the continent. In the day and Sunday schools, there are nearly 700 children. Upwards of 20 persons, nearly all Africans, have been added to the church in the year; and seven teachers, natives of Jamaica, are now employed by the society. Parts of the Scriptures have been translated into the native language or dialects. The Dove missionary ship is employed in visiting different parts of the coast. The society has important stations in Honduras, Canada, Trinidad, Hayti, and the Bahama islands, in which there are 16 missionaries, and 35 native teachers; and 3,027 members in their several churches. The churches in Jamaica contain about 34,000 members, having in their connection above 5,000 day-scholars. In France, the society has three stations and two ministers, and one of them is now translating the New Testament into Breton. In the district there is a population of three millions, and four evangelical ministers among them all! At the several institutions for training native agents, there are upwards of 100 at work among their countrymen, preaching the glad tidings of the kingdom. The total receipts of the society for the year are 20,347*l.* 2*s.* 7*d.*, being a decrease as compared with last year, chiefly in legacies and grants for translations. Hence a balance against the society has arisen, which the committee deplore, and close their report with an urgent appeal for further help.

The Rev. Dr. Godwin and S. M. Peto, Esq., moved and seconded the adoption of the report, and in going over its interesting points, argued the society's claims in a

most impressive manner; and they were ably supported by the Rev. R. Newstead, who declared that he had long been a private admirer of the gigantic efforts of the society to spread the truth of Christ Jesus, especially by the translations of the Scriptures. He was followed, in the advocacy of the other motions, by the Rev. James Francis Tucker, who had previously been an agent in India; by the Rev. J. Broad, the Rev. Dr. Barth, the Rev. W. Knibb, who most pathetically pleaded the cause of the Jamaica missionaries under their pressing difficulties and distresses. These motions were followed by the concluding one, expressing the cordial sympathy of the meeting with the London Missionary Society, in reference to the persecutions at Madagascar and Tahiti, moved by the Rev. E. Carey, and seconded by the Rev. Dr. Sharpe (of Boston, U.S.), which, with a few words from the chairman, concluded this very interesting morning meeting; and during its progress the audience was often very powerfully awakened and impressed. The statements of Mr. Knibb, respecting Jamaica and its commercial embarrassments, as affecting the missionary cause, were most distressing; and we are happy to find that the liberal sum of 6,000*l.* has been voted in aid of the Jamaica mission.

The Evening Meeting.

The adjourned meeting was held at Surrey Chapel, every part of which was crowded. Joseph Tritton, Esq., was called to the chair, when, after singing, and prayer by the Rev. J. Smith, he pleaded the cause of the mission and missionaries with much power and effect. Their cause is most worthy of support—moved and sustained by principles generous, holy, and divine; for God himself is the author, the end, the all-in-all of their cause.

The various motions were made and seconded by the Revs. T. Winter, J. Aldis, T. B. Freeman (Wesleyan Missionary), E. J. Francis (of Jamaica), W. Brock, W. Knibb, and W. Felkin, Esq., who, with enlightened liberality and Christian zeal, greatly interested this vast assembly with their speeches. After singing and pronouncing the benediction, this anniversary was closed, and the meeting separated.

WESLEYAN MISSIONARY MEETING.

The annual meeting was held at Exeter-hall, on Monday, the 5th ult., and the hall was densely crowded in every part.

The Rev. Dr. Alder gave out two verses of the psalm, "Jesus shall reign," &c., and the Rev. Dr. Newton engaged in prayer.

The Marquis of Breadalbane, on taking the chair, was greeted with prolonged applause. He remarked, that, amid the excitement raised by political contests, and the bustle of business of the great metropolis, it is cheering to find that Christians could meet on one common and peaceful ground—that, though of different denominations, we can all join in unity of purpose to promote one great object—the high and glorious cause of Christianity. The rest of the noble Marquis's speech was equally appropriate, and much applauded.

The report was then read by the Rev. Messrs. Hoole and Beecham. It is a gratifying fact, that the income of the society had increased in the year 1841, 4,015*l*. 15*s*. 5*d*., while the expenses had been retrenched. The income and expenditure were as follows:—Income from the usual sources, with advances now repaid, 105,687*l*. 5*s*. 7*d*.; ordinary annual expenditure, 109,188*l*. 6*s*. 3*d*.; ordinary deficiency for 1843 and 1844, 4,775*l*. 4*s*. 3*d*.; and the details, with various liberal donations, were then given. The interesting state and animating prospects of the society's missions were then reported in detail. The following is a general summary:—Central or principal stations, called circuits, occupied by the society, in various parts of the world, 288; chapels and other preaching places in those circuits, 1,865; missionaries, with their assistants and supernumeraries, 382; other paid agents, catechists, day-school teachers, &c., 1,608; unpaid agents, as sabbath-school teachers, &c., 5,081; full and accredited church members, 101,999; on trial for church membership, 4,913; scholars, deducting for those who attend sabbath and day schools, 64,688; printing establishments, 7.

The Rev. Dr. Hannah ably moved, and Sir G. Rose warmly seconded, the motion for the printing of the report, and which was supported with great eloquence and pointed humour by the Rev. T. Guthrie, of the Free Scotch Church, who was received with rapturous cheers.

Dr. Bunting then announced the very liberal donations of 1,000*l*. from Mr. Farmer, and 2,000*l*. from J. Crowther, Esq., of Morley, bearing his cheerful testimony to their former liberality.

The Rev. W. Curling, chaplain of St. Saviour's, Southwark, who loudly panegyrized the Wesleyan body, and strongly opposed the Maynooth movement; the Rev. W. B. Boyce, missionary from South Africa; the Rev. Dr. Barth, of Wurtemberg; the Rev. Thomas Waugh, the representative of the Protestantism of Ireland; the Rev. Francis A. West, of Leeds; the Right Hon. Fox Maule, M.P.; the Rev. J. Sherman; James Heald, Esq., of Stockport; the Rev. Dr. Newton; the Rev. John M'Lean, of

Edinburgh; John Robinson Kay, of Bury; Charles Hindley, Esq., M.P.; Geo. Smith, Esq., of Cambourne; Thomas Farmer, Esq., and the Rev. Dr. Alder,—each gentleman, in his own peculiar style of argument, of eloquence, or of zeal, advocated the cause of this mission, and the cause of Protestant principles at home, with powerful effect on the immense auditory.

After the motion of thanks to the noble chairman, which was carried by the meeting rising, *en masse*, with loud acclamations, and his lordship's brief acknowledgments, the Rev. President pronounced the benediction, when this vast assembly separated, at twenty minutes past five o'clock.

SUNDAY-SCHOOL UNION.

The annual meeting of this truly excellent institution was held at Exeter-hall, on the evening of the 8th ult. Though the evening was unfavourable, the large room was densely crowded by male and female Sunday-school teachers.

The proceedings commenced by singing; after which the Rev. Dr. Morison engaged in prayer.

T. Thompson, Esq., was called to the chair, previous to the arrival of Mr. Alderman Hunter, both of whom interested the assembly by their appropriate speeches; the former gentleman before the reading of the report, and the latter afterwards.

H. Watson, Esq., read the report, which referred, in the first instance, to the progress of Sunday-schools in Denmark, France, India, Australia, Antigua, the Danish islands, Jamaica, Bahamas, Nova Scotia, Prince Edward's island, New Brunswick, and Canada, to which countries aid had been rendered by the Union. The discontinuance of the sale of the Church of England and other catechisms, on the trade of the Union, had been found to be more injurious than was at first contemplated. The committee, therefore, stated that they continued to publish and sell the "Little Child's Catechism," the "Milk for Babies," the "First Catechism," and the "Historical Catechism." They also left for sale, the Catechisms of Scripture Biography and History; Lloyd's Bible Catechisms, on the Evidences of the Bible, in rhyme, and on the Parables of the New Testament. The sales at the depository this year amounted to 9,561*l*. 5*s*. 5½*d*., being an increase of 857*l*. 10*s*. 8½*d*., which was principally owing to the visits of the deputations to various parts of the country. Ten grants had been made in aid of building or enlarging school-rooms, amounting to 260*l*., making the total number of grants 250,

and the money granted, 5,763*l*. The number of applications for grants of lending libraries this year amounted to 284, making the total of libraries supplied to the present time 1,368. The following is the number of schools, teachers, and scholars, within a circle of five miles from the General Post-office:—Schools, 525; teachers, 10,341; and scholars, 99,479.

The Rev. Peter Jones, (formerly an Indian chief,) said, that, in imitation of the Indian chiefs, as he could not go round to shake hands with every one, he would take the liberty of shaking hands with the head chief of the great meeting this evening; "and when I shake hands with him, I shake hands with you all in my heart." He further highly interested the meeting by stating the success of their Indian missions, and the establishment of Sunday-schools; and by exhibiting the idols of his country, &c.; and concluded by moving the first resolution.

Mr. Watson then read a letter from W. B. Gurney, Esq., lamenting his inability to attend the meeting, from illness, but he had inclosed a cheque for 50*l*. towards the funds.

The Rev. W. Knibb assured the meeting that such an assemblage of teachers was a scene dear to his heart. He stated, that sabbath-schools were now established through the length and breadth of Jamaica, and from which he expected the most lasting benefits. In the western part of it, comprising about half the population, there were 758 sabbath-school teachers, fully 500 of whom were formerly slaves, and they had 8,854 children under their assiduous care.

The Rev. C. Stovel and Rev. J. Burnet, Edward Baines, jun., Esq., Mr. J. R. Wilson, of Newcastle, the Rev. Andrew Reed, of Norwich, and the Rev. R. Hamilton, of Lynn, followed with their impressive speeches, their anecdotes, and appeals, telling forcibly on the audience.

After the worthy chairman had briefly responded to the vote of thanks, and a suitable hymn had been sung, this highly interesting, and, indeed, truly national meeting, separated.

THE RELIGIOUS TRACT SOCIETY.

The forty-sixth anniversary of this highly important institution was held at Exeter-hall, on Friday evening, the 9th ult., when nearly 3,000 persons were present.

The Rev. Dr. Henderson having commenced by prayer, Mr. Jones, the secretary, announced that the Earl of Chichester, who was to have presided, had been unexpectedly called into Sussex, but had sent a cheque for 5*l*. towards the collection.

John Gurney Hoare, Esq. was, therefore, unanimously called to the chair; and he very appropriately adverted to the various and interesting objects and movements of the society.

Mr. Jones then read the report. It briefly noticed the operations of the society in almost all the countries of the world; and in the detail of home proceedings, reference was made to the opening of the new and splendid depository, and that the whole of the heavy charge had been met, independently of free contributions given to the society for its gratuitous operations. The grants made for various important objects in Great Britain, &c. amounted to 1,749,432 publications, of the value of 2,402*l*. 15*s*. 8*d*. The libraries granted on reduced terms amounted to 360, of the value of 749*l*. 17*s*. 10*d*., besides 21 missionary family libraries sent abroad. The number of libraries granted since 1832, for Great Britain and Ireland, is 3,268, of the total value of 9,832*l*.; 182 new tracts and books were published during the year, and the publications issued from the depository were 15,380,322; making a total circulation, in about 96 different languages, including foreign societies, aided by the parent institution, amounting to nearly 396,000,000. The total benevolent income of the year was 6,355*l*. 4*s*. 6*d*., including special contributions for China and the building fund. The gratuitous issues were of the value of 6,669*l*. 7*s*. 4*d*., being 709*l*. 11*s*. 7*d*. beyond the contributions. The legacies had been 815*l*. Total receipts, 54,104*l*. 14*s*. 3*d*.; and the report concluded by an earnest appeal to the friends of evangelical truth to zealous perseverance in this sacred cause.

The resolutions were then moved and seconded by J. Tritton, Esq., Revs. Dr. Barth and Archer, by the Hon. and Rev. B. Noel, Rev. G. Smith, Rev. Josiah Wilson, of Islington, and Rev. Dr. Codman, whose effective speeches were loudly cheered by this great assembly; and in returning acknowledgments for the vote of thanks of the meeting, the chairman congratulated every one present on the warm feeling shown for our good Protestant principles, and for those of this society; and with him we devoutly pray that God may grant it still greater success in the destruction of error, and the propagation of truth throughout the earth.

The assembly then dispersed, after singing the doxology.

LONDON CITY MISSION.

The tenth anniversary of this most valuable society was held at Exeter-hall, May 8th. Though the weather was unfavourable, the

great hall was completely filled by eleven o'clock, at which hour J. P. Plumtre, Esq., M.P., was called to the chair, the platform being crowded with the leading friends of the institution. The meeting was opened with prayer, by the Rev. C. Jackson; after which the Rev. J. Robinson read letters from the Hon. W. Cowper, M.P., regretting his absence; and from the Rev. Dr. Leifchild, who was unable to bear the fatigue of the meetings of this year.

The chairman briefly opened the business of the day, and he trusted that they might be kept aloof from petty differences which might separate them in this work: and, drawn to Christ and to one another, they would proceed "from strength to strength."

The Rev. J. Garwood then read the report of the year's proceedings. After referring to the loss sustained in the death of the late treasurer, Sir T. F. Buxton, Bart., (whose son, Sir E. N. Buxton, had consented to occupy his father's station,) the resignation of the Rev. R. Ainslie was adverted to, and the committee desired to bear public testimony to the uniform zeal and ability displayed by him in the cause of the society. The Rev. J. Robinson, of Wardour-street, Soho, had been appointed one of the secretaries. References were then made to various efforts of the society on behalf of cabmen, of a mission to the Italians, Germans, Lascars, &c. Twenty additional missionaries had been appointed, raising the number to 121. The number of visits paid was 544,089, of which 39,469 were to the sick and dying. There had been held 10,729 meetings for prayer, and reading and expounding the Scriptures; 7,577 copies of the Scriptures had been distributed, and 573,050 religious tracts; 2,364 individuals had died, of whom 750 were visited only by the missionaries; 1,884 had been induced regularly to attend public worship, and 4,219 children had been sent to schools, and nearly all the fifty "ragged schools" had been set up by the missionaries; 86 persons had been induced to close their shops on Sundays; 672 cases of outward reformation had occurred; in 571 deaths, some hope was entertained; 140 backsliders had been reclaimed, and 1,041 other individuals gave satisfactory evidence of their conversion, while 343 others had been admitted to the Lord's table; and various criminals and murderers had been visited. The receipts were 9,579*l.* 0*s.* 1*d.*, being an increase of more than 77*per cent.* over previous years; but there would be an increase in the salaries of the missionaries, &c. There had been perfect harmony in the committee, and among the missionaries.

The Rev. E. Bickersteth moved, and the Rev. Dr. Cumming seconded, the first resolution.

Sir E. N. Buxton, Bart., being called upon, rose to express his acceptance of the office of treasurer. He expressed his deepest sense of pain on that occasion, yet counted it his high honour to follow, in that station, one whom he deeply loved; he hoped he might fulfil it "as to the Lord, and not to men." He was really astonished at the results accomplished by the society, and most thankful for its existence and progress.

The Rev. C. J. Yorke, rector of Shenfield, and the Rev. C. Prest; W. Evans, Esq., M.P., the Rev. Dr. Burder, the Hon. and Rev. B. Noel, the Rev. Dr. Archer, and Rev. Dr. Morison, in speaking on their respective motions, bore testimony, in the most efficient manner, to the necessity, agency, and success of this society.

The vote of thanks to the chairman being carried unanimously, which he briefly acknowledged, a doxology was sung, and this interesting meeting then terminated.

CHRISTIAN INSTRUCTION SOCIETY.

The twentieth anniversary of this truly important society was held at Finsbury chapel, on Tuesday evening, the 6th ult. Though the body of the chapel was well filled by a highly respectable auditory, we much regret to state that there were scarcely a dozen metropolitan pastors present, to cheer on the devoted Christian visitors in their arduous and self-denying services. The chair having been taken by Mr. Alderman Challis, the proceedings were opened by singing, and prayer for the Divine blessing, by the Rev. E. Mannering.

The esteemed chairman then gave a fearful and lamentable statement of the pauperism, degradation, and vices of the poor of the metropolis, of whom it is supposed that 70,000 or 80,000 rise every morning, without the means of procuring a single meal, orphans from humanity—no one caring for them—driven to desperation by their circumstances. "I believe," said he, "that there are depths of misery that have never yet been fathomed by anybody; that there is an extent of distress and destitution that has never been explored. What hope have you from an act of parliament? None. No paid agency, no formal commission, can ever meet the case. What, then, is the remedy? A systematic visitation of the poor. There is a large evil; and we have a large remedy. Look at the number of Christians in London, and their wives and daughters and sons; and think of the benefits that would arise, if they were all engaged in this work. Let us take care to bring affluence in connection with poverty, intelligence with ignorance, and mercy with misery."

Mr. Pitman then read the report, which stated, that the number of associations in connection with the society was 106, which included the agency of 2,221 visitors, by whom 53,156 families had been visited, and supplied with the loan of religious books and tracts. They had been instrumental in leading many persons, not only to the sanctuary, but also into the church. Much sickness and distress had been witnessed and relieved in 245 cases; 1,964 children had been induced to attend sabbath or day-schools; and 470 copies of the Scriptures had been supplied to the poor by the visitors. But little had been done, through the want of funds, in out-door and tent preaching. The committee had, however, engaged the services of the Rev. W. Ferguson, of Bicester, for one month's tour for open-air preaching in the county of Oxford, who visited nineteen different places, preached thirty-four times, and called at the houses of about forty-five cottagers. The rules of the society had been carefully revised, in order to give membership in the society to gratuitous visitors, to whose efficiency it was owing that various plans of benevolence had been carried out; and also to give greater prominence to the temporal relief of the poor, &c. From the treasurer's report, it appeared that the total receipts of the past year were 890*l.* 12*s.* 5*d.*, leaving a balance in favour of the society of 54*l.* 8*s.* 7*d.*

The Revs. J. Robinson, Dr. Archer, J. W. Richardson, J. Stoughton, J. H. Hinton, and B. Owen, very ably advocated the cause of this society, and its worthy and disinterested agents, in supporting the various resolutions; after which the benediction was pronounced, and the meeting closed.

We devoutly wish this rising institution more abundant support and success.

FREE CHURCH OF SCOTLAND MISSIONS.

The friends of the Indian and Jewish missions of the Free Church of Scotland held a meeting at Exeter-hall, on Monday evening, 12th May, to receive the report of the committee of the proceedings of the missionaries during the past year. The large room was quite filled with a highly respectable audience.

P. M. Stewart, Esq., M.P., in the unavoidable absence of the Marquis of Breadalbane, was called to the chair.

The Rev. Mr. Nicholson having offered up a prayer, the chairman briefly addressed the meeting, and called on the secretary, the Rev. Mr. Chambers, to read the report. It stated, that in addition to former stations at Calcutta, they established one at Nagpore.

In South Africa, besides Burnshill and Pirie, they now had occupied a station in Caffreland. There were also missionaries at Malta, Gibraltar, Madeira, and Leghorn. Jewish missionaries had also been sent to Pesth, to Jussy, Damascus, Berlin, and Constantinople, at which stations nine brethren were employed in missions to the Jews. In Calcutta, five adult Jews had been baptized. In Bombay there were 200 pupils, and upwards of 1,000 children, under the care of Dr. Wilson and his colleagues. At Poonah, 500 natives were under training; at Madras, 800 pupils, including females, all of whom were learning English; while at Pesth there had been 40 Jewish converts.

The Free Church had, within the last two years, to build no less than 600 churches, and to provide for the support of 700 ministers and preachers; and the delightful result was, that, through the appeal made to Scotland and England, they had completely accomplished their task. And the missionaries in India had given in their adhesion to the Free Church, and similar fruits of liberality had there occurred, so that missionaries and their schools had been self-sustained during the year 1844. In Calcutta alone, 5,000*l.* had been subscribed for the support of the Free Church in Scotland. Other very interesting facts were stated in the report, to which we cannot here allude.

The Rev. Messrs. Latrobe, secretary to the Moravian Mission; J. Sherman, Hamilton, Mather, Arthur; Drs. Alliot and Morison, and Mr. Wilson, moved, seconded, and supported the various resolutions with much ability and effect; and a vote of thanks having been given to the chairman, the large and gratified assembly separated.

THE BRITISH AND FOREIGN SAILORS' SOCIETY.

The twelfth anniversary of this society was held on Monday evening, the 5th ult. The society having lately taken the church in Wellclose-square, the meeting was held in that building, and was numerously attended. The chair was taken by George Jackson, Esq., who congratulated the committee and friends of the Society in having obtained such an admirable place of worship, and offered his heartfelt prayer that it might become the birth-place of many immortal souls.

The secretary, the Rev. C. Hyatt, jun., then read the report; and it stated that the past year had been one of undisturbed peace and universal prosperity. The arrangements for the port of London had been completely successful. The labours of the Thames missionaries deserved special notice, as great

harmony prevailed among them; and 2,096 vessels had been visited, besides boarding-houses, for religious conversation among sailors; and there had been great awakenings among masters and their men. Twenty-six loan libraries had been granted, and upwards of 50,000 tracts had been circulated. The cause of temperance was advancing among sailors. The report of provincial and foreign operations had been also successful. From the treasurer's accounts, it appeared that the total receipts of the year amounted to 2,075*l.* 2*s.* 1*d.*, and a balance was in hand of 2*l.* 2*s.* 7*d.*; and the debt had been reduced to 467*l.* There was a legacy due, of 200*l.*, which had not been received.

The Revs. Charles Prest, E. Halliday, J. C. Harrison, J. Burnet, and H. S. Scoborne, with Mr. Henry Halstead, (a seaman,) in successive motions, very powerfully advocated the cause of British sailors. Mr. Hooper then read a list of subscriptions towards the repairs and maintenance of the church.

Captains Crawtherne and Scott moved and seconded a vote of thanks to the chairman, who briefly returned thanks; after which the doxology was sung, and the assembly broke up.

We congratulate the friends of this society on the peace, and prosperity, and success, that have, through the Divine blessing, attended its manifold operations.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The annual meeting of this society was held on Friday, May 9th, at Exeter-hall. The great room was densely filled. The president, Sir Thomas Baring, Bart., was in the chair; but on his retirement, through indisposition, it was subsequently filled by Lord Ashley, M.P.

Resolutions were moved and seconded by the Lord Bishop of Chester, Lord Ashley, the Rev. E. Bickersteth, H. Stowell, T. S. Grimshawe, F. C. Ewald, (missionary to the Jews at Jerusalem,) Dr. Wolff, H. M'Neile, W. W. Pym, and Dr. Marsh.

The report stated, that the income of the society during the past year was 25,711*l.* 2*s.* 8*d.*, being an increase of 385*l.* 14*s.* 8*d.* above the previous year. The stations occupied by the society are at London, Liverpool, Bristol, Jerusalem, Amsterdam, and twenty-four other foreign cities and towns; and the number of missionaries and agents is 75. The baptism of Jews during the year exceed 120; 36 of which took place at the Jews' chapel, Bethnal-green. A considerable number of unconverted Jews had attended the services in Hebrew, English,

and German. The other institutions, for the children of Jewish parents, for training missionaries, and for the operatives, were favourably reported; and it is devoutly wished that increasing prosperity may attend the institution.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

We are thankful to find that among Non-conformists of various denominations in England, the state and prospects of the Jewish nation are awakening a growing measure of prayerful attention. The formation of the "British Society for the Propagation of the Gospel among the Jews" we have always hailed as a happy omen of the times in which we live. With the means possessed by it, this infant institution has been enabled to perform an important service, in various ways, for the spiritual benefit of the Jews. By lectures, tracts, domiciliary visits, and other efforts, it has proceeded hopefully, and many tokens of the Divine benediction have rested upon it. We commend it very earnestly to the notice of our churches. It is free from all objection, as embracing only spiritual means for the conversion of the people of Israel.

Its second annual meeting, held in Freemasons'-hall, on Friday, April 25th, was most numerously attended.

The report, which appeared to excite very lively interest, detailed the successful operations of the society, chiefly through the agency of missionaries; and reported the baptism of two Jewish young men, on satisfactory evidence of their conversion.

The meeting was addressed by the chairman, J. D. Paul, Esq., and by Rev. E. Hoole, Dr. Bennett, G. Smith, Dr. Morrison, Dr. Alliott, Dr. Brown, Dr. Archer, J. Richardson, and J. A. Miller.

The amount raised by the ladies' committee exceeded 400*l.*

NAVAL AND MILITARY BIBLE SOCIETY.

The sixty-fifth anniversary of this institution was held at the Hanover-square rooms, on Friday, May 9th. After a prayer had been read, the Marquis of Cholmondeley occupied the chair, and declared his continued attachment to this venerable institution.

Colonel Le Blanc read the report. The total number of Bibles and Testaments to the army, navy, &c., distributed by the society in the past year, is 13,141. Total receipts were 2,552*l.* 15*s.* 9*d.*; and the balance in the treasurer's hands is 75*l.* 2*s.*

Major Anderson, Captain Sir E. Parry,

Admiral Hawker, Lieutenant Greenway, Rev. Dr. Seddon, Rev. C. A. Smith, and Captains Crawford, R. F. Gambier, Maude, Harcourt, and Elliott, earnestly advocated the claims of this society.

BAPTIST IRISH SOCIETY.

The annual meeting of this society was held at Finsbury Chapel, on Tuesday evening, the 29th ult. The attendance far surpassed that of last year, and very great interest was taken in the proceedings of the evening. The chair was occupied by J. Whitehorne, Esq., when the business commenced by reading and prayer. The chairman avowed his warm attachment to the society, and in allusion to the peculiar state of Ireland, declared that the gospel is the great pacificator and purifier, and it never has failed; and that the agency employed is fully adapted to carry on the work in the sphere in which they move.

The Rev. F. Trestrail then read the report, which stated that the society's agents were animated with brighter hopes than they had ever cherished before; the spirit of prayer had been poured out on the churches, and considerable additions had been made to them; and that contributions had been augmented. The treasurer then presented his accounts, from which it appeared, that the expenditure amounted to 4,421l. 8s. 3d., leaving a balance of 1,904l. 10s. against the society; but towards this a legacy of 1,000l. had fallen in, with a balance in hand of 129l. 13s. 6d.

The Rev. W. Jones, of Frome; the Rev. W. Brock, the Rev. J. P. Mursell, the Rev. G. Gould, and the Rev. W. Knibb, in most powerful speeches, advocated the claims of Ireland; and were followed by the motion of thanks to the officers of the society, by the Rev. Dr. Cox and Mr. Robinson, when the doxology was sung, and this interesting assembly separated.

THE BIBLE TRANSLATION SOCIETY.

The fifth annual meeting of this institution was held at New Park-street Chapel, April 30th, and was very numerously attended. The treasurer, G. T. Kemp, Esq., in the chair, who, in appropriate terms, advocated the peculiar claims of the society.

Dr. Steane then read the report. It stated the deep interest that the American Bible Society takes in the progress of the work in which they were all engaged; and that its committee had remitted 516l. 1s. 1d. in aid of the Sanscrit version, and further aid was promised. In August last, the

Bengalee Old Testament was brought to its completion; the New having been previously finished. In the Hindustanee, a new edition of the entire Testament, with references, had been published. Two other editions, in the Persian and Arabic, were in the press; and the Sanscrit version was making satisfactory progress. The entire number of volumes—in Sanscrit, Armenian, Hindustanee, Bengalee—amounted to 54,760. This, added to the number printed since the year 1838, made a grand total of 389,265 volumes. The committee had voted 1,600l. towards the general translations. The contributions towards the funds had exceeded those of last year by more than 300l., and amounted to 1,926l. 2s.

The treasurers accounted that the receipts of the society, including a balance in hand, amounted to 2,572l. 13s. 8d.; the expenditure to 2,541l. 2s. 7d., leaving a balance in hand.

The Revs. Thos. Bigwood, G. H. Davis, — Jones, J. Edwards, Dr. Sharpe, (Boston, U.S.) P. Saffery, and D. Griffith, severally gratified the audience in the vindication and support of the society, not omitting a few strokes of humour at the expense of certain parties, who were not of course present on the occasion.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The fortieth anniversary of this society was held at Exeter-hall, on Saturday, the 3rd ult. About 3,000 persons were present. Lord John Russell in the chair. The noble lord said, that with regard to the question,—whether it was advisable or not to extend education to all classes of the people,—that the triumph had been complete, and avowed that no further argument need be used. "The society had ever declared that they found no solid, no incontrovertible basis for education, but instruction in the Holy Scriptures; and I must say, that there is nothing which experience has taught me, which has not confirmed, in my opinion, the soundness of that original design of the society."

The secretary then read the report, which stated that the past year had been one of increased effort and growing prosperity. In the model schools, 700 boys, and from 300 to 400 girls, were in daily attendance. No less than 217 young men, and 154 young women, had been attending the classes: of these 264 had been appointed to schools at home or abroad. During the year, 204 schools had been established, and in 153 localities where British schools had, probably, never before existed. Those schools had provided education for 30,000 additional children, and would call forth an outlay of

from 15,000*l.* to 20,000*l.* per annum in favour of education. The report, among many other topics, stated that there had been received, during the year, 696*l.* 1*s.* from the Congregational Board of Education. The committee still adhered to the principle of not receiving any aid that would compromise the independence of the society. The report concludes with an eloquent appeal on behalf of the institution.

The treasurer then presented his accounts, from which it appeared that the total receipts of the past year were 16,393*l.* 7*s.* 2*d.*, while the expenditure, including a temporary investment for special purposes, amounted to 16,140*l.* 16*s.* 11*d.*, leaving a balance in hand of 252*l.* 10*s.* 3*d.*; but there were liabilities to the extent of 550*l.*

The adoption and printing of the report was moved by Sir G. Grey, and seconded by R. V. Smith, Esq., M.P. They were followed by Dr. Lushington, Rev. R. Ainslie, Rev. J. Crowder (of the Wesleyan Education Committee), Rev. Dr. Barth, Rev. J. Aldis, Viscount Ebrington, Lord Howick, Lord J. Stewart, and the Rev. J. Burnet, who, in speaking upon the other motions, gave their powerful advocacy to this great institution; and after a few very apposite remarks from the noble chairman, the meeting separated.

TOWN MISSIONARY AND SCRIPTURE READERS SOCIETY.

The annual meeting of the subscribers and friends to this institution was held at Freemason's Hall, on Friday evening, the 2nd ult., and was numerously attended. J. D. Paul, Esq., in the chair. The Rev. J. Miller opened the meeting by prayer. From the treasurer's accounts, it appeared that the institution was upwards of 300*l.* in debt. The secretary presented the report, which was replete with interesting details, viz., that 52 city and town missions had been formed by the society; that more than 120 missionaries were now employed; and that during the last year 23 more agents had been trained, and sent to their various spheres of labour. In Manchester and Leeds, during the last five years, there had been, it is believed, 2,171 persons converted to God; 639 of whom have become members of Christian churches; 2,470 children had been sent to Sunday schools; 2,146 had been induced to attend public worship; 80 infidels had been reclaimed, and 280 drunkards had been reformed; and very many persons were in a hopeful state of mind. The report further detailed many pleasing facts respecting the labours of the society's agents, on its various stations at home and abroad.

The Rev. P. Hall, minister of Long Acre Chapel; the Revs. J. Miller, Owen Clarke, the Rev. Dr. Archer, Mr. Clough, G. R. Paul, Esq., and Rev. E. Pizey, minister of Saffron-hill Church, and E. T. Carver, Esq., moved and seconded various appropriate resolutions with much earnestness and zeal; and the meeting then closed with the usual doxology.

AGED PILGRIMS' FRIEND SOCIETY.

The thirty-eighth annual meeting of this society took place on Monday evening, May 5th, at the London Tavern; John Labouchere, Esq., occupying the chair. After singing, and prayer offered up by the Rev. J. Irons, the chairman urged the claims of the society on the liberality of the Christian public.

The secretary then read the report; which stated the objects of the society's funds were aged and necessitous Christians of every denomination. An asylum had been erected at Camberwell by voluntary subscriptions, containing forty-two large rooms, and one for religious services. The society regretted to announce a deficiency in their funds of 698*l.* Thirty-one aged saints had entered their rest, and twenty-nine had been accepted. The Camberwell-grove Chapel auxiliary had procured the sum of 100*l.* during the past year. Richard Pope, Esq.; the Rev. J. Bisset, the founder; followed by the Revs. G. Bayfield, T. Gittens, and Thomas Chapman, Esq., pressed the claims of the poor members of the society on public attention. A donation of five guineas from the chairman, and various other increased contributions brought the meeting to a close, by a motion of thanks to the chairman, and the singing of the doxology.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The fifteenth anniversary of this union of pastors and churches was celebrated on Tuesday and Friday, the 13th and 16th May, the Rev. John Burnet in the chair. The attendance was numerous, and the whole aspect of the proceedings were spirited, fraternal, and refreshing. Some fresh adhesions were tendered to the Union, and with prudence, moderation, and perseverance, we doubt not it will ere long represent the entire body of Congregationalists in England and Wales. As usual, the meetings of the assembly were enlivened by the presence of representatives from the Congregational Unions of Scotland and Ireland, thus forming a link of connection between all Congregationalists throughout the empire. The

report, drawn up and read by the secretary, the Rev. A. Wells, was a document full of important matter, and breathing an excellent spirit. It was, in fact, an epitome of the topics upon which the business of the assembly was founded. Resolutions were moved, seconded, and carried on the following interesting themes:—On the fund of more than 700*l.* realised from the profits of the Witness, for the first year, and applied to the relief of aged ministers; on the three great schemes of British missions, the Irish Evangelical Society, the Home Missionary Society, and the Colonial Missionary Society; on sending delegates to a conference about to be held to consider the propriety of forming a great Protestant League to resist the spirit of Popery; on Sir Robert Peel's Bill for the Endowment of Maynooth; on the duty of the Congregational churches of England and Wales and other parts of the kingdom to rally round the London Missionary Society; and on various other particulars relating to the routine of business of the Union.

In the course of the proceedings of the Union, Mr. Blackburn, the respected editor of the Congregational Magazine, made reference to the very limited sale of that excellent periodical, and expressed some apprehension, that, unless better supported by the denomination, it could not long continue to stand its ground. This painful intelligence was received with obvious regret by the assembly, and a conversation was held as to the best method for securing the more extensive circulation of a work which has rendered important service to the interests of Congregational Dissent.

May we suggest, that, if *every Congregational pastor* throughout the kingdom would make an immediate effort to get *one* additional copy into circulation, the preservation of this invaluable periodical would be secured. Do let our beloved brethren make trial of such a scheme. We predict that *not one of them will fail*. In the smaller churches *three or four may combine* to take in the additional copy. Let this plan be acted on forthwith and the thing is done.

At the meeting, too, the editor of the Evangelical Magazine intimated that the sale of that work had been slightly affected by the competitions of the periodical press. If Congregationalists, by any new claims, be they what they may, suffer a work to be depreciated in sale, which realises a fund of 1,400*l.* for the widows chiefly of Congregational ministers, they will have great reason hereafter to deplore the suicidal act which they have perpetrated. We beg also to remind our dear brethren that every thousand copies subtracted from the sale will diminish the fund 60*l.*, and as the trustees of the Magazine are now going beyond their in-

come, they will be compelled to diminish the sum now granted to each widow, unless the sale can be kept above *fifteen thousand* copies per month. Let brethren reflect on the fact, that *one hundred and sixty widows* are now receiving annual relief from the fund, and then let them say if it is not a sacred duty to use their utmost efforts to keep up and extend the sale of the work.

THE IRISH EVANGELICAL SOCIETY.

The thirty-first annual meeting of this excellent institution was held at Finsbury chapel, on Tuesday evening, the 13th May, and was numerously attended, Mr. Alderman Challis in the chair. After singing, the Rev. J. Jukes, of Bedford, engaged in prayer.

The chairman then rose and said, that recent circumstances had invested the Irish Evangelical Society with unusual claims to encouragement and support. We meet to conciliate and unite all in one great effort for the best interests of Ireland.

The Rev. George Smith read the report. It referred, in the first instance, to the intended grant to the College of Maynooth, and pointed out that the gospel was the only remedy for the evils of Ireland. It also furnished a truly interesting sketch of the various spheres of labour occupied by the society's agents, and the successful results of their labours. These agents were 34, 14 of whom were pastors of 13 churches, containing 487 members. The number of stations and out-stations occupied by the agents were 135; the children in daily and sabbath schools, 1,102; and the total number of hearers, about 20,000. From the treasurer's accounts, it appeared that the total receipts of the society amounted to 2,378*l.* 1*8s.* 8*d.*, and the expenditure to 2,611*l.* 14*s.* 10*d.*, leaving a balance against the society of 263*l.* 3*s.* 2*d.*

The Revs. J. A. James, Dr. Halley, Dr. Nolan, J. Burnet, J. Campbell, of Edinburgh, and Noble Shepperd, of Sligo, deeply interested the audience, in speaking on their resolutions, by their very able speeches on the spirit of Popery, on the Maynooth grant, on the real state of Ireland, and on the claims and operations of the society.

After the motion of thanks to the chairman, which he briefly responded to, the doxology was sung, the meeting separated; and, we doubt not, under the renewed impressions of the high value and importance of this society, in reference to the moral and spiritual destinies of the sister country.

HOME MISSIONARY SOCIETY.

On Tuesday evening, 20th May, the anniversary of this society was held at Exeter

Hall, Sir Culling E. Smith, Bart., in the chair. The hall was well filled, and furnished a very gratifying proof of the hold which this society is taking of the public mind of Great Britain.

The report, which was read by Dr. Matheson, was one of the best ever presented to the friends of the society. It showed a general improvement in the entire aspect of the society's affairs, — stations increased; agents multiplied; schools and teachers more than in any former year; and 500*l.* more of income than in the preceding year. But the most gratifying feature of the report, which was noticed by most of the speakers, was the fact, that the labours of the missionaries had been blessed during the year to the conversion of more than 800 souls. Such a fact is a proof that the Divine blessing rests upon the society in no ordinary degree.

The meeting was addressed by the Rev. Dr. Morison, Mr. Jones, (of the Tract Society,) the Rev. A. Tildan, the Rev. A. Wells, the Rev. James Hamilton, (of the Scotch National Church,) the Rev. T. Smith (of Sheffield,) the Rev. A. Jack, (of North Shields,) and the Rev. J. Blackburn.

MISCELLANEOUS INTELLIGENCE.

THE CENTRAL ANTI-MAYNOOTH CONVENTION, AND THE PROTESTANT DISSIDENTS ANTI-MAYNOOTH CONVENTION.

The premier's bill for the permanent endowment of Maynooth, though in itself so highly objectionable, has done much to unite large masses of evangelical Protestants, as well as to rouse inquiry on the subject of state patronage in support of Christianity. Never did any government measure more thoroughly outrage the Protestant feeling of Great Britain; but it has given birth to a class of reflections in the minds of thoughtful men which, after all, may work well for the cause of unincumbered spiritual Christianity.

We are not so extreme in our views as not to rejoice in the united and energetic demonstration of the Central Anti-Maynooth Committee. We did feel, and we do feel still, that the commencement of a new Popish Establishment of religion in Ireland was a fitting occasion for all earnest Protestants to combine in one undivided expression of hostility to a measure fraught with national evil. If any compromise was made in the said Convention, it was not assuredly on the part of Protestant Dissenters, who there expressed their hostility to the Establishment principle, in one of its worst forms, leaving themselves at liberty, in other

circles, to take action against it in all its conceivable forms. The Conference, in our opinion, has done good service to the cause of religious liberty, whatever may have been the mental reservations of Churchmen and Dissenters who attended its sittings. This we will say, that in the Central Committee there was a fellowship among Christians, differing widely from each other in their views of Establishments and in reference to forms of church polity, very refreshing to us, in these conflicting times.

But we think it no less proper that Protestant Dissenters should have met, as such, to give expression, at this momentous crisis, to the views which they entertain specifically on the subject of government endowments as applied to the support of religion, or to any of the individual forms of the Christian profession. It required just such a measure as the one now passing through Parliament, to rouse men to a just estimate of their principles. If the process of endowing religion had not long obtained among us, we should have heard nothing of the endowment of Maynooth. And unless the conviction can be established, that statesmen, as such, have nothing to do with religion, we shall, in these latitudinarian times, have everything endowed that may be thought sufficiently important to serve the purposes of politicians, who regard religion mainly as an instrument of state policy.

One pleasing reflection forces itself upon us, in meditating on both the Anti-Maynooth Conventions, and on the mass of petitions which have recently been poured into Parliament, viz., that there is in this country a spirit of earnestness upon the subject of religion and Protestant truth, which no class of statesmen, Whig or Tory, will be able long to disregard. So many enlightened and devout men assembled from all parts of the empire, to express their hostility to a bill for the endowment of a Popish seminary, gives us reason to hope that better times are about to dawn on our distracted country, and that the period may not be far distant when Christianity, disenthralled from adverse influences, will be seen marching forth to the conquest of the world in her own native majesty, "fair as the moon, clear as the sun, and terrible as an army with banners."

MEDICAL MISSIONS.

To the Editor of the Evangelical Magazine.

DEAR SIR,—It is a subject of deep regret that this very important department has long been overlooked. The growing concern felt for our missions by thousands in the medical profession gives this subject a

position of great interest and importance. It would, my dear sir, be of importance to dwell upon the immense benefits likely to result from medical missions for the true interests of every station we occupy in India and the colonies. Whether you can succeed or not in preparing a series of papers upon the subject, of a general nature, it is difficult to say; but with the great perseverance which has distinguished your articles upon other subjects, I doubt not but that your efforts will be equally successful upon this great subject.

The mission stations occupied have lamentably suffered from the want of such missions; and this, dear sir, has long been notorious to the enlightened friends of missions. To each central station occupied a medical department will be found to be one of the most important and most useful objects which can engage attention; and as there are many in the profession who would not count their lives dear in devotion to the cause, it furnishes a subject at this time worthy of serious notice.

Believe me, dear Sir,

Yours, very truly,

M.D.

NOTICE TO WIDOWS AND THEIR FRIENDS.

All our respected friends, the widows receiving assistance from the funds of the Evangelical Magazine, *entitled to a grant at Midsummer*, are requested forthwith to send their applications addressed to the Editor, at the publisher's of the Magazine.

N.B. Widows applying for a grant, or ministers applying on their behalf, must state distinctly *the income at present possessed by them, and the source from whence it is derived*. This rule must be observed in future by all the widows receiving assistance from the Magazine Fund, as the circumstances of individuals are constantly changing.

EDITOR.

PROVINCIAL.

SURREY MISSION.

The forty-eighth anniversary of this society was held at Battersea chapel, on Wednesday, April 16th.

In the morning, a sermon was preached by the Rev. J. Leifchild, D.D.

In the afternoon, a numerous company of ministers and friends dined together in the school-room belonging to the chapel.

The annual meeting was held in the evening, Joseph Tritton, Esq. in the chair. The speakers on the occasion were the Revs. J. Mirams, T. Kennerley, T. Muscutt, G. Evans, J. Bird, and E. J. Archer. The

devotional services were conducted by the Revs. J. Hill, J. Hunt, J. Churchill, and R. Ashton.

The attendance was good, and much interest was awakened on behalf of this important institution, whose operations were never so extensive as at the present time, and whose several stations appear, under the Divine blessing, to be greatly prospering.

RECOGNITIONS.

Rev. G. Gogerly.

On Friday, March the —, the Rev. G. Gogerly, late of Calcutta, was solemnly recognised as the pastor of the Independent church and congregation in Melton. The services were opened with reading and prayer, by the Rev. J. James, of Loughborough; the introductory discourse by the Rev. Mr. M'All, of Nottingham; the questions were proposed by the Rev. J. Barfett, of Grantham; the designation prayer was offered up by the Rev. J. B. Jesson, from Tahiti; the address to the pastor and people, by the Rev. Mr. Gawthorn, of Derby; and the Rev. J. Mays, of Wigston, concluded.

In the evening, the anniversary of the Melton Auxiliary to the London Missionary Society was held. The chapel was crowded. The Rev. J. T. Jesson attended as a deputation. The chair was occupied by Mr. Alderman Crips, of Leicester, and the resolutions were moved and seconded by the Rev. Messrs. Smedmore, of Leicester; Mays, of Wigston; Barfett, of Grantham; Gogerly, of Melton; M'All, of Nottingham; and by Mr. Alderman Nunnerley, of Leicester, and T. Wilkinson, Esq., of Grantham.

The meeting was one of the deepest interest. The address of Mr. Jesson, the deputation, produced no ordinary feeling and impression. He carried his audience with him to the shores and scenes of Tahiti.

Rev. Frederick Neller.

The public recognition of the Rev. F. Neller in the pastorate of the Independent church, Odiham, Hants, took place on the 17th of May, when the Rev. J. Wills, of Basingstoke, read the Scriptures and prayed; the Rev. W. Legg, of Reading, delivered the introductory discourse; the Rev. T. Adkins, of Southampton, after the usual questions, offered the designation prayer; and the Rev. T. Lewis, of Islington, addressed to the minister the counsels of forty-four years' experience in the same pastorate; the Rev. J. Pearsall, of Andover, concluded the service.

In the evening, the Rev. J. Hill, of Clapham, preached to the people. The Rev. J. Fernie, of Farnham; A. Johnson, of Basingstoke; J. Kiddle, of Crondall; and J. Reading, conducted the other devotional exercises. The Rev. T. Adkins had preached a preparatory discourse on the previous evening.

—
Rev. Joseph Steer.

On August 28th, 1844, the Rev. Joseph Steer was publicly recognised and set apart to the pastorate over the Independent church, Torpoint, Cornwall.

In the morning, after reading the Scriptures, and prayer by the Rev. S. Nicholson, (Baptist,) Plymouth, an able and lucid exposition of the principles of Congregationalism was delivered by the Rev. W. Tarbotton, of Totness; the usual questions were proposed by the Rev. T. C. Hine, of Plymouth; an impressive and affectionate charge to the minister was delivered by the Rev. S. Steer, of Castle Hedingham, Essex, founded on "Take heed unto thyself, and unto the doctrine," 1 Tim. iv. 16; and the Rev. E. Jones, of Plymouth, concluded with prayer.

In the evening, the Rev. J. Lander, of Bodmin, commenced with prayer; the Rev. W. Spencer, of Devonport, preached a faithful discourse to the church and congregation, founded on Jeremiah xlii. 5; and the Rev. J. Wills, of Basingstoke, concluded.

The Rev. Messrs. Horton, (Baptist,) Richards, Heathcote, Bowhay, Wreford, &c., also took part in the services.

The entire engagements of the day were peculiarly interesting and solemn, and produced a delightful and hallowed impression.

—
Rev. John Fernie, Jun.

On Wednesday, October 30th, 1844, the Rev. John Fernie, Jun., was publicly recognised as pastor of the Independent church in Farnham, Surrey.

The morning service was commenced by the Rev. Joseph Johnson, the late pastor of the church, who, after reading an appropriate and interesting portion of sacred Scripture, fervently implored the Divine blessing on the services of the day, and affectionately commended the minister about to be set apart, and the interests of the church and the cause, to the Divine favour. The constitution of a Christian church was lucidly explained by the Rev. J. E. Richards, of Wandsworth; the questions were asked, and the recognition prayer was offered up, most solemnly and fervently, by the Rev. G. Collison, theological tutor of

Hackney Academy; the Rev. John Fernie, Sen., afterwards delivered a faithful, affectionate, and impressive charge to his son, the pastor of the church.

In the evening, the Rev. J. F. West commenced the service by reading the Scriptures and prayer; after which, the Rev. J. Burnet, of Camberwell, delivered an excellent and impressive address to the church and congregation.

The Rev. Messrs. Haymes, Gunn, Keddle, Moreland, Bromfield, and Reading, took part in the services.

The replies to the questions proposed to the newly-recognised minister were most satisfactory and convincing to all present that the finger of Divine Providence was evident in his direction to the church at Farnham.

The services throughout the day were solemn and impressive, and since rendered more so, in recollection that their late esteemed friend and pastor entered the pulpit, for the last time, then and there terminated his public services on earth, and on the same day week after joined the church and blest assembly above, and entered into his eternal rest—the rest that remaineth for all the faithful ministers and people of God. May a double portion of the spirit of Elijah rest upon Elisha!

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ORDINATIONS.

—
Rev. Edward Storrow.

On Tuesday, the 22nd of April, the Rev. Edward Storrow, of Rotherham College, was ordained to the pastorate of the Independent church at Bawtry, Yorkshire.

The Rev. Thomas Stratten, of Hull, delivered the introductory discourse; the Rev. T. Smith, A.M., of Rotherham College, proposed the questions and offered the ordination prayer; and the Rev. W. H. Stowell, of Rotherham, then addressed a solemn, impressive, and affectionate charge to the young minister.

In the evening, the Rev. W. L. Adams, of Newark, preached to the people; the Rev. Messrs. Johnson, of Doncaster; Loxton, of Gainsborough; Roberts, of Tickill; Martin and Palmer, of Rotherham College, took part in the devotional services.

The weather was peculiarly fine, and a great number of ministers and friends from a distance were present on the occasion.

Our young friend is settled over a united and affectionate people, with cheering prospects of future comfort and usefulness.

REMOVAL.

The Rev. E. Flood Woodman, late of Well-street chapel, Hackney, has accepted an invitation to be the pastor of the Congregational church worshipping in Salem chapel, Mile-end-road.

NEW CONGREGATIONAL CHAPEL, STOCKTON-ON-TEES.

For a considerable time the friends of Congregationalism at Stockton have felt that without a commodious chapel suited to the importance of the town, they could not efficiently aid in the diffusion of the gospel, nor secure the progress of their own principles.

On Thursday, the 1st of May, they had the high satisfaction to lay the foundation of a new chapel and school-room. On the interesting occasion, the service was commenced by singing a part of the 179th hymn in the Congregational Hymn Book; prayer was offered by the Rev. W. Campbell, M.A.; the foundation-stone was laid, and a very lucid and powerful address on the principles of Congregationalism delivered by the Rev. J. Ely, of Leeds; the concluding prayer was offered by the Rev. R. C. Pritchett, of Darlington.

In the evening of the same day, about two hundred and fifty persons took tea in Temperance Hall, the tables being gratuitously furnished by the ladies connected with the church and congregation.

The chapel and school-room, including the expense of the site, will cost about 1,400*l*. Towards this sum, the people, although their number is small and their means scanty, have already contributed upwards of 600*l*., and hope, by appealing to the friends of Christianity throughout the country, to be greatly aided in diminishing their remaining debt.

BRECON COLLEGE.

The Rev. E. Davies, Classical Tutor of Brecon College, begs to acknowledge the receipt of the following books for the college library, sent by "An Old Friend :"—

Donnegan's Lexicon. Fourth Edition.
Mitford's Greece. 10 vols.
Burns. By Currie. 4 vols.
Enfield's Philosophy.
Life of Bengel.
Tyndale's New Testament.
Baird's Religion in the United States.
Goldsmith's Animated Nature.
Evidence of Profane History.
Marshall's Episcopate.
Brougham's Theology.
Conchologist's Manual.

Taylor's Transmission.

Pritchard's Animalcules.

Microscopic Illustrations.

Guide to the Stars.

The Pulpit. 3 vols.

Life of Erskine.

Sheppard's Letters.

Huber on Bees.

Alexander on the Canon.

Carson's Biblical Interpretet.

Carson's Refutation.

Questions from Mosheim.

Robertson's Key.

Psalmi Jonstoni Hanway.

Ariæ Montani Psalmi.

Parker's Sermons.

Ray's Wisdom of God.

Reminiscences of R. Hull.

Cross's Tachnical Art.

Watts's Psalms and Hymns.

Wilhem's Method of Singing, by Hullah
4 vols.

In all, fifty volumes.

SCOTLAND.

STRICTURES ON THE LETTER ENTITLED.
"REMARKS ON THE ORIGIN OF THE
NEW THEOLOGY IN SCOTLAND."

To the Editor of the Evangelical Magazine.

DEAR SIR,—I read with surprise and sorrow a paper bearing the above title in your Supplement for 1844—with surprise that you could have inserted such a paper in your useful and liberal miscellany, and with sorrow that any one professing Religion and pretending to be a friend, if not a member of our Scottish Congregational churches, could have recklessly promulgated such absurd and slanderous insinuations. I thought, Who can the writer be? Surely, an enemy hath done this! He styles himself "A North Briton," and his residence must be far north indeed, far removed from the scenes and events he ventures to delineate, or he could not possibly have given such an unfair and distorted representation of matters amongst us, at the period to which he alludes. I thought, What could be his object? Is it to disparage the character of esteemed brethren, to whose labours, under God, Scotland has been confessedly highly indebted? Does he aim to do his best, that many, now with Christ, shall sleep in a dishonoured grave, that others still in the field shall be injured in their usefulness? But my emotions on perusing that paper I suppressed, until I could learn the opinions of judicious brethren, well acquainted with all

the facts of the case. And at an association of ministers, and afterwards at an ordination, the paper was mentioned, and its contents elicited universal reprobation. It was deemed an act of justice to the dead and to the living to give a denial to the slanderous insinuations, to counteract, as far as possible, their baneful effects; and I was desirous to appeal to your justice and generosity for an admission to a few brief remarks on the charges contained in your correspondent's letter.

I intend not to enter on a defence of the education communicated at Mr. Haldane's Academy, though very much ignorance prevails concerning that matter, not only in England, but even in Scotland; yet it might be easy to prove by an account of the length of time allowed for study, and the character of the tutors, that it was not greatly, if at all, inferior, to some kindred institutions then existing in the south. Suffice it to say, there went forth from that academy men whose theological writings have been highly prized by the religious public, and whose praise is in all the churches of the saints; and men who now occupy with credit and respect the responsible situation of tutors in more than one Congregational college in England. But my present object is to advert to, and repel, the charges preferred by this "North Briton."

It is asserted by him that "the works of Robert Sandeman were indiscriminately put into the hands of the students, and they were encouraged to make themselves masters of his opinions, and to propagate them." Now the whole of this sentence I unhesitatingly aver to be a gross, calumnious falsehood. While I was at the academy the writings of Sandeman were never put into our hands in any other way than were the writings of Dr. Erskine, of President Edwards, of Owen, of Charnock, and many other standard publications, by being placed in the library. I never heard any counsel from tutors or patron to adopt and propagate Sandeman's sentiments. On the contrary, all the tutors were much opposed to most of Sandeman's views, and solemnly warned us against them, and especially against his bigoted and bitter spirit. I have inquired at ministers, who were students in the previous and subsequent classes, and they are all prepared to substantiate the preceding statement. Since that letter appeared in your Magazine, I have received a communication from a worthy Baptist pastor who was at the academy when Sandemanianism was reported to be prevalent in the institution, in which he says, "I solemnly aver that no one was urged to read Sandeman's works, or to propagate his views. Nor do I remember one individual who could justly be said to be a Sandemanian."

For the truth of what I have stated I can confidently appeal to any one alive who was educated at Mr. Haldane's academy.

Your correspondent further asserts, "that some of the preachers went the length of denying it to be the sinner's duty to believe the gospel, or that he should be exhorted to it." Now, it would be rash and presumptuous in me or any one broadly to assert that no such erroneous sentiments were ever expressed by the many preachers who were dispersed over Scotland, Ireland, England, and America, and were subsequently connected with various denominations; but this I will aver, that I never heard of any preacher, in connection with the Congregational body in Scotland, to whom such opinions were imputed. I was extensively acquainted with the classes at Mr. Haldane's academy; I have been on the committees of our academy in Glasgow and the Congregational Union, almost from their commencement, and, until I saw the charge preferred in your pages, I never heard it insinuated against any of our ministers or students. Surely one who, it is obvious from his paper, could have no such opportunities of forming a correct and impartial judgment—one who, I suspect, was never a pastor or student in the academy, should not rashly and without careful investigation, have proclaimed that either we or any whom we countenanced as fellow-labourers, held opinions of which we never heard before, nor venture to impute to a number of brethren in important and public situations sentiments that may have been sported by some nameless and unknown individual.

But the grand design of the paper on which I am animadverting is to prove that the erroneous sentiments lately condemned by the Congregational churches of Scotland concerning the work of the Holy Spirit, have been the natural result of the doctrines embraced and diffused by Mr. H.'s students. Never was there a conclusion more groundless and fallacious. Granting that the preachers of the old school had been as deeply imbued with Sandemanianism as your correspondent would have it believed, it is well known to all acquainted with the writings of Sandeman that he was what is called a high Calvinist, or something akin to it. And, moreover, the late R. Haldane, Esq., the generous patron of the academy, was, as his Commentary on the Romans decidedly proves, a strict Calvinist; whereas the opinions avowed by the students expelled from the Glasgow Theological Academy, verged towards the lowest Arminianism. Unquestionably, had any student, supported by Mr. H., expressed opinions allied to theirs, he would not have been allowed to remain one single day longer at his academy. Once, and but once, and by one individual,

were sentiments respecting the work of the Spirit, somewhat similar to what is called "the new theology," avowed, and they were strenuously condemned, and immediately recanted. Is high Calvinism the legitimate source of low Arminianism? Must not that person be greatly ignorant of the distinctive characteristics and bearings of the opposite systems, who can coolly represent the one as the genuine parent of the other? But a practical refutation of the supposition advocated by the letter-writer may be found by any intelligent and candid observer, in the noticeable fact, that of all those students who were educated under Mr. H.'s superintendence, and are now living and labouring in Scotland, whether Baptist or Pædobaptist, not one has embraced the new views; not one of them, as far as I know, has ceased to hold the doctrine of the Divine sovereignty, of personal, unconditional, and eternal election; not one who does not maintain and preach the necessity of a special influence of the Holy Ghost in order to the conversion of the soul to God. Is this a proof of the essential connection between the nature of the education we received and "the new theology?" Rather, does it not demonstrate the contrary?

In conclusion, as a respected brother in the ministry remarked, I must confess, that within the same compass, I do not know if ever I met with such an amount of ignorance and misrepresentation as in the paper by "A North Briton."

The object of the writer appears to us strange and mysterious; his suggestions uncalled for, dishonouring to the respected dead, and calculated to awaken painful feelings in survivors. Yet we would not impute to him improper motives, but only say, "The Lord forgive him!"

I send you, along with this, my name, to intimate, that if the facts I have brought forward are called in question, I am prepared to prove them; and I should add, that this reply has been perused by other brethren, who are ready to substantiate the statements therein made. Calumniated as the early preachers of our denomination have been, both by friends and foes, I, who have been well acquainted with their labours and their lives, am not ashamed to subscribe myself,

ONE OF THE OLD SCHOOL.

Editorial Remarks.

We frankly confess that the preceding communication of our respected correspondent has been too long held back. Our hope was, that he and his friends would not press

for its admission. In this we were mistaken, and we therefore yield reluctantly to the pressure of circumstances. Why, it may be asked, such reluctance to allow our friend to speak for himself? The following are our reasons:—

1. Because we consider the tone of our friend's remarks a little too sharp for the occasion, as there was nothing strictly personal in the communication of "A North Briton."

2. Because, though we may hesitate to admit the reasonings of "A North Briton," in reference to the connection between the Sandemanianism of some of Mr. Haldane's students, and the late outbreak of error in the Congregational churches of Scotland, we are convinced that the fact of the existence of a Sandemanian leaven among some of Mr. Haldane's young men cannot be honestly denied. We know that it existed. We have heard it proclaimed with our own ears. We could give the names of at least half-a-dozen, who, in the counties of Aberdeen and Banff, stumbled the faith of not a few, by their crude advocacy of notions mainly borrowed from the writings of Sandeman. "A North Briton" is in possession of these facts as well as ourselves, and it might not be very easy to disabuse him of the impression, that something at head-quarters tended to mischief, when so many sallied forth from it under a wrong bias.

3. Because we are fully assured that "A North Briton" had no intention to insinuate any charge against those wise and holy men who have borne the burden and heat of the day in the Congregational churches of Scotland; but merely to give expression, right or wrong, to his own conviction, that a leaven has remained in some of the churches of the indiscreet teaching of a few of Mr. Haldane's students, and which now exhibits itself, though under metamorphosis, in the new Congregational sect. We do not agree, in all particulars, with the logic of our correspondent; but if "One of the Old School" will read Mr. Alexander's Memoir of the late Mr. Watson, of Musselburgh, from page 43 to 46, and from page 58 to 65, we think he will be compelled to admit that something did exist at head-quarters a little tending to the Sandemanian view of things. We rejoice that the evils which then menaced the Congregational churches of Scotland have long since vanished; that they were never at any time but of partial operation; that Independency among our northern brethren is now a well-defined and settled order of church government; and that the Congregational pastors and churches of Scotland have done noble service to their country and to the cause of vital Christianity. We can only regret that their unity should

be broken and their efficiency in any measure impaired by the error and rashness of a party, who could not have counted the cost of their late unhappy movement. May

God restore to them a better mind, and preserve the Congregational churches of Scotland from sympathy with their disorganizing views.
EDITOR.

General Chronicle.

CHINA.

It is matter of grateful acknowledgment to the great Ruler of nations, that the late political changes, in the vast empire of China, have opened a wide and effectual door for the preaching of the gospel, and the use of other Christian means, in that populous region of the globe. In the ports of Canton, Amoy, Fu-Chau, Ningpo, and Shanghae, as well as in the British settlement of Hong Kong, not only English but American and other missionaries have free access to the people; and are entering upon a career of energetic service, with gratifying hopes of success, and with fewer prejudices to surmount than could have been reasonably anticipated. The treaties between the Chinese government and Great Britain and America afford ample protection to the missionaries of these countries, in the prosecution of their hallowed work. We owe this, under God, not more to the bold and independent spirit of Sir Henry Pottinger, than to the enlightened and Christian philanthropy of the late Honourable Mr. Morrison, the son of that venerable man who laid the foundation of the Protestant mission to China. But for the watchful spirit of Morrison, and his perfect mastery of the Chinese language, it is much to be feared that but little attention would have been paid in government treaties to the spirit of religious liberty, and that our missionaries might have had far less freedom to propagate the gospel of Christ, than our merchants would have had to prosecute their plans of commercial enterprise. We rejoice to find that our American brethren have obtained a distinct treaty, as well as ourselves, providing for the full exercise of their religious liberty in the propagation of the gospel. Dr. Parker, in a letter to the American Board of Missions, dated August 1st, 1844, thus expresses himself in reference to it:—

"Agreeably to the permission granted by the Prudential Committee, Mr. Bridgman and myself yielded to the wishes of Mr. Cushing to give him such assistance, in his negotiations, as our knowledge of the language enabled us to render. It was not with-

out reluctance that I turned aside for a time from my appropriate labours. But the prospect of having so good an opportunity, thus providentially offered, to promote the great object of my life in China, induced me to make a strong effort to overcome the many obstacles which were in the way. The result has more than realized my expectations. Nearly everything that America could ask, or China consistently concede, has been secured. Among the important objects gained, is the article which provides for the erection of hospitals and temples of worship at each of the ports of Canton, Amoy, Fu-Chau, Ningpo, and Shanghae."

We are delighted to add, that between the American missionaries and those of our own society, there exist the most cordial friendship, and the most fraternal intercourse. Long may this harmony prevail, and greatly may it conduce to the evangelization of the millions of the Chinese Empire!

RELIGIOUS SOCIETIES OF FRANCE.

The week devoted to the annual meetings of the religious societies at Paris has recently closed. An unusual degree of interest has been felt, from the enlarged field of exertion opening in France, and the spirit of Christian zeal which animated their supporters; and the attendance was more numerous than on any former occasion. Many subjects of deep importance to the progress of the gospel in France were discussed in the private meetings for edification and conference.

The contributions to the principal societies during the past year were nearly as follows: Evangelical Society, 5,478*l.*; Society for Foreign Missions, 6,339*l.*; French and Foreign Bible Society, 2,377*l.*; Society for Primary Instruction, 2,204*l.*; Tract Society, 1,310*l.*; Protestant Bible Society, 1,214*l.*

The subject of complaint most generally dwelt upon, was that of labourers to occupy the widening fields which the movement and inquiry on the subject of Protestantism presents in various parts of France.

THE
MISSIONARY MAGAZINE
AND
Chronicle.

FIFTY-FIRST GENERAL ANNUAL MEETING
OF THE
London Missionary Society.

THE engagements connected with the celebration of our recent Anniversary have been peculiarly sacred, impressive, and animating. The powerful arguments and appeals urged upon the understanding and the heart, by the several preachers and speakers; the just and comprehensive views taken of the work in its varied characteristics and growing claims; and the strong devotional feelings, excited among the multitudes that attended, may be expected to issue in extensive and permanent blessing to the cause of Christian Missions.

The effect of these hallowed observances will also be felt far beyond the circles in which those who were present move. In joyful remembrance, and in ardent hope, the eye of many a wearied but faithful labourer in far-off lauds is, at this season, directed towards the place of our annual solemnities; and the assurance, that the presence of God has been with us, will alleviate their trials, and gird them with new vigour and courage to fight the battles of the Lord.

The Directors are persuaded that not only will the numerous friends, who personally shared in our anniversary engagements, be incited to enlarged effort for the salvation of the heathen, but that a like result will be produced among the friends of Missions throughout the kingdom, and in every part of the world to which the intelligence of these proceedings may be conveyed.

Our present Number is devoted to a concise report of the several meetings and services, presented in the order in which they occurred.

MONDAY, MAY 12th.

ST. JOHN'S CHAPEL, BEDFORD-ROW.

The Prayers were read by the Rev. Mr. GARRARD; and the Rev. G. F. W. MORTIMER, Head Master of the City of London School, preached from Acts xviii. 9—11.

WEDNESDAY, MAY 14th.

SURREY CHAPEL.

The Rev. JAMES SHERMAN read the prayers of the Church of England; after which the Rev. W. S. PALMER offered prayer.

The Rev. W. L. ALEXANDER, A.M., of Edinburgh, preached from Luke xii. 49; and the Rev. GEORGE CLAYTON concluded with prayer.

TABERNACLE.

The Rev. S. CURWEN, of Reading, read the Scriptures and offered prayer; the Rev. THOS. ARCHER, D.D., preached from Zechariah iv. 6; and the Rev. J. JUKES, of Bedford, concluded with prayer.

THURSDAY, MAY 15th.

THE ANNUAL PUBLIC MEETING,

EXETER HALL.

THE Fifty-first Annual Meeting was held at Exeter-hall, on Thursday, the 15th of May. The weather was most propitious, and the attendance correspondingly large. At ten o'clock, Mr. Alderman and Sheriff HUNTER was called to the Chair, and was sustained by Sir C. E. SMITH, Bart., W. A. HANKEY, Esq., and other Friends of the Society.

The service commenced by the Rev. JOHN ARUNDEL, Home Secretary, giving out the 83rd Hymn of the Missionary Collection:—"Shine, mighty God," &c.

The Rev. J. A. JAMES having implored the Divine blessing,

The CHAIRMAN rose and said: The Directors of the London Missionary Society have honoured me by inviting me to undertake the office of your chairman on this important occasion. I consider that this Institution is especially worthy of our support, because of the religious object which it contemplates. Its main design is to preach the everlasting Gospel in every part of our globe; and of your Missionaries generally, and of the Native Teachers, I may say that they never weary in those labours of love and works of mercy in which they are engaged. I would also mention the translation, into numerous languages, of those great and glorious truths of the Gospel which it is our privilege to hear dispensed from Sabbath to Sabbath in our own country, and which we cannot sufficiently appreciate. What a mighty subject is this for the contemplation of those who enjoy, in our own land, these inestimable advantages! The education of the young I conceive to be a most important object connected with this Society. I believe there is no station under the care of your Missionaries in which there are not schools; and this is a fact in which I am sure we all rejoice. There is another topic to which I feel it right to refer—the progress of civilisation—a result which always follows in the train of this Society, and on account of which it is our duty, subordinately to higher objects, to support it. In connection with this subject, allow me to refer to our departed friend, the immortal Williams. When he was in this city, I had the pleasure of an interview with that esteemed man, and, as a Member of the Corporation of the City of London, I had the happiness to observe an almost perfect unanimity of feeling when they were told, that the object of Mr. Williams was not merely to diffuse religious truth, but its invariable concomitant—civilisation. I stated then, and I fearlessly repeat it now, that we obtain an ample return for our labours, in contributing, in some measure, to the advancement of the great principles of civilisation.

This Society is worthy of your support

on another account, namely, its contributions to literature. Productions have emanated from your Missionaries, which must have a most beneficial influence. Who has not read or heard of the fascinating works of our late beloved Williams, and of Moffat; and of others, not Missionaries, but friends of the Society; among whom I may mention Dr. Campbell and Dr. Hamilton, —men who have distinguished themselves by preparing the way for the diffusion of that knowledge which is communicated by your agents and Missionaries. Another ground on which this Society deserves your support is its catholicity. We are not a party—we are all, I trust, united to promote the great interests of religious truth among the heathen, and the advancement of that knowledge which will make men wise unto salvation, through faith in the blessed Redeemer. I am old enough to recollect most of the founders of this Society, and we cannot but cherish a grateful recollection of them. I would now refer to the year of Jubilee; and, in connection with this event, I would say, Remember we cannot sustain our operations without receiving that kind of aid which you have the power of contributing. I am anxious that our Society should not retrograde for want of funds, and I ask, whether there is an individual in this assembly who cannot do something, not only to prevent it from declining, but to advance its progress? But, above all, I would remind you that it is our duty to be earnest in prayer for the increase of light, and for the instruction of those who are sitting in darkness, that all may be brought nigh to Him who has loved and redeemed us.

The Rev. A. TIDMAN, Foreign Secretary of the Society, then read an impressive and perspicuous review of the character, progress, and results of the varied operations of the Institution, from its commencement to the present time; concluding with a deeply interesting exhibition of the solid and diversified grounds of hope now enjoyed by the friends of Christian Missions to the heathen, and the glorious prospects of the ultimate

and complete triumph of the enterprise in which they are engaged.

The Rev. J. J. FREEMAN closed the statements of the Report by presenting a view of the financial condition and foreign statistics of the Society for the past year, from which it appeared that the ordinary income for the year had been 65,563*l.* 2*s.* 2*d.*; that the expenditure for the same period had amounted to 82,876*l.* 9*s.* 8*d.*, being an excess of expenditure beyond the ordinary income, of 17,313*l.* 7*s.* 6*d.* The contributions received towards the Jubilee Fund amounted to 21,000*l.* The number of stations and out-stations, according to the last Report, (since the publication of which there had been no material change, in this, or the following items,) supported by the Society in different parts of the world, was 439; connected with which there were 131 churches. The Society employed among the heathen 165 European Missionaries, and 603 European and Native Assistants, and the number of printing establishments in operation was fifteen. The Directors had sent forth, during the past year, to various parts of the world, Missionaries, with their families, amounting (exclusive of children) to twenty-one individuals.

Rev. JOSIAS WILSON rose and said:—I confess that, of all the Reports it has ever been my lot to hear, I never listened to one more beautiful, more comprehensive, more classical, and, above all, more touching and pathetic, than the Report which we have just heard. The resolution I have to move is—

“That the brief review now presented to this meeting, of the history and progress of the London Missionary Society, during the fifty years of its existence, be adopted and printed, together with a Report of its proceedings, in particular, during the past year. And this meeting hereby records its humble and grateful sense of the Divine mercy, which has so manifestly accompanied the Institution throughout the entire series of its labours, and feels constrained to mark the present interesting season by a renewed pledge of steadfast and increased attachment to the sacred cause of Christian Missions.”

The Report that we have now heard has wafted us round the world: it has carried us a most delightful journey over the wide expanse of God's earth; but notwithstanding its comprehensiveness there is a deficiency in it: you do not know—the worthy Secretary himself does not know, the full amount of good that the London Missionary Society has achieved. It has done as much good at home as it has done abroad. Your Deputations kindled a flame in Ulster, by coming to our pulpits, and appealing to our Irish hearts; and the flame which they lighted will, with the blessing of God, burn till, I trust, my country, under its influence, will be made, in the right sense of the word—

“Great, glorious, and free—
First flower of the earth and first gem of the sea.”

Our church you have made a Missionary church: now we have our own Mission, and we have had large additions to our congregations within the last fifteen years, and *that* amidst the darkness and denseness of Popery. To your Society, under God, our Ministers chiefly attribute that most blessed change: it arose in consequence of the influence of your Deputations, (and let Deputations remember it when they are abroad,) and it may be set down as much to the influence of this Society as the other triumphs which, by the grace of God, it has achieved.

Let us cultivate a brotherly spirit. You say that you do not send out your Missionaries as Independents: I care not though you did—I would still love you as much as I do now. In what do we differ? Do we differ about the Holy Trinity? Do we differ about the fall of man? Do we differ about that great cardinal doctrine—justification by faith in the imputed righteousness of Christ without works of merit? Do we differ about the Spirit of God, and the work of the Spirit in regeneration, in adoption, in sanctification? In what do I, as a Presbyterian, differ from my beloved brother, Mr. James? We only differ about the shape of the lamp that bears the light. I was at a great party the other evening, and they all thought they were very fine. There were two lamps in the room, and many candles. One of the lamps was was quite round and very beautiful; but as I went into the hall there was a hexagon lamp. I really care not though the Episcopalian Missionary Society may have its hexagon lamp, though the London Missionary Society may have its round lamp, and though the Scottish Missionary Society may have its square lamp. I care not one straw as to the shape of the lamp, if the light be good.

Now, one word with regard to the conclusion of the Report which has been read to-day. I could not listen to it, I confess, without shedding tears—without weeping over the fall of Tahiti. But shall I call it the fall? Though Tahiti were obliterated from the islands of the ocean—though it sunk to rise no more—it tells the great fact to the universal world, of what the pure Gospel of God, in the hands of simple and holy men, can do in raising the untutored savage up to the attitude, and dignity, and glory of a child of God. If it were sunk to-morrow it would tell more: it would tell all the world that the hatred of Popery to Protestant truth and Protestant Missions is as great as ever it was in the days of Mary, or in any period whatsoever.

Tahiti, fair and beautiful isle of the ocean, we loved you as if you had been our native land! In the eyes of our mind we often saw thy husbands and thy wives, and thy sons and thy daughters, and thy little children, sweetly and peacefully going up to the house of God, singing the songs of Zion as we sing them, praying for us in your chapels as we have prayed for you. But now we mourn, now we weep: we see you lying, bleeding and prostrate and butchered, under the tyranny and oppression of the idolatrous invader. Tahiti has added martyrdom to the triumphs of the Missionary field; but, notwithstanding all the fury of Rome against that endeared spot, I do not despair of ultimate success there. That island, I believe, will yet be given to the God of Missions. France is against us, but greater than all that can be against us is He that is for us. The Anakims are in that land, their walls are piled up to heaven, but let us, like Caleb and Joshua, not despair. We shall yet go into that lovely isle, and take possession of the land. The word of God has said it, and that word cannot return to him void. Every jot and tittle of prophecy must be fulfilled before the consummation of all things.

I am disappointed with one part of the Report; not with the Report read by Mr. Tidman, but the cash accounts read by Mr. Freeman. I have stood, when a boy, with a little brother, on the shore of the glassy lake, and we used to amuse ourselves by pitching pebbles into its bosom, and, as they plunged down in its waters, our curiosity was gratified by watching the undulations produced on the surface, till the circling ripples reached the utmost verge of its beautiful shore. I ask you to come forward this day, and cast in your pebbles—cast in your money—into the treasury of this great and good Society, that the waters of salvation may be more strongly moved, and that their blessed undulations may reach the furthest bounds of the habitable earth. I would say before we leave this room, in the name of that Jesus who gave his blood for us, let the deficiency of the funds be removed. If there be English hands and English purses here, it ought to be done in the Lord's name.

Rev. GEORGE SMITH, in seconding the resolution, said: I cheerfully comply with the request of the Officers of this Institution, to rise and offer a few remarks in support of the resolution which has been submitted. The Report—that eloquent, that beautiful, that comprehensive and instructive document, now lying before the meeting for its acceptance and adoption—brings before this vast assembly the responsibility of judging of the propriety and wisdom and efficiency of that plan of mercy which the fathers and

founders of the London Missionary Society devised and undertook about half a century ago. They were men vastly in advance of the age in which they lived. They ascended the mount of contemplation, and looked out upon the darkness and ignorance of the world around and beyond them. They beheld the ignorance to be deep, and the darkness to be total; and, feeling that they had the means of enlightenment, they were determined to apply them; and now we find that, however large were the desires of the founders of the Society, however expansive their hope and benevolent their expectations, the whole has been realised and more than fulfilled. I hold that, if there had been defeat and failure in an undertaking so vast, and in a conception so enlarged and benevolent, as that with which we are now happily identified, there would have been no dishonour in the failure, no degradation in the defeat; since it was attempting that for the world which no other parties were prepared to attempt; it was undertaking to do that which no other concentrated powers of earth appeared able or willing to undertake: but the enterprise to which the fathers and founders of this Missionary Society devoted themselves, has proved itself, in the course of years, to be anything but a failure. Difficulties, many and formidable, surrounded it at every step, but it was the happy privilege of the men who gave birth to the Institution to watch its progress and growth up to a given period, and to observe different denominations becoming tributary to the promotion of the object for which it was set up.

As we have heard to-day, the little band of devoted men increased and multiplied till they became a thousand, and numbered among themselves men of whom the world was not worthy; till they embraced as their agents a Morrison, a Milne, a Philip, a Williams, a Moffat, and a host of men, living and departed, whose spirits continue to pervade the church, who, although dead, continue to speak. The little missionary field then presented to their view has gradually enlarged till the whole of the West India Colonies, southern and western Africa, India, with its multitudinous tribes, and China, with its 350 millions of people, have become the field in which we are to toil. Parties, who looked on with coldness and apprehension, gradually began to approve the object, and admit that the undertaking was an important one. We rejoice much that this Society has been the means of calling into existence, and of urging on in their influential and benevolent career, numbers of Institutions aiming at the same object, imbued with the same spirit, and participating, in their degree, in the same honour and recompense with which we have been

favoured. And then it was the privilege of the honoured men to whom I have referred, to observe that influence, power, and wealth, which, at one time, were unfavourable to them, gradually changed, brought into another channel, and subordinated to the support of the objects to which they were devoted. If we look, then, at the outer bulwarks of the undertaking—if we observe the field enlarging, the agents multiplying, the funds of the Institution augmenting year after year, I think we are called upon this morning to erect our Ebenezer, to write upon it the token of our grateful memorial, and thankfully to exclaim, "Hitherto the Lord hath helped us."

And if, from this general and rapid view of the outlines and form of the machinery with which we are connected, we look to the results which have been beautifully depicted to us in that paper before the meeting, we shall feel that "we have not laboured in vain, that we have not spent our strength for nought." Wherever you look, there has been triumph and moral victory: your agents have scattered the seeds of salvation—have laid the foundation for an immense amount of future good—have opened the path for the enlarged diffusion of divine truth—and have been honoured of God in commencing a work, the value of which will never be fully comprehended till the secrets of all hearts shall be revealed, and the purposes of God shall be fully accomplished in the universal subjugation of mankind to the authority of the Redeemer. By looking back, you may and you will say, "Now thanks be unto God, which always causeth us to triumph in Christ."

Have our Missionaries been deficient in zeal, in piety, and in devotedness to their work? Has our undertaking been a failure? Witness the emancipated converts of British Guiana and Jamaica; witness one nation after another delivered from threatened extermination in Southern Africa; and look at the Hottentot, the Caffre, the Bushman, now rising to all the dignity of man, and to all the happiness of a Christian in communion with his God, and giving, at the present moment, the strongest proofs of zeal and liberality in attempts to convert the world. We would point, with gratitude and thankfulness to the God of all grace, to the hundred islands in the Southern Pacific Ocean, where all vestiges of idolatry have been annihilated and Christian worship universally set up, as the triumphs of the undertaking with which we are connected. We might talk of schools founded, and Christianity advancing in its triumphant career, even in Madagascar. We might talk of the loosening of Caste in India, the termination of Suttee, and the raising of individuals from a state

of complete degradation to one of moral dignity and grandeur. We might also talk of the raising up of a Native Agency in India, that promises fair, in the fulness of time, to be the means, under God, of converting that extensive population; and already, from the very confines of China, we have reaped the first-fruits of a future harvest, to the praise and glory of Christ.

There are difficulties: we have heard of them to-day, and we shall do well, I apprehend, to look them steadily in the face, to become familiar with their real character, and to prepare ourselves to meet them in a proper way. I am much concerned at the defalcation of the funds: we ought not to be in that position. I feel that our churches, who were prepared first of all to go to China, ought not to allow other denominations fully and effectually to go before them; but that we ought to be prepared to do that appropriate work for which God appeared in his providence to design this great Institution. There are matters of lamentation in connection with some of the blasted and withered fields of Missionary labour. Who can think of Madagascar, with its present tyranny and oppression—who can think of Erromanga, stained with the blood of the martyred Williams—who can think of Siberia, from which our brethren have been driven by the edict of the Northern Autocrat—who can think of Tahiti, and not put on sackcloth, and indulge in mourning, lamentation, and woe? I ask this large meeting to sympathise with Tahiti. We want an expression of sympathy, loud and universal, from the churches of Great Britain, on behalf of the persecuted churches of Tahiti; and, more than this, we want the sympathy of energetic and beneficent action. You must call back none of your Missionaries; you must give up none of your stations; you must prepare yourselves for future conflict with the Jesuitism of French Popery throughout the length and breadth of their far-distant and growing empire.

We have just arrived at that period in the history of our Society when we must either advance or retrograde. You cannot live at the rate of income you are now receiving: it is absolutely needful that we take immediate means to put ourselves right; to put our Treasurer right; not to involve him in any responsibility that would be unfair; not to involve the Directors in any obligations which the benevolent public are not prepared to meet. I do think that there is wealth enough, numbers enough, in the constituency of this great Institution, at once to arise and liquidate its debt, to banish all that would be painful in connection with this year of jubilee, to encourage its friends to onward movement, girding

themselves afresh in the strength of the Lord and the power of his might. If too much cannot be done in the cause of humanity and civilisation, and in the onward career of commerce, literature, and science, surely too much cannot be done to accomplish the designs of Him who wept over Jerusalem, died for a guilty world, and commanded his Gospel to be preached in all the world, for a witness unto all nations.

Rev. R. C. MATHER, from Mirzapore, in supporting the resolution, said: I am (as you were informed when I was announced) a Missionary from India, where I was permitted to labour, for a period of nearly twelve years—the happiest years of my life. I have left the country for a time from ill health, but it is one of my consolations that I am permitted in my native land to plead the cause of my own adopted country.

After adverting to the rise and progress of British power in India, Mr. M. continued:—

Scarcely fifty years have elapsed since religious influence made its entrance into India; but such are the facts and characteristics that appear on the front of the undertaking in which we are there engaged, that they abundantly demonstrate its divine origin, and shadow forth its ultimate triumphs. With respect to Christian influence in the East, the very quarter from which the Gospel has reached India has been, and is still, to the converted native, a subject of wonder. Had he, in his unenlightened state, been called on to conjecture whence India would receive the light of the Gospel, he would naturally have looked to the West, for it was from the West that all the conquerors had come that had ever conquered India—it was in the West the systems originated that prevail in India. Judea being the nearest in that quarter, he would naturally have looked there; but had he so done, his hope would have been turned into despair, for between Judea and India, extensive countries exist, once peopled by heathens, but now by Mahometans, and so effectually barricaded as to prevent the rays of the Gospel traversing them. In this, as in other instances, God has not worked according to the opinions of men: He has shown that his ways are in the sea, and his footsteps in the mighty waters—He has called to the isles for help, and He has conducted us to that land which Britain, I trust, is designed to bless.

You will expect me, however, as a returned Missionary, to come to another point—namely, the progress of Christian influence in the East. You will naturally inquire, What is the state of things there—is the Gospel advancing, or is it not? I turn to this part of the subject with the greatest

pleasure. I would do it with a mind depressed to the lowest point of Christian humility, but exalted to the highest point of Christian gratitude. I believe that we have reaped as large an amount of success as we were warranted to anticipate—we have reaped even as we have sown. When I survey the field, whether I look north or south, east or west, to the hill-tribes or the inhabitants of the plain, to Mahometans or Hindoos, the aspect is encouraging. I cannot, however, say much of the hill-tribes, for among them no Mission has, as yet, been planted, although I trust that this Society will soon see it a duty to establish a Mission there. So far as your Missionaries have travelled among them, they have experienced the greatest welcome: their books have been received with avidity, and there are peculiarities about the inhabitants which make it probable that they will receive the word of God more readily than those of the plains. The aspect of the Mahometan field is encouraging. We have only to take the most cursory survey of Mahometan Empires as they exist, and we are forced to the conclusion that the influence of the False Prophet is on the wane. The great obstacle in the way of their conversion is their power, and their pride of power. But the fact that their power is passing away has produced a great change upon them, and the Mahometan mind is now as accessible as that of the Hindoo.

The aspect of the Hindoo field is, indeed, abundantly encouraging. Many who have read of Hindooism, and observed its high antiquity, have formed the idea that it is a system unchanging and unchangeable: no conclusion, however, can be more fallacious. The fact is, that Hindooism is not one system, but many, and is incessantly changing. Its original form, that of a spiritual metaphysical pantheism—the religion of the Vedas—has ceased to be universal, and is only held by a few sectaries here and there. The religion of the Puranas, which succeeded it, has introduced gods many and lords many, and is made up of many observances; but this too is crumbling to the dust. A distinct and peculiar order of things exists at the present time. The shasters of the Hindoos are now being abandoned, and in their place the individual teaching of gurus—spiritual instructors—is being followed. Thus one immense obstacle is taken away; for it would require great time, learning, and experience to refute their shasters.

Another ground of encouragement is, that many who act the part of gurus are persons who have been, more or less, indoctrinated in the Christian religion. In one of my travels I met with a guru, who told me that he had seen dis-

ciples. He stated that he had been to Dinahpore—that he had studied our religion—that he had the Pentateuch—and he declared that he taught many of its doctrines. This opens a new door of hope. You have heard of 5,000, in Krishnagur, who have come over, for Christian instruction, to the Church Missionary Society; and they were principally of the class I have mentioned—those who had forsaken their shasters. When I came to Berhampore, I had an interview with the Rev. Micaiah Hill, and he told me that he and Mr. Lacroix were in conference with about 500, who were proposing to come over to Christianity. When I left, about a year ago, a proposal was made by a sect of nearly 200 persons, who agreed that I should be their gooroo; that they would attend my instructions; and that, together, we would fully investigate the merits of Christianity. Circumstances are also encouraging with reference to the progress of Christian education in the east.

Another encouraging circumstance is, the rise, within a few years, of what are called orphan institutions. It has pleased God, by means of famines and other causes, to reduce to destitution a large portion of the population of India, and amongst these, many, many children were forsaken of their parents. There have been gathered into schools, supported by Christian liberality, and some hundreds of children are now being instructed in the truths of the Christian religion. At our own station, we have two of these schools, and there are 107 orphans under our care, whom it is our business to support and educate. We consider that these schools will become nurseries for the church of God, and that out of them will arise young men well acquainted with the truth as it is in Jesus; learned, and well versed in Scripture; and that, in four or five years, they will become coadjutors.

I may also mention the rise in India of what are called religious newspapers, published in the native character. There are many whom our voice cannot reach, but whom the press can. Tracts have failed in some respects; books, in many instances, have become a drug; even the Scriptures are too bulky to carry about; and the system of always giving them away has produced a change of feeling with regard to them. Had something been taken in return, people would have received them more gladly, and set more value on them. A new principle, therefore, has been acted upon—that of publishing, not for gratuitous distribution, but for sale. I have been connected with such a Paper for seven or eight years, during which it has paid its own expenses; and not only scientific and

general knowledge has been diffused, but a large amount of religious truth. A controversy on the subject of Christianity has been carried on in it for several months, conducted on the one side by a Hindoo and a Mahometan, and on the other by Christian Missionaries. You will be glad to hear, that, as to Hindooism, the point may be considered settled; and opinions to that effect have been expressed. The controversy with the Mahometan is still going on, and a very able man is engaged in it, connected with the Church Missionary Society. I mention this circumstance because similar papers have since been published in Madras, Bombay, Calcutta, and Ceylon. I have received copies of them, and they are now being circulated at the expense of those who read them.

Mr. M. concluded by presenting to the Meeting the present powerful claims of India, and by making a forcible and earnest appeal to the friends of the Society, to extend its operations in that country.

Rev. Dr. CUMMING, of the Scotch Church, moved the second resolution:—

“That this meeting is deeply convinced that the enlarged success with which the great Head of the Church has been pleased to reward the operations of this Society, and the extended prospects of usefulness which his Providence has opened, demand from all classes of its friends the corresponding exercise of liberality and zeal; and this meeting earnestly invites its various auxiliary institutions and individual supporters throughout the world, to assist in the augmentation of its present inadequate resources, both by their contributions to the Jubilee Fund, and the permanent increase of its annual income.”

After some remarks, chiefly in reference to the character of the meeting, and the subject of Christian union, Dr. C thus proceeded:—

Sir, I admire and applaud this Society, and I give it my unfeigned and cordial support, because I am sure that wherever your Missionaries labour—whether it be in India, in Africa, in America, or in Tahiti—if their utterances could all be gathered into one emphatic address to their people, that address would be, “Behold the Lamb of God, that taketh away the sins of the world.” If this be your creed, then I say, your Institution is entitled to the support, not only of Congregationalists or Dissenters generally as such, but of Christians of whatever name or denomination, wherever they may be found. This was our feeling, when you made your appeal on account of the Jubilee. I told my people that I came to them for a collection for the London Missionary Society; and I believe they gave what might be considered as an indication of their good feeling. I need not enter on this occasion into the arguments in favour of the Missionary

cause, for with these you are perfectly familiar. But this I may say, that Christianity is essentially expansive. It is like the human heart; the moment the blood ceases to circulate, that moment it ceases to beat. The loaves of the miracle multiplied, not whilst in the basket, but in the distribution of them amongst the people. We do not become saints without being required also to be servants—we receive the unction of the Christian that we may instantly enter on the duties of the steward. We distinctly tell you that the Missionaries must live, must pay for their passage, and must incur many expenses. In a more barbarous state of society, we might ask you for sails, for planks, for books, for shoes, for coats, and for hats; and I am sure you would take the hats off your heads rather than let the Missionaries go without one. But in civilized times like these, we find a circulating medium which is the short epitome of all these things. When I ask you to take that sovereign out of your pocket—and I hope none of you will, on this occasion, give less than a sovereign—though the eye of sense sees upon it the superscription of an earthly monarch, the eye of faith will see upon it the superscription of Jesus; and when that sovereign is given, it is giving books, and horses, and ships, and all other necessities, compressed into the smallest compass.

Much allusion has been made in the Report to the civilizing effect of the everlasting Gospel, and our Chairman noticed that that characteristic had impressed itself on the minds of the citizens of London. What has made England what she now is? a land with asylums for the poor, hospitals for the sick, education for the ignorant, protection for the orphan—a noble land with all its faults—a land in which we can lie down night after night, and feel that we are safe—a land whose shores the slave has but to touch, and, as by an electric shock, his chains fall from his limbs, and he is free? What has made England the home of freedom and of civilization? I attribute much to its constitution; much to its senate; much to its courts, in which innocence is sure to find a champion, and wrong-doing an avenger; but I feel that it is the church of the living God in England which is the crown of glory that rests upon her brow. Take away that church—I mean not the church of a section, but the church of Christ—and you deprive England of the stability of her throne, and the spring and fountain-head of all her greatness and all her grandeur. I do not anticipate such a catastrophe: I look forward to better things. But this I may say, that, if I might venture to unfold the destinies, or to cast the horoscope of our father-land, its fate most certainly depends on the adherence of the

people to the word of God, on their devotion to the glory of their Maker, and their obedience to his commands.

I cannot but notice the fact, that scientific knowledge is advancing in every direction. I rejoice at it: it is not for me—and I am sure nobody will, in this respect, differ from me—to wish it either to cease or not to spread. All I would say is, put the branch into the stream that it may be sweetened. I have no fear as regards the effect of scientific knowledge. You cannot say to the wave, "Hitherto shalt thou come, and no further;" but I believe that, if you give an impulse to it, it will roll and spread until it reaches a limit where it will reflect the glory of the everlasting Gospel. What we have to dread is the spread of the Roman Catholic religion throughout the world. I am not surprised at what has been done at Tahiti. The devil could not rest while Paradise maintained its bloom, and man his innocence; and so the Pope will not rest, and the Jesuits will not rest, so long as there is a Christian Mission on any lovely spot in any part of the world. Let me only say to the Missionaries, "Do not tamper with that church—do not approach the abominations of that church." In this respect let them imitate the example of Diogenes. When Alexander the Great asked Diogenes, as he lay in this tub, what he could do for him, the philosopher replied, "Stand aside, and do not intercept the shining of the sun." So I would say to the Missionaries, "Do not ask Rome for her breviaries—do not ask her for her missals, but tell her to stand aside, that the rays of the Sun of Righteousness may shine without interruption." You need not be afraid that Romanism will ultimately prevail. God, who foretold its rise, has also foretold its fall. Swarms of Jesuits may, like swarms of wasps, gather upon its branches; but the Church of God will cast them from her with scorn, as things that are not of her. The thorns of the field may blaze, but Horeb's bush shall shine amid the flame, for God is in that bush. The ships of Tarshish and of the isles may founder, but the ark of the living God shall be in the midst, and heaven shall be still in view. The trees of the forest may fall, but the tree which is of the Lord's planting shall wave with prosperous fruit, even like that of Lebanon itself. Fear not persecution: it will test your work; it will try your energy; it will show the depth of your love—a love resembling a fountain so deep as not to be dried up by the heat of summer, and so sheltered by the everlasting hills as not to be frozen in the depth of winter.

Let me say that real love to the cause is what is required to make you persevere. Expediency will not do; but love to the

object will conquer all difficulties: let me give you one illustration of this, and then I will close my remarks. In the "Lights and Shadows of Scottish Life" there is a story to this effect:—One day, one of the gigantic eagles of Scotland carried away an infant, which was sleeping by the fireside in its mother's cottage. The whole village ran after it; but the eagle soon perched itself upon the loftiest eyrie, and every one despaired of the child being recovered. A sailor tried to climb the ascent; but his strong limbs trembled, and he was at last obliged to give up the attempt. A robust highlander, accustomed to climb the hills, tried next, and even *his* limbs gave way, and he was in fact precipitated to the bottom. But at last, a poor peasant woman came forward. She put her feet first on one shelf of the rock, then on a second, and then on a third; and in this manner, amid the trembling hearts of all who were looking on, she rose to the very top of the cliff, and at last, whilst the breasts of those below were heaving, she came down step by step, until, amid the shouts of the villagers, she stood at the bottom of the rock, with the child in her bosom. Why did that woman succeed, when the strong sailor and the practised highlander had failed? Why, between her and the babe there was a tie; that woman was the mother of the babe. Let there be love to Christ and to souls in your hearts, exhibited in your churches, in your chapels, in your pulpits, and in your families; and the Missionary cause shall advance until the whole earth is illuminated by the undying splendours of the everlasting Gospel.

Rev. DR. HALLEY, of Manchester, on rising to second the resolution, said: I am unstrung and almost overwhelmed by the beautiful and pathetic appeal which you have just heard. But, Sir, if Tahiti be that babe which the French eagle has seized and carried away, here is the mother of Tahiti, and our babe we will not forget. We will climb the rock, because we feel those pangs of love, those tender sympathies, those blessed yearnings, which become our Society, as the mother of regenerated Tahiti. And let the French eagle, with his talons, carry her where he may, our eyes will follow her; and if we cannot climb the rock, our prayers shall ascend to the Father of us all, and that Father who listens to the mother's prayers, and has taught the mother to feel for her babe, will, in due time, and in the best way, rescue the sweet babe from the talons of the eagle who has so cruelly fastened upon it. With what delight have we looked upon the pictures once given of Tahiti—that island of the Pacific—encircled with its coral reef; but the account given to-day is full of ill-

omened signs, and suggests fears of utter destruction. How have we formerly gazed as we have had brought before us the picture of the Tahitian Queen, bowing in the sanctuary with the Bible in her hand, and her Chiefs around her, imploring the grace of God that she might rule in righteousness over a free, a generous, a moral, and a Christian people. Oh, how have we looked upon the picture of a Tahitian sanctuary, crowded with attentive worshippers; and again, upon the picture of a Tahitian Sabbath, the country studded with chapels and schools, the canoes lying idle and empty on the beach, an assembly joyfully singing the songs of Zion; and there again a group of natives devoutly reading the Word of God beneath the wide-spreading shade of their tropical plants; and there again a father in his peaceful cottage, telling his children the tale of our mission, telling them of the old gods that were burnt, and of the human sacrifices that had been offered to them; telling them, too, of the gradual progress of revelation; how the arms were broken and cast into the fire, and war heard no more in the land; mentioning the names of a Williams, and an Ellis, and others, whom he was teaching his children to venerate, and whom you long since learned to love.

But on this occasion, though we were taught to look forward to it as one peculiarly happy, we have no such picture of Tahiti. I see, indeed, a picture of her Queen; but she is all anguish and distress, a suppliant at the British throne, listening, I fear, in vain for some soothing word, some expression of hope from that royalty which she supplicates, whose promises are deemed inviolable, as her threatenings are dreaded, to the end of the earth. Where, Sir, is the native church and the sacramental table? Where is the Sabbath in all its quietness? I see, indeed, a rude altar of earth dedicated to the Virgin, or to some saint, and I see before it a priest in Romish canonicals performing a military mass for a profligate soldiery; but, thank God, I see not as yet a single native adoring the host. I see, indeed, the people scattered, and the chieftain again brandishing his spear—for he is but flesh and blood—the desire of resentment and the rage of war rising in his heart and working in his features: I see all this—and what is the lesson? Did we boast too much of Tahiti? We were too proud, perhaps, of the honour which God had done us. We were looking down, it may be, too scornfully upon other Missionary societies; we were arrogating too much. If so, God has humbled us; has tamed our pride; has taught us not to trust in man; has cast a shade upon the scene of our brightest hopes.

But what is the lesson? Are we to

despair? Are we to despond? Despair of Tahiti! What is your Missionary Society but a successor of the apostolic college? What are your Missionaries but the successors of the Apostles and the Evangelists? What are your Reports but the continuations and the proper supplements of the Acts of the Apostles? And did you expect to meet with a new edition of the Acts of the Apostles without the martyrdom of Stephen—without the imprisonment of Paul? God has given you, as successors of the Apostles, your Paul in Williams, your John in Moffat, your Peter and your James in others; and are you to have them without the successors of that Herod who slew James, in the powers of the world which rise in opposition to the Gospel? Let Popery rise, if it please, in Tahiti. Go to your own records, and retrace your steps for some five-and-thirty years. Tahiti has been bereaved before of its Missionaries. Civil war once prevailed there; and hostile chiefs overcame a friendly king; your enemies taunted you, and cold friends, who doubted, or professed to doubt, the wisdom of your measures, said, "Do not dream again of a pentecost in Tahiti." And is it for this Society, which saw, so shortly after the restoration of its Missionaries, the triumph of its religion, and the downfall of idolatry, now to despair of Tahiti? Sir, it is not for us to despair; but, if despair we must, we will have our reward—we will look from the south to the east, where we may reckon thousands for units, and millions for hundreds. We will look to the east—Popery was there before us; the advocates of the Inquisition were in India and China before us; Jesuits, too, were there before us. But we are ready, I trust, to do hard service in the east, and, like the ancient king who did hard service against the frowning battlements and seemingly impregnable fortresses of Tyre, God will give us, I doubt not, a recompense in Tahiti, if we exert ourselves for his cause in the east. Let us look to India and to China. Our hearts are going there; our resources must be sent there. We must meet the Romanist there face to face, as the Mussulman has met him. We must go, I say, to the East. In that quarter millions await us, and it is a solemn thing to have the power of Britain, whose throne casts its shadow on both hemispheres, whose language bids fair to be universal, and who gives literature, and laws, and science, and morals, to so large a part of the world, and must give religion to the whole. With such a power, with India on the one hand, and the islands of the Antilles on the other, it becomes us to press forward, and to do the work which God has set us.

The collection was then made on behalf of the Institution.

Rev. E. DAVIES, Missionary from Berbice, then came forward to support the resolution, and after describing the physical character of the country from which he had come, and the progress and results of the labours of his honoured predecessors, he said: In 1839, I went out to take the pastorate of the church at New Amsterdam. Though I felt greatly interested in the welfare of the African race, and was quite disposed to love my future flock, still I laboured under greatly mistaken views with regard to them. I found them, contrary to my expectations, though black, comely, clean, and intelligent. I consider, Sir, that, both physically and mentally, they have the elements of the finest people under the sun. Children of Adam, I admit they are, and their "carnal mind is enmity against God." Even in those who we trust have been renewed by Divine grace, there is much over which we cannot but mourn. Nevertheless, they exhibit some features of the Christian character with such lovely prominence that they deserve to be named. As to the general piety of the church, I think it is equal to that of any Christian church I have ever seen. Piety, Sir! Is piety seen in gratitude for the Divine goodness? it is so seen there. On my arrival I found their gratitude for freedom fresh and glowing. They were not unmindful of the instrumentality of their friends in bringing about that happy change: they were thankful for what you had done in order to ameliorate their condition; but their gratitude arose to God as the chief source whence that boon came. They distinctly recognised, and they do still recognise, the hand of God in the pleasing change. Often have I heard them say, "No man make this free come; God make him come, God make we free."

Piety, Sir! Is piety seen in steadfastness in the Christian profession? it is so seen in the church at New Amsterdam. Their steadfastness, considering all the circumstances of the case, has been remarkable. They are surrounded by hostile influences, and innumerable are the means employed to draw them aside from the simplicity which is in Christ Jesus.

Piety, Sir! Is piety seen in liberality to the cause of God? it is so seen there. Of their liberality the erection of the large and beautiful chapel in New Amsterdam, at which I have the honour to conduct my ministrations, affords a striking instance. During the five years of my pastorate there, that congregation contributed no less a sum than 7,000*l.* sterling, in various ways, towards the cause of God. Nor is their liberality diminished now that the excitement connected with emancipation has subsided. During the very last year my congregation

raised the sum of 1,100*l.* sterling towards the Redeemer's cause. Tell me not that their means are abundant; tell me not that their wants are few; tell me not that they are liberal merely because they are so ignorant as not to know the value of money. It is not so. Their means are limited, their wants are many, and they are as well acquainted with the value of money as any of you are. But they are liberal because they regard it as part of their religion to support, to the utmost of their power, the cause of God; they are liberal because they feel it their duty to make sacrifices for that cause.

Piety, Sir! Is piety seen in active exertion for the Redeemer's cause? it is so seen there. The church at New Amsterdam is emphatically a working church—more so than any other church that I have ever seen. We have there no idlers. All do something—all do what they can. Nearly all the congregation are in the Sabbath-school, either as teachers or as scholars. Tract distribution all over the town is attended to; on Monday evenings twenty prayer-meetings are held in private houses, to which persons invite their neighbours and friends. Almost every member of the church makes it his solemn duty to try each month to be the means of bringing one soul to the Saviour; and at the end of each month they meet to tell the success or discouragement which ~~has~~ attended their labours. It is in this manner, by the activity of the church, rather than by any efficiency on the part of the pastor, that, during the last five years, we have added three hundred members to the church, besides about fifty candidates who now stand proposed for the same privilege. "This is the Lord's doing, and it is marvellous in our eyes."

Piety, Sir! Is piety seen in sympathy for those who are perishing in the regions beyond? it is so seen there. They feel for South America, the very continent on which they live; and when they are told that in Brazil alone there are two millions of their own sable brethren, blood of their blood, and bone of their bone, sinking into eternity under the driver's lash, without any to point them to that world where "the wicked cease from troubling, and the weary are at rest, they feel as men, and Christians, ought to feel; and they are prepared to give that feeling the practical direction which your wisdom may devise. But, Sir, it is for Africa, for Western Africa, that their sympathy is chiefly awakened. For Africa is endeared to them by peculiar ties. It is their father-land. To many it is the scene of their childhood and youth. This feeling is a tangible reality, and the Christianity of Britain ought to

seize hold of it, and turn it to the good of man and the glory of God.

Their interest in Africa has recently been greatly increased by the introduction among them of captured Africans. During the last four years, several hundreds of captured Africans have been introduced into Berbice. The first importation was by a Portuguese slaver, which had been captured by a British cruiser, and brought there to have her human cargo landed and liberated, and be herself condemned and destroyed. I went on board as soon as the anchor was cast; and never shall I forget the scene I then witnessed. Here I saw children from eight to ten years of age, who had been torn away for ever from their parents. There I saw mothers pressing their babes to their bosoms, who never could hope again to see the fathers of those babes. I looked down into the hold; I smelt the horrid "effluvia" that rose from that dungeon of despair—a dungeon which, in that very instance, had been to more than one hundred individuals a dungeon of death since the vessel had left the coast of Africa. I saw there the chains, the manacles, and the fetters with which every slave-ship is furnished; and whilst I beheld all this, my heart sickened, and I felt ashamed that I was a man, and especially ashamed that I was a white man. Ah!—

"There is another world,
And there the slave before the Eternal—
Thunder-tongued—shall plead
Against the deep damnation of their deed."

These captured Africans have mingled with our people; and their statements could not fail to produce a most powerful effect on our own people. They have, in fact, created an intense feeling of sympathy for Western Africa; and they are prepared to express that sympathy by a degree of liberality which they have manifested in any other case. My own congregation, though under a heavy burden connected with the erection of their new chapel, have, during the last year, celebrated the Jubilee by the contribution of 60*l.* sterling, as the first-fruits of their offerings towards sending the Gospel to Africa. One great object they had in view in bearing my expenses to this country, was that I might plead the cause of Africa. For Nigritia, then, I plead. Oh that I could plead with that power which the object demands! Look, oh! look, on her dense population. In Nigritia there are about one hundred millions of human beings in a state of wretchedness unparalleled under the sun. Look at the woes under which she is groaning; look at the delightful openings there presenting themselves, and look at the sympathy felt for her in the western churches. Then, by Nigritia's dense population; by "Africa's wrongs and Europe's guilt;" by the re-

membrance of those noble men, whose names we delight to honour, the fathers and founders of the London Missionary Society, who at an early period of their career, attempted a Mission to that wretched land; by the happy effects of the Gospel on Africa's sons in our western churches; and above all, by the love of Christ, and the worth of souls, I beseech you to awake, arise, and save.

The resolution was then put from the chair, and carried unanimously.

Rev. C. PREST, of the Wesleyan denomination, proposed the next resolution. He said: The resolution which I have to move has reference to certain individuals connected with this Society, whose services have been of the utmost value, and who deserve the best and most respectful thanks of this meeting, and of the London Missionary Society. Of course it is not necessary that I should this day take upon myself to profess anything like sympathy with the London Missionary Society, on behalf of my fathers and brethren. This feeling you do not question. We should be ashamed of ourselves if we did not fully entertain it; and I believe that, wherever there has been an opportunity, that feeling has been properly and consistently manifested.

I sympathise with you in your altered circumstances in the islands of the South Sea, and with those good men who have been driven from their labours—I look upon the cowardice and connivance of our government at the machinations of Rome with mingled feelings of astonishment and indignation. You have suffered from Popery, and we have suffered from it; and we should both prepare, by sending out additional Missionaries, and by doing all we can to augment the funds of this Society, to prevent the ground from being preoccupied by Papal emissaries, and to enable the heralds of Christ to plant the truth in the minds of men; and, once planted, to keep it there, by preventing the introduction of that error which must effect its eradication. I am most anxious for myself, in these stirring times—in these times of excitement—to get an augmented amount of personal piety, that I may look upon this enterprise and sympathise in it as I ought to do. We want more of that piety, that we may sympathise more with our fellow-men, that we may understand more of the power of the Gospel to save them, that we may feel more deeply our individual responsibility, that our faith may be more bright, and our prayers more energetic. If we have this, I am quite sure our success will be far more abundant. I believe this anniversary will have a tendency to produce all these results. I have rejoiced in the tone of it; I have participated in its pleasures; I thank God

on your behalf; and, in the midst of many a threatening indication, I would say to you, "Take courage!" The resolution I have to move is as follows:—

"That the Rev. Arthur Tidman and the Rev. Joseph John Freeman be the Foreign Secretaries, and the Rev. John Arundel the Home Secretary, for the ensuing year. That the Directors, who are eligible be re-appointed, and the gentlemen, whose names will be read, be chosen to fill up the places of those who retire; and that the Directors have power to fill up vacancies; and that the most respectful and cordial acknowledgments of this Meeting be presented to William Hunter, Esq., Alderman and Sheriff, for his obliging services, in presiding on this occasion, and conducting the business of the day."

It would be performing a work of supererogation to which I have no kind of inclination, to say a single word in support of this resolution. You know your Secretaries, and you esteem and love them. They render you good service in the cause of Christ, and are entitled to your warmest thanks and your continued confidence. You know your Directors, and you place a proper confidence in them. They have never betrayed that confidence. They have gone before you in enterprise; they have spent more money this year than you have given them, and therefore they have proved themselves fitted to be the Directors of a great and glorious enterprise conceived and carried on in faith, to the praise and honour and glory of God. This meeting, I am convinced, would not tolerate any effort of mine to commend to their notice that part of the resolution which refers to the circumstance of Mr. Sheriff Hunter presiding over us to-day. I will let that stand where it does, only observing that it is our bounden duty to acknowledge those services which are rendered to us, and through us to the cause of God, by gentlemen placed in a situation in which they are enabled to serve us.

The Rev. Dr. CODMAN, of America, in seconding the resolution, said: I feel bound to acknowledge the kind notice that was taken, by the mover of the first resolution, of an esteemed countryman of mine, Captain Wilkes, the commodore of the Exploring Expedition. I am happy to state, that the sentiments expressed by our Naval Commander are sentiments entertained by many in my native land, some of them men of great influence and station, not only commanders in our navy, but members of our national Senate. It is a great privilege to be in London in the month of May, not because it is the month of flowers, which are best inhaled in the green fields and rustic lanes of the open country, but because it is the month of fruits; not, indeed, of those that administer to the sensual palate, but of those that are gratifying to the taste of the people of God. And of what can

abundance of these fruits have we been permitted to partake! what a number of caterers have administered to our spiritual appetite within the last few days! First, the Baptist denomination, occupying the vanguard of the Missionary army—who, to their honour, projected the first Mission to India—have unladen their stores, and reminded us of the rich fruits which they have been permitted to reap in the Missionary harvest. Next the Wesleyans, who, by their untiring efforts and unquenchable zeal, have done more, perhaps, than any other Christian denomination, to evangelise the world, have unladen their stores, and astonished us with the number and variety of the fruits they have been permitted to gather. Then the Church Missionary Society, labouring in the same great field of Missionary effort, though, perhaps, a little more compact in their organization, have

convinced us, that their best claim to apostolic succession, is by following the example of the apostles, in “preaching the Gospel to every creature.” Next comes the Free Church of Scotland, that noble band of self-denying, self-sacrificing men, who have relinquished the emoluments of office, and directed their attention to the conversion of the heathen world. The fruits of their holy enterprise have also been laid before us. And then, though last not least, the venerable London Missionary Society comes before us this day, and pours out at our feet the cornucopia of her jubilee year.

The motion was then put to the Meeting by the Rev. Mr. Freeman, and carried unanimously.

The CHAIRMAN briefly expressed his thanks for that part of the resolution which referred to himself, and the Meeting adjourned until six o'clock in the evening.

EVENING MEETING.

THE adjourned Meeting was held at Finsbury Chapel, and was very numerously attended. It was gratifying to observe that a very large portion of the assembly consisted of the Juvenile Friends of the Society. A few minutes after six o'clock, Sir C. E. SMITH, Bart., Treasurer of the Society, was called to the chair. The proceedings having been commenced by singing the 72nd Psalm, and prayer,

THE CHAIRMAN rose, and, after a few remarks on the opposition formerly directed against Protestant Missions, especially in India, he said: As the Directors have thought it right that I, as the Treasurer, should occupy the chair this evening, I feel that it will be peculiarly appropriate that I should make some observations upon that particular department that devolves upon myself, namely, the state of your finances. I must enter somewhat into the feeling of those who expressed a want of satisfaction with the present aspect of our financial concerns. So long as your Jubilee Effort had only recently been put before the world, and until the results of it had to a great extent been ascertained, I felt that it would be premature in myself to say anything bearing upon the subject of finances, and any measure to improve them; but, having accepted the office of your Treasurer, I have reflected very much upon the subject, and I have thought that the generous example set by one of the zealous ministers of the Free Church of Scotland might have a beneficial influence. Seated in his manse, he resolved to be the means of establishing 500 schools in Scotland, and determined to raise, if God would enable him, the sum of 50,000*l.*, intending that 100*l.* should be given to each locality that would make up the sum that was necessary. His rule was this, that no individual should pay the amount of his con-

tribution till the whole sum was promised. By individuals subscribing from one penny to two shillings per week, he obtained the sum he wanted, and five or six thousand pounds more. He then went to the professor of a college, and said, If you will apply to as many rich persons for 1,000*l.* each to build a new college, I will give you a nest egg to make a beginning. They raised the money, and the college has been built. I think there is something in this plan that might be adopted to meet our own circumstances.

Allow me to refer to our persecuted and exiled friends at Tahiti. An appeal has been made to me publicly, to which I wish to respond; and I anxiously desire that something in the way of assistance may be afforded to Pomare and her suffering subjects. By this time the French admiral may have reached her, conveying to her the decision of the French Government, that if she do not return to her own country other means will be taken for governing it. Politicians and statesmen are said to expect that Pomare will yield to that intimidation: they who know her best, her Missionary friends, are nearly unanimous in their opinion, that she will resist them. The result, however, will probably be known before many weeks or months have elapsed. If she still continue in exile with her countrymen, I should hope that, in some shape or other, it will be practicable—I do not say by means of

this Society—to afford her, and her Christian friends, the means of subsistence. If she adheres to the course she has hitherto adopted, I think we shall be wanting in our duty if we do not take every step to enable her to maintain her independence, and to justify the confidence she cherishes in the generosity and assistance of Englishmen.

The Rev. J. J. FREEMAN having read a brief abstract of the present operations of the Society, in harmony with that presented at the morning meeting,

The Rev. J. J. JESSON of Bedford, rose to move—

"That this meeting deeply deploras the continued occupation of Tahiti by the Government of France, a measure utterly in defiance of the principles of justice and unworthy the character of a great nation; it renews its sympathies with the deeply injured Queen, now a refugee in a distant island, and with her faithful subjects in their circumstances of oppression; and it invites the earnest prayers of the Protestant Church, that, by the interposition of the all-controlling and gracious Providence of God, the rights of the Queen and the independence of her people may be speedily restored."

Having adverted to the sufferings of Tahiti and the causes in which they originated, Mr. J. proceeded: The Queen of Tahiti and her subjects may now return to their land, but it will only be to slavery—slavery not of the body but of the mind, for that must be the result of being brought under Papal dominion. But the resolution urges upon us to unite in prayer with reference to this subject. It is known by some of you that I am the pastor of the church which was formerly under the care of Bunyan. When he was thrown into prison, the church met for prayer; God did not answer his people as they might have expected; but we find from the church books that they appointed six persons one evening to preach the Gospel. Bunyan was imprisoned for twelve years for his Nonconformity; but was he idle there? No; it was there he wrote his "Pilgrim's Progress," a book that has been circulated almost as extensively as the Bible. When Rafaravavy was in this country she was anxious to see the chapel of Bunyan. We held a Missionary meeting—we placed on the platform the chair in which Bunyan used to sit, and requested her to occupy it—she was almost overcome by it. On asking her what part of the "Pilgrim's Progress" she most admired, she replied, the character of "Faithful." I trust that that book will be circulated in Tahiti, and that the suffering Christians will all study the character which Rafaravavy most loved.

The Rev. T. J. JESSON, in seconding the resolution, said: There has never been a subject brought before an English auditory more deserving of their regard than Tahiti. True, it is but one island; but there is a

great principle involved in its history and present condition. Tahiti was one of our first triumphs; but it is a spot over which we have been called to mourn and weep. There is much in its earlier history that is deeply interesting. The sun that gave its glory to the day, never shone on a lovelier spot than Tahiti. But when our Missionaries first visited it, while there was everything, physically considered, attractive, yet, morally, there was everything to lead us to say, with Heber, when speaking of another part of the earth,—

"Where every prospect pleases;
Man, only man is vile."

But we have seen wonderful changes. We have seen their former altars, only to behold a ruin; we have broken bread amongst hundreds whose prospects are as bright for eternity as those of any before me; we have seen young men as active and zealous in preparation for ministerial labour, as any of our students at home. But the French have taken possession of it—and wherefore? It is just the carrying out of the principles of the Roman Catholic Church, that the end, if it be good, sanctifies the means. It is perfectly evident that it is a movement on the part of the papal Church. It is the axiom of that Church, that God never has, and never will, bless the labours of any man or men in the conversion either of individuals or of nations, unless they belong to the true Church. They hold that they are the only true Church, and there is no salvation out of it. Mr. Jesson then referred to the character and designs of Popery in the Missionary field, the manner in which France had sought to foment quarrels with the Tahitians—the false charges that had been brought against them—and concluded by referring to the conduct of the French admiral, on his second visit to Tahiti, and the determination of the Queen never to return to her land until she obtained full possession of her rights.

The resolution was then put and agreed to.

The Rev. WILLIAM BROCK said: I am happy in being called upon to take a part in the annual services of the London Missionary Society. To the Report this morning I listened with the greatest possible interest: indeed, I never listened so long to a written document with so much pleasure. I was struck with the allusion made to your Missionaries. There was a time when they were reviled, and even now they are much misunderstood. But I do not wonder at people misunderstanding the Missionary. He does puzzle some modern religionists very much, and he would puzzle a great many of us if we were to compare practical notes with him. He is a man of as ardent a temperament as any of us; he loves his home as much as we do; but what does he do? He goes

deliberately, and abandoning the mysterious sympathies of British hearts, visits a people where he knows that no generous brotherhood will meet him,—he goes to a people of strange language, of alien and degenerate lives; and he does it as your substitute, your representative, even in the name of our Lord Jesus Christ. I do not wonder at his being ridiculed, nor at his having to say, "The world knoweth us not, because it knew Him not." But the Missionary is sound and philosophical, after all; he goes to vindicate the Lord's name. There are some men who are very zealous for the Lord of Hosts: they say that you are taking God's work out of God's hand, and they set themselves up as the guardians and protectors of the cause of God. I know that unless there be superadded the power of the Holy Spirit, no results will ensue. Nevertheless, as it is the truth that is the instrument of producing the result, the Missionary knows that it must be employed. Men will never be turned from darkness to light by the elevation of the host; men will never be brought from the kingdom of Satan to the kingdom of God by the paraphernalia of the high altar; and the Missionary knows that, if men are to be converted, it must be by the truth as it is in Jesus, faithfully and honestly preached.

When I heard of your deficiency of funds, I felt that, if it did become one of another denomination, I would say a few words to this point. Recollect to what object it is you are asked to contribute; it is to the selection of such men, for Missionaries as those of whom I have been speaking. Who are they? Not the hewers of our wood and the drawers of our water; they are in the fore-front of our battle with the enemy of God and man; they are men to be held in remembrance, not only in our sympathies, but in our contributions. I pray you, therefore, to support the Missionaries, and kindly to sympathise with them. I have been in this chapel at a valedictory service, and if ever the deepest springs of action are moved, they are moved then; and such services ought not to be forgotten. In many a weary journey, amongst savage tribes, the Missionary has been cheered by the recollection that his brethren at home are sympathising with him. Imbue your children with the Missionary spirit—bring their infantine energies into connection with the Missionary cause—it is the best cause on earth. Do this, and your Missionaries will be glad; and then pray for them, and do it all upon the high and precious motive of being fellow-helpers to the truth. If a man went to the ends of the earth to expound the philosophy of politics, or to accumulate the treasures of science, we should applaud

him, and his name would be held in remembrance. How much more should we do for those men who go to reclaim souls from perdition! Shall we not try to be fellow-helpers to the truth, in assisting those who go to the ends of the earth to proclaim the salvation of Christ? I beg to move—

"That this Meeting is highly gratified with the continued liberality and zeal of the Mission Churches so entirely accordant with the principles of the Gospel and the designs of the Redeemer, and by which the Meeting trusts that they will at an early day become not only self-sustained, but effective auxiliaries in the wider extension of his kingdom."

Rev. A. REED, in seconding the resolution, commenced with some impressive observations on the importance and necessity of union among Christians, and thus proceeded:—The Missionary cause, for which we are gathered together, is one which has had great obstacles to encounter at all times; but in the days in which we live they are peculiarly so. Some of them were mentioned in the Report which was read this morning. Heretofore, we have been accustomed to meet with Antichrist asleep—passive, as it were: but now that Popery has begun to show a firm front of opposition, it seems as if we were alarmed for the issue of the contest—for the ark of our God. But let not this be the case.

It is gratifying to find that the effects of the Catholic Missions have been exceedingly small. Flaming reports were sent home, that in one island they had succeeded in gaining 28 converts. When the case was examined, it was found that they consisted of eight adults and 20 children, who had been baptized in the very hour of their dissolution, and who, according to the Catholic theory of baptismal grace, were believed to be instantly transferred, through its efficacy, to the realms of bliss. They feared that one of the children would not die after it was baptized, and they actually prayed for its death. After the death of the first child that they baptized, they knelt upon the grave, and prayed to it to become the patron saint of the islands they were attempting to proselytize.

The indications of apathy among ourselves, alluded to in the Report, are terrible signs of the times. When we deduct the offerings which the young have brought to the treasury, and the 17,000*l.* sent from Missionary stations abroad, what is the sad result? The conclusion is forced on our minds, that our own domestic support of this Society has not increased at all in proportion to the expenditure. Is this apathy to continue any longer? There is a feeling abroad which I dread. The idea is getting into our churches, that too much is done for our foreign stations, and

too little for home. We have not done so much as we should have done at home; but let us not relax our efforts on behalf of our foreign operations. It is not true, in fact, that we do more for our foreign stations than for home. I have heard calculations made, omitting the large amounts raised for carrying on worship in our own places. Is it fair to throw these items out of the whole sum? And where is it most necessary to preach the Gospel? Surely there can be but one answer—Where they have not yet heard the joyful sound.

The resolution was ~~put~~ and carried unanimously, after which the collection was made.

Rev. W. C. MILNE, after a few prefatory remarks, moved the following resolution—

"That this Meeting is encouraged by the increased interest of the Juvenile classes in the cause of Christian Missions evinced both by the amount of their contributions and the extended circulation of Missionary publications adapted to their age; and the Meeting looks with hope and confidence to the rising generation as the steadfast and generous supporters of this institution in its onward progress."

I am gratified (said Mr. M.) to see so many of the young present, and I will give you one anecdote illustrating the importance of doing all you can to send the Gospel to the heathen. About eighteen months ago I was on a river in China. In the middle of the day the men requested time for rest. A boat was coming down the torrent, and in a moment two boys were plunged in the

stream. We were on shore, and could not help them. One boy caught the helm, and got into the boat; the other was struggling in the stream. A fisherman put out, and succeeded, with the aid of a little boy five years of age, in saving him at the last extremity. Come, then, to our meetings, and, like that little boy, give us your little aid—join us in our prayers, and thus you may help on the time when there shall be proclaimed, "Glory to God in the highest, peace on earth, and good-will towards men."

Rev. W. H. DREW seconded the resolution. I have seen a man, he said, in India making a collection for the building of a temple, with a collar round his neck, which he continued to wear night and day till he had obtained the sum required. Let the young, when making collections, should they meet with a cold reception, and other difficulties, be encouraged to persevere by remembering the iron collar, which was not inappropriately termed the enemy of the neck.

The resolution was then put and carried. Mr. J. J. FREEMAN moved—

"That the thanks of this Meeting be presented to Sir Culling Eardley Smith, Baronet, Treasurer of the Society, for kindly presiding on this occasion."

Rev. Dr. BARTH seconded the resolution, which was put and carried unanimously.

The CHAIRMAN returned thanks, and the benediction having been pronounced, the meeting separated.

MONDAY, MAY 19th.

Sacramental Services were held at Sion Chapel, Craven Chapel, Falcon-square Chapel, Surrey Chapel, Claremont Chapel, St. Thomas's-square, Hackney; Stockwell Chapel, Maberly Chapel, Tottenham Court-road Chapel, Hanover Chapel, Peckham, and Trevor Chapel, Chelsea.

ANNIVERSARY COLLECTIONS.

	£	s.	d.		£	s.	d.
ST. JOHN'S CHAPEL.....	13	14	11	CLAREMONT CHAPEL.....	30	2	10
SURREY CHAPEL.....	108	7	4	ST. THOMAS'S-SQ., HACKNEY	19	1	6
TABERNACLE.....	53	9	4	STOCKWELL CHAPEL.....	20	0	0
EXETER HALL*.....	210	16	11	MABERLY CHAPEL.....	9	14	10
FINSBURY CHAPEL.....	36	9	1	TOTTENHAM COURT-RD. CHA.	15	0	0
<i>Sacramental Collections.</i>				HANOVER CHAPEL, PECKHAM	31	18	
SION CHAPEL.....	18	0	2	TREVOR CHAPEL, CHELSEA..	27	3	
CRAVEN CHAPEL.....	12	5	0				
FALCON-SQUARE CHAPEL...	20	11	6				
SURREY CHAPEL.....	41	7	0				

* Including a donation of 20l. from W. HUNTER, Esq., Alderman and Sheriff.

The Collections made, at various places of worship in London and its vicinity, on Lord's Day, May 18, will be reported in our Number for July.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Smith, Bart., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin.



Mr. C. C. C. C.
Secretary of the Board

THE
EVANGELICAL MAGAZINE.
AND
MISSIONARY CHRONICLE.

FOR JULY, 1815.

MEMOIR
OF
THE LATE REV. JOHN WHITTENBURY,
Of Liverpool.

THE design of this brief sketch is to embalm the memory of departed worth; to delineate the character of an useful minister of Jesus Christ; and to record the Lord's dealings with his faithful servant, for the instruction and consolation of those who are partakers of like precious faith.

The Rev. John Whittenbury was the youngest son of John Whittenbury, Esq., and of Alice, his wife. He was born at Manchester, Nov. 30th, 1789. His father, although largely engaged in commercial pursuits, and moving in a highly respectable sphere, was enabled to maintain an honourable Christian profession, and assiduously to discharge the important duties involved in it. The cultivation of piety at home was the special object to which he devoted himself, and his sabbath evening exercises, when surrounded by his family, are said to have been exceedingly instructive and impressive. A memoir of this excellent man, together with his "Saturday Evening's Meditation," appears in the *Evangelical Magazine* for 1805.

The operation of Divine grace on the hearts of young persons religiously educated is often so gradual and noiseless as scarcely to be perceived by themselves, or to command the observation of others. While the conversion of the openly ungodly and profane is often sudden and striking, accompanied by vivid impressions and remarkable effects, so as to leave no room to doubt the reality of the change; the conversion of those who have been favoured with sound moral training, and have been kept from the evil which is in the world through lust, is unattended by those marked, visible, and decided characters, which secure the confidence of him who is the subject of it, and of those who feel a deep interest in his salvation. In the one case, God is in the whirlwind, the earthquake, and the fire; he takes the citadel of the soul by storm; and, by terrible things in righteousness, makes the stubborn heart to bow to the sceptre of the cross. In the other, he is in the still small voice, and the influence of Divine truth is "as the gentle rain that cometh down, and the snow

from heaven, watering the earth, and making it bring forth and bud." There is the presence, the life, and the power of godliness, but it is produced by gradual and often imperceptible degrees.

The subject of this memoir was not enabled to fix the period, nor describe the precise means, by which that great moral change had been produced in his soul, which is called the new birth, a new creation, a spiritual resurrection. Taught the Scriptures from a child; nurtured in habits of piety; brought under the sound of a faithful gospel ministry; and preserved, by wise government, from open acts of sin; he early felt the influence of truth forming his views, moulding his affections, directing his conduct, and deciding his character.

"It was my privilege," he says, "to be blessed with godly parents, who were tenderly concerned for the spiritual welfare of their children. Having myself always been accustomed to the society of professing Christians, I was, in a great measure, preserved from the snares and corruptions of a wicked world. Added to this, I regularly attended the preaching of the gospel at Moseley-street chapel, Manchester. I am not able, however, to say at what time, or in what particular way, I was brought to a knowledge of the truth. Only 'this one thing I know, that whereas I was blind, now I see.' Whatever may have been my thoughts and conduct in the days of my vanity, I humbly trust that God has begun his good work in my heart, by convincing me 'of sin, of righteousness, and of judgment,' by illuminating my mind so as to see my guilt, condemnation, and misery as a poor sinner; and by enabling me to flee for refuge to lay hold of the hope set before me."

It is no uncommon thing for those who have tasted that the Lord is gracious, especially in the ardour of their first love, to feel a restless desire to be the honoured instruments of bringing others to a knowledge of Christ and his great salvation. The word of the Lord is in them as a fire shut up in their bones; and notwithstanding the advice of cautious friends, and the hindrances they have to meet with, they "cannot but speak the things which they have seen and heard." They believe, and therefore they speak: and, in the house, and

by the way; to the listening friend, or the attentive village group, they delight to

— "tell to sinners round
What a dear Saviour they have found."

"Being convinced," says our young friend, "of my lost and wretched condition by nature, and of the grace of God in the gift of Jesus Christ, I felt desirous to go forth in the name of the Lord, and address my fellow-sinners on the all-important concerns of the soul. This I mentioned to some Christian friends, and also to the church with which I was connected, who encouraged me to enter upon this great work. As to my motives in so doing, I trust that I am influenced solely by the desire of bringing glory to God in the salvation of sinful men. Since I entered upon this sacred employ, God has been pleased to own my efforts far beyond my expectations, by which I am encouraged to hope that my labours shall not be in vain in the Lord."

Immediately after the midsummer vacation of 1808, he entered the college at Masbrough, near Rotherham, then under the able tuition of the Rev. Dr. Williams. From this time he began to make occasional memoranda of his thoughts and feelings, his conflicts and trials, his joys and sorrows. It is affecting to observe his tenderness of conscience, his frank confessions of sin, his self-loathing and deep humiliation, his earnest breathings after holiness, and growing sense of the Divine favour. This utterance of the heart, never intended to be heard by his most intimate friend, we feel too sacred to disclose. The following paper, written at the commencement of his college life, will give some idea of the state of his mind. It is entitled,

"REFLECTIONS ON MYSELF AS A SINNER."

"When I consider what I am—a creature dependent upon God, and the little space I fill in the immense universe; the mischief done in me, and by me, by the contagion of sin which is spread all around—I stand amazed and confounded. Who that looks at my external conduct would suppose that my soul is so full of that deadly poison? It might be thought, as I came out of the hands of my Maker perfect, so I continue to the present moment! But let the doors of my heart be thrown open, and what nests of sin and iniquity are discovered! Oh, what has sin done? Through it I am polluted and defiled, and subject to the displeasure of a righteous and avenging God. If I could so

easily deceive one of limited capacity, yet God I cannot deceive; my most secret thoughts are known to him. How solemn the reflection, that for every sin God will require an account! My soul, dost thou not tremble to consider that soon, very soon, thou must appear before the tribunal of a just God? Consider it!—pause!—what is thine account of thy stewardship?—of the improvement thou hast made of talents and opportunities, warnings and convictions, means of grace and ordinances of religion? How awful will be thy state, if, after all the repeated calls and invitations of the gospel, thou art still determined to fill up the measure of thine iniquity! It may be, God will commission his servant, death, to cut thee down as a cumberer of the ground! Then there will be no space left for thee to repent; and vengeance, with redoubled might, will send thee to the nethermost hell. My soul, seriously consider thy state; turn unto the Lord while he may be found, and seek him while he is near; for behold, now is the accepted time, now is the day of salvation."

It has been thought, and not without some foundation, that a college life is not the most friendly to personal piety. We were, therefore, delighted to find that the inmates of Masbrough, aware of their peculiar temptations, and distrusting their own strength, set apart May 31st, 1809, as a day of solemn humiliation and prayer. It is thus noticed:—

"The students of the college have set apart this day for humiliation before God. It is what is much needed by us all; we are not sufficiently aware how important is our position as candidates for the Christian ministry, nor do we keep in mind as we ought our awful responsibility. If once we give up our dependence upon the Spirit of the living God, to teach and direct us, we are sure to err. In simplicity and godly sincerity I would afresh give myself up unto the Lord."

He speaks of this day as one of great refreshment; one on which a tender, holy, prayerful spirit, was abundantly manifest. A remark which he makes, about this time, is worthy the consideration of every student for the holy ministry.

"I am increasingly convinced, from past experience, how necessary it is to keep very near to God if I would prosper in the Divine life. The more I lean upon my own understanding, so much the sooner I fall."

Having passed through the usual course of study to the satisfaction of his

tutors, he was invited to take the oversight of the Congregational church at Darlington, and was ordained July 28th, 1814. Here he laboured with great assiduity, and amidst many discouragements. His remuneration from the people was small; but his own resources were more than sufficient for his comfortable support, and enabled him to give a practical proof, that he sought not theirs but them. As the fruit of his labours, the congregation increased, and some additions were made to the church. On one occasion he writes:—

"This evening we admitted two persons into the church; one of them a young man, apparently very serious and humble. I proposed four others for admission at a future time. When addressing the members I could not but remark how much the presence of God seemed to be amongst us, and that their prayers were evidently answered in the great work which was going on. Several seem to be under serious impressions; and to what can these be attributed, if not to Divine grace? Oh, what an encouragement to continue instant in prayer!"

Mr. Whittenbury was held in great esteem by his brethren. He was one of several ministers who formed the Itinerant Association for the counties of Northumberland and Durham, and preached on the occasion from Matt. ix. 37, 38: Previous to his settlement at Darlington, he was happily united in marriage to Anna Maria, second daughter of the Rev. Dr. Williams. As this lady still survives her departed husband, it might be felt as wanting in delicacy were we to say how much he was indebted, for his ministerial usefulness and domestic comfort, to her temper, prudence, and piety. As the fruit of this union there were born to him six children, four of whom are yet living.

Darlington, however, although the sphere for a young minister who required time for mental improvement and pulpit preparation, did not furnish a class of society congenial with the taste of a man of his early habits and associations. He was, therefore, induced, after much consideration and prayer, to yield to the pressing entreaties of the church

at Daventry to become their pastor. Among many reasons for his removal, he assigns as the principal:—

“Providence seems plainly to have opened the way by my having received an affectionate and unanimous invitation, signed by above two hundred persons, to take the charge of a destitute congregation, where the field of labour and activity is more extensive, and consequently the prospect of usefulness greater in proportion.”

An extract from the letter, in reply to the one received from Daventry, will show the spirit in which he entered on his new sphere of ministerial exertions.

“I confess that I am not a little gratified by the kind manner in which you speak of me; by the unanimity which prevails among you; and also by the hope you express that, with the blessing of the great Head of the church, my residence among you may be productive of great good. During my short visit, and ever since my return home, my thoughts have been much occupied on this subject. The step itself is very important, and, on my part, requiring the most serious deliberation, the most fervent and devout prayer. From what I have already seen and known, there appears a very favourable prospect of usefulness. So that, after conversing with those of my brethren in the ministry in your neighbourhood; and, after much thoughtfulness and earnest prayer to the Father of lights, and the God of all wisdom, I have concluded to accept your unanimous and affectionate invitation.

“And now, my Christian friends, I hope that you and I are under the direction of Him who holdeth the stars in his right hand; that the relation now forming is the work of the great Head of the church; and that it will be crowned by his blessing for our mutual comfort, prosperity, and happiness! Let me caution you not to be too sanguine in your expectations. Remember ministers are men of like passions with yourselves; that all their gifts are received from above; for ‘who is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?’ In looking to me as your minister in future, there will be much which will need your candour, your sympathy, and your prayers. Let me then entreat an interest in your daily supplications at a throne of grace, that God would pour out his Spirit upon me, so that my own soul may prosper—that I may have knowledge and wisdom to speak as a servant of Christ—that I may be a burning and shining light—that I may be the honoured instrument of turning many from darkness unto light—that I may be preserved pure and holy, so as not to give offence in anything, that the ministry be not blamed; and, finally, that I may be faithful unto death, and at last receive the crown of life.”

At Daventry, Mr. Whittenbury laboured nearly ten years. “How little does a man know what is good for him in this vain life which he spendeth as a shadow.” Sanguine expectations and high hopes are not often realized. A growing sense of our own infirmities and the defects of others, will moderate our estimate of character and chasten our expectations. Circumstances arose which darkened his fair prospects, and led him to relinquish his pastoral charge; and in this he was justified by the opinion of neighbouring ministers whom he consulted. Not that he had to complain of acts of unkindness—far otherwise; but of the want of efficient personal co-operation, unity of belief, and high-toned piety. Daventry had been the scene of Mr. Belsham’s early labours; here he changed his doctrinal views, and the effects of his ministry, together with laxity of discipline on the part of his predecessors, were long too apparent. At a subsequent period of his life, Mr. W. doubted whether he had done right in deserting a post, the duties of which required much patience and perseverance. During his stay here he was the instrument of introducing the gospel into Byfield, and gathering a congregation.

Till some opening in Providence presented itself, he removed his family to the neighbourhood of Birmingham. Hence he visited several congregations; particularly those of Wern, Trowbridge, Buntingford, and Enfield. The friends at Wern much wished his continuance; and from Buntingford he received an invitation to settle with them, which, after due consideration, he thought it best to decline. At length, he was directed to a destitute congregation at Newport, Salop.

“The gospel,” he observes, “was originally introduced into this place by Captain Scott. The place of worship is very small, and the number of attendants few. I supplied them for several sabbaths: and, as the congregation increased, and God gave me acceptance among the people here, as well as at Sheriff Hales, where is another interest connected with Newport, they sent me an unanimous invitation to become their pastor. Though the interest was

low, there appeared a spirit of hearing and an opportunity of usefulness, which was, I trust, the chief end I had in view : and therefore, after serious consideration, and earnest prayer to the Father of lights, I accepted the invitation. O, that He would grant me grace that I may be the honoured instrument of real and lasting good to the souls of men !”

Among other instances of success, he records the following, dated sabbath, November 16th, 1828 :—

“ This morning I was very earnest in prayer, that God would make me useful to some soul. I implored the outpouring of his Spirit upon myself and upon the people. In the morning I preached from Psa. cii. 13, 14, and in the evening, from 2 Tim. iii. 5, from which I endeavoured to show the folly of resting in a *form* of godliness, and pressed the importance of seeking to possess the *power*. After the services of the day were concluded, what was my joy to hear from a friend, that his female servant had been very deeply impressed under the prayer in the morning service ; and, likewise, was much affected by the discourse in the evening. Here I had indeed an evident answer to prayer. I love the Lord, because he hath heard my voice and my supplications !”

There are few families who continue, for any length of time, unvisited by disease and death. The tender and endearing relations in which we stand to each other are constantly in danger of being interrupted and dissolved. When one breach is made on our social circle, it is often followed by another, so that the sufferer is heard to exclaim, “ Deep calleth unto deep at the noise of thy water-spouts.” The following memoranda place the subject of this memoir in an amiable and interesting point of view.

“ March 6th, 1829.—This has been a week of melancholy tidings. On Monday, I was informed of the death of my eldest brother ; and this evening the post brings a letter, with the melancholy news of the death of my sister P—. When I had read the letter, I could not but think of the messengers which came, one after another, to inform Job of the sad events which had befallen him. Oh, that I may feel somewhat of his spirit of submission and resignation ! And especially that I may improve these painful events !”

“ July 14th.—On reading the above, I had reason to weep for others ; but now I am called to weep for myself and my own family. The messenger of death has visited us. Providence has made a sudden and speedy breach among us in the removal of our dear son, Edward William. The stroke is great, and the bereavement

painful. Yet I desire, and would endeavour, by Divine grace, to bow with all humility and submission to the will of my heavenly Father, and, like the psalmist, to feel and say, ‘ I was dumb, I opened not my mouth, because *thou* didst it.’ I wish to see God’s hand in it, and to be assured that he has wise ends in view in permitting us to be so exercised ; ‘ for our profit, that we might be partakers of his holiness.’ Oh, that it may be powerfully sanctified to the greater and lasting good of my own soul, and that of my wife and children !”

We give an account of this interesting child, as found among his father’s papers, in our obituary department. It is one of the many proofs that might be adduced of the success of early religious instruction, when accompanied with the prayer of faith, and may well encourage Christian parents to hope, under all discouragements, that their labour will not be in vain in the Lord.

The family of Mr. Whittenbury rising to maturity, and requiring society and advantages not to be had in a country town, he was induced, in the year 1838, to remove to Liverpool, urged by friends to attempt the raising of an interest that had fallen into decay. To this object he diligently applied himself, and might have succeeded, had he met with the support he was led to expect. He bore up under many discouragements, so long as he had the most distant hope of success ; and when that hope failed, he honourably relinquished his post. Still he was not inactive in his great Master’s cause ; but embraced every opportunity, willingly and gratuitously, of helping forward the work of the Lord. There was no society which had for its object the regeneration and salvation of our race, that did not secure his efficient aid. He more especially devoted his time, and expended his energies, in promoting the interests of the Town Mission and Seamen’s Friend Society, and Bethel Union. The resolution passed at a meeting of the committee of the latter, selected from many others, will show the general esteem in which he was held.

“ Resolved—That this committee, in recording on its minutes the lamented death of the

Rev. John Whittenbury, desires humbly to bow to that dispensation of Divine Providence which has bereaved many of a beloved Christian friend, and all of an honoured coadjutor, whose last public act was a labour of love on behalf of this Society—the preparation of its last annual report. And that the members of committee now present desire to express cordial sympathy with the surviving widow and family of their departed friend, commending them to the tender care of Him whose presence can soothe the mind in the darkest hour, and cheer the drooping spirit with the glorious hope of reunion in another and a better world.”

The nature of his disease, and its rapid progress, prevent us from saying much with regard to the closing scenes of his life. He was naturally a man of sound constitution and firm health. During a great part of his ministry he was accustomed to preach three times on the sabbath, without apparent fatigue; and since his residence in Liverpool, many were the weary steps he took, and the nightly visits he paid, to superintend the meetings of the seamen in their crowded rooms. The disease, which speedily terminated in his death, was a nervous disorganization of the brain. He had but few intervals of consciousness, and even these were often momentary, excited by the presence and conversation of a friend. A great part of his short illness, and especially towards its close, he seemed to lie as in a state of oblivion. There were, however, gleamings of thought occasionally uttered, which showed the habitual state of his mind. To a friend, who repeated, “Unto you that believe he is precious,” he replied, “He is the only foundation of my hope.” To Dr. Raffles he said, “In my illness I have endeavoured to ascertain my interest in the Redeemer. I know that it is a great sin in a believer to doubt the sufficiency of Christ;” and referred to a passage to this effect in Owen on the 130th Psalm. He then, somewhat incoherently, spoke of an anticipated meeting with the Saviour, and continued, “I thought that would be a solemn meeting, a humbling meeting, calculated to fill me with trembling despair; but all was joyful! I did, as it were, open my heart to him, and

said, Lord, I am thine.” In answer to the question, “You have no doubts now?” he replied, “No; I can commit my body, soul, and spirit into his keeping.” When Dr. R., about to engage in prayer, asked, “Have you any particular request you would wish us to urge?” he promptly replied, “Forgiveness of sins through Christ. I depend on him—(with great energy)—on him alone.” At another time, on Mr. Kelly’s kneeling down to pray with him, he said, aloud, “Pray that I may be sanctified.” As the suppliant rose from his knees, he offered his hand, and, retaining that of his friend in his own, he said, “You have always been a special object in my family prayers.” And, when reminded that the sabbath was approaching, he continued, “I may not live to see the sabbath; but I hope it will be a prosperous sabbath to you, and that you may be greatly blessed in your ministry. The Lord bless you!” At one time he exclaimed, “I am now getting nearer,” referring doubtless to his heavenly home, “and am waiting the outpouring of the Spirit. Oh, Lord God! come down with thy comforting, purifying influences.” At another time he said, “I shall soon be with Him whom my soul loveth.” This last expression of his hope was not long before it was realized, for on the morning of January 3rd, 1845, he was released from his sufferings, and entered into the joy of his Lord. His mortal remains were interred at the Necropolis, in a vault which he himself had provided a few years before, as the last resting-place of a beloved daughter, who died in the flower of her youth. The resident minister, besides the usual exercises, gave an address to an auditory, chiefly composed of the committees of the institutions aided by the deceased, adverting to the touching circumstances of the departure, and illustrative of the character of his friend and brother; and, on the following sabbath, the Rev. John Kelly, on whose ministry the family attended, delivered a suitable discourse from Prov. xiv. 32, “The righteous hath hope in his death.”

The character of our departed friend was one of unbounded integrity. "In simplicity and godly sincerity he had his conversation among the Gentiles." His modesty and humility were extreme. He underrated his own talents, and lost somewhat of that confidence in pulpit exercises, so necessary to popular effect. If he had a fault, it was that of constitutional reserve, not being so open and warm in his friendship as the more sanguine might have desired. This is partly to be accounted for by the rules which he laid down for his conduct in very early life. "Now, I wish at all times to remember not to be too hasty in my speech, lest I betray my weakness; nor too redundant in my words, lest I betray my ignorance. I would make a covenant with my tongue that, when in the presence of my superiors, my words should be few, and, if possible, to the purpose;

and even towards my inferiors, I will not arrogate to myself a boasted superiority where I do not merit it. I will never speak ill of any person, either in the way of insinuation or remark, but, so far as in my power, will say some good concerning him. It shall be my constant care, when amongst my friends, never to introduce myself, or any supposed merit of mine, as the subject of conversation, knowing it to be the way to breed disgust and contempt. These resolutions I desire at all times to keep in mind; and the more so, because I find daily need for the strict observance of them." Every one acquainted with the writer of these resolutions will recognise "the man and his communication." His character was early formed, and his conduct habitually directed, in the spirit of these wise and holy maxims.

TO THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY.

GENTLEMEN AND BRETHREN, — From the time when the state of your finances for the year just terminated was announced, I, in common no doubt with yourselves, have felt deep concern—a concern which has been greatly increased by the considerations and emotions produced at the anniversary celebrations of our West Riding Auxiliary Society, held during the last week at Wakefield. I have revolved the matter with serious and anxious thought. Will you suffer me to give utterance to some of the sentiments that have arisen within me?

A few years ago, a solemn resolution was carried by the united acclamations of an annual meeting, to raise the income of our society to 100,000*l*. So vigorously was this purpose carried out, that the receipts reported by your treasurer amounted to 91,119*l*. 12*s*. 10*d*., being an increase of about 15,000*l*. in one year. Times of commercial depression followed, and the income sank for the next two years to 80,000*l*., and for the third year, to 78,450*l*. With im-

proving times came an improvement in our society's finances, and an income was reported in May, 1844, including, among other special contributions, 6000*l*. for the missionary ship, of nearly 82,000*l*. It might have been expected that the anniversary of 1845 would witness a much greater augmentation. But, notwithstanding unexampled prosperity in the commercial world, it seems that the regular income of the society has sunk to 65,000*l*.; that the expenditure has exceeded that income by 17,000*l*.; and that our jubilee fund has hitherto only produced the sum of 21,000*l*., making the entire receipts of the society, during its jubilee year, only 86,000*l*.

A disproportion so serious between income and expenditure demands immediate attention. As upright and wise men, as men of business, you cannot allow the discrepancy to be perpetuated for a single year. Disappointed in the realization of the purpose so enthusiastically adopted in 1839, and witnessing the diminution of your resources when you were calcu-

lating on their increase, you have felt yourselves imperiously called upon to effect an immediate curtailment of expenditure. You will proceed to searching inquiry; wherever expenditure can be reduced, the reduction will be effected. But no diminution of any amount can be made, except by withdrawing our missionaries from their posts, and, I fear, by wholly abandoning some of our stations.

But which, of all your stations, can you, without involving us in unfaithfulness, abandon? Is it not enough, that you have been *driven* from Siberia, and from Madagascar? Are not the West Indies all but ready to return your kindness, and, from beneficiaries, to become benefactors? Is not Le Brun left to labour alone in the Mauritius without your aid, where eighty or ninety thousand ignorant and demoralized people are as open to your zeal as is any English county, where you might have a field of labour for a dozen missionaries, and whence the Romish bishop has proceeded to Europe for a reinforcement of priests and school-masters, to bring over to a corrupt system those whom you might disciple to the truth? Shall we retreat from Oceanica, and leave the isles, so long and so successfully cultivated by us, to the Propagandists of Rome? Shall we curtail operations in Africa, and while our Wesleyan brethren are penetrating from the west into the kingdoms of the Ashantis and of Dahomi, shall we retire from the Caffres and the Bechuanas in the south? Can we withdraw a single missionary from India, where our brethren are left to labour in depressing solitude, in stations demanding each a band of missionaries? and where scope might be found for the efficient operations of all the evangelical missionaries now scattered throughout the world? Or shall we, after having prayed so long that China might be thrown open to us, and after having been permitted to lead the way, as Protestants, in missionary zeal, retreat from that vast empire, just at the juncture when its entire seaboard is laid open, and when its prejudices are

in course of being removed? and shall we curtail expenditure, while the Romish agent at Macao has 35,000*l.* placed at his disposal for the year's operations in that empire? Where, then, *can* we curtail? Will the churches *endure* that we should curtail? While rich or poor has a single luxury left, surely curtailment will not be allowed? Shall not the last luxury be spared, rather than entertain the thought of diminishing our "work of faith and labour of love?"

The thought of curtailment cannot be entertained. Then the funds of our society must be augmented, permanently augmented. I will not stop to inquire the cause of defalcation. Some explanations may be found. It must not be forgotten, that we are raising a few thousands annually for missionary objects in Ireland and in the colonies; and this amount would, if added to the income raised for foreign missions, present a sum not greatly inferior to the income of kindred societies. One thing I will advert to—the frequent recurrence of special claims connected with our society. Such claims call forth spasmodic efforts, diverting, I am persuaded, no small amount from the ordinary income, and exhausting the resources of contributors.

The great practical question demanding serious and devout consideration is, Can we raise to the desired amount the income of our society, and how can this be effected?

It will be allowed that a field is open to us, demanding the expenditure of at least 100,000*l.* per annum. It will be admitted that such a field might be at once efficiently occupied, and that agents might be found to occupy it. Throughout the length and breadth of that field, it will not be denied, we have warrant to anticipate that a well-adapted missionary agency would, by the promised blessing of our Divine Head, be rendered successful. Have we the resources within the constituency of our society for the supply of the specified income? I am persuaded that we have the resources, and that the amount might be raised without demand-

ing any large measure of self-denial. I am further persuaded that there is among the constituency of our society a liberal disposition, which requires only to be scripturally acted upon, to secure the required contribution.

How, then, is the claim to be brought to operate effectively upon the community? Organization is required. A well-adjusted apparatus must be set in motion. All our resources must be called forth in their varied measure, from all classes among us.

Though we cannot boast of numbering among us the aristocracy of the laud, we are not without men of aristocratic wealth. The Hindoo man of wealth expends whole lacs of rupees upon his gods; and examples of contribution to the amount of fifty or sixty thousand pounds sterling, are not unknown, nor altogether singular. The Roman Catholic maps out the globe for appropriation, and the Roman Catholic men of wealth content not themselves with offerings of a few scores, or a hundred pounds per annum; they expend thousands on the temple, the priesthood, and the propagandist. Have we no millionaires among us? Have we not half a score, or a score of individuals who could subscribe their 1,000*l.* per annum, and yet retain incomes for the maintenance of status in society, as well as for the liberal support of all other sacred and benevolent objects, sufficiently ample to constitute matter of solemn and dread responsibility? And would not such contribution, while it would require pre-eminent magnanimity so to dedicate it, be, after all, an easy and a small gift, in comparison with a large proportion of the annual subscriptions of the middle classes, and with the weekly pence of the poor?

Among those who, without possessing aristocratic riches, must yet be pronounced men of wealth in our several communities, a new scale of contribution requires to be adopted. A missionary society for the world ought not to be aided only at the rate at which a local infirmary is sustained. To how many

would it be easy, and only in proportion to expenditure and to income, to contribute the annual sums of 100*l.*, of 50*l.*, of 20*l.*, who now scarcely exceed half of the least of these amounts, or perhaps contribute only their annual guinea? And might not our tradesmen augment our annual collections, by dropping gold into the plate, where now many of them give silver? In a congregation of five hundred or a thousand people, how many are there who might be expected, for a world's conversion, to drop into the annual collection, one small piece of gold?

Congregational associations might be made much more efficient. Of every three, two probably might be made doubly productive, by merely augmenting the diligence of those who administer their affairs. Committees, and especially secretaries, hold a most responsible position: in their hands your decision lies, and, according to their assiduity or unfaithfulness, must you resolve, either to abandon millions to their heathenism, or to prosecute, with renewed energy, your great work. Nor is the regular discharge of their office by collectors unimportant. Weekly contributions, for example, can never answer their end, unless collected weekly. It is a misnomer to call that a weekly subscription, which is collected monthly only. Were our Wesleyan friends to grow thus remiss, defalcation would be of a formidable amount. It is to be recollected that the weekly deposit is an apostolic regulation: believers were to lay by as God had prospered them, on the first day of the week.

Our smaller congregations in towns and villages may be much more generally enlisted into the service of your society. Our Wesleyan brethren hold missionary meetings, not only in the central chapels of every circuit, but in all their places of worship, however small. In how many of our congregations are such meetings annually held? Are they held in more than a third of the entire number? Why should not every church among us become affiliated

with you, and hold an annual meeting in aid of your object? Let it not be supposed that any contribution thus raised would be too small to warrant the people in calling for the aid of pastors and deputations. Neither let it be supposed that any contribution made by the smallest community would drain its resources, so as to diminish its capability of sustaining the gospel in its own locality. Let it not be supposed that the minister, already inadequately supported, would receive less support from a people who should thus give annual aid to missionary objects. On the contrary, the minister, could he yield to so low a motive as policy, would do well to encourage, to the very utmost, this interest in the great objects of zeal, assured that he would himself be the gainer, through the habits that would thus be formed, and the dispositions that would thus be cherished. Nor let the churches which are themselves dependent on the aid of our home missionary societies, be forbidden to hold their annual meeting for the reinforcement of your funds. The Voluntary principle forbids that the aid contributed should be regarded as *elcemosynary*; it is the help of the strong on behalf of the weak, and though weak, the church thus aided ought to be sustained in the discharge of all its functions; it must itself be a missionary church, giving as well as receiving. Shall I, because I contribute to the support of a Christian community, forbid to that community the privilege of standing associated with the missionary operations by which a world is to be converted? The prohibition may be laid on the people; but the contribution refused to the object contemplated, will never come into the treasury of the church in any form.

Operations such as are here recommended will require a large diffusion of the missionary spirit. Ministers, from the metropolitan to the village pastor, must be all in sympathy with your object. They must go before their people in the way of example; and if any of them possess wealth, on them it will devolve to

show how practically and pre-eminently they can make the mammon of unrighteousness subordinate to spiritual purposes. Where wealth is not, self-denying liberality must be seen. But it is not in contribution merely that we are called on to evince the missionary spirit; the missionary spirit must be breathed throughout our pastorate. Let us not be timid in urging our people to a holy liberality. We ought to have confidence in them, assured that they will, as men of piety, ever respond to reasonable representations of duty as to contribution,—and equally assured, that, as men of business, few of them will be betrayed into any great extravagance of liberality. What we ask in reason, and on holy grounds, our people will cheerfully do. But to secure their enlargement, we must lay before them the claims of our great institutions, and the bearing of gospel obligations in enforcing those claims. Information must be imparted. Their eyes must be kept fixed on the mission field. It was thus that my revered friend, the late Mr. Roby, trained up his congregation, till they became full of missionary zeal; and thus Manchester acquired a deserved celebrity among us, and became the example of missionary liberality to our metropolitan and provincial communities. Thus must we inspire our people, by the Divine blessing, with missionary zeal. Going up as far as possible to the convenings of whole provinces, joining in the meetings of town and village congregations of our own vicinities, we shall acquire the missionary spirit. We must impart it by frequently adverting to the subject in our ministrations. However fervid the eloquence of our brethren whom we may call to our aid, at our annual celebrations, their appeals will act inefficiently on an unprepared people; the preparation must be in pastoral instructions and exhortations throughout the year, and especially at the period immediately preceding the day of annual celebration. Thus will sanctified talent called from a distance find a prepared mind, and a flame will be kindled of no

common ardour, a flame which will continue to burn with steady and unquenchable energy.

Can we awaken the missionary spirit in pastors and people?—can we bring about the organization, which are indispensably pre-requisite for extended and permanent operations like these? Something is about to be attempted in the West Riding of Yorkshire with this end in view; and we are not without hope of raising, in course of two or three years, our contributions from 3,000*l.* to 5,000*l.* Let this be done throughout the kingdom, and an income of 100,000*l.* will be secured. Our secretary, though occupying a pastoral position which may well task all his powers, and though his ministerial services are in constant requisition on public occasions in our churches, has cheerfully undertaken the responsibility connected with the object to be accomplished: he will revolve the subject, and bring a scheme of operation before a select meeting. The brethren in the ministry are deeply moved with the sense of obligation; and our lay friends are ready to co-operate with us by counsel, activity, and liberality. Appeal will be made to all our churches; aid will, it is confidently hoped, be obtained from many that have never hitherto been summoned to co-operation, while societies already formed will be reorganized and called into greater activity. Deputations will visit every vicinity; our lay friends, as well as our ministers, will be called upon to take part in public meetings. The movement will, we trust, exert a reviving power within our communities. All our objects of zeal will experience the beneficial influence, while your cause will be more immediately promoted.

But the movement must not be confined to one or two provinces; then, not only would it prove inefficient, but it would soon languish. An extensive organization is required. With you, honoured brethren, must the general movement originate. Your wisest counsels and your most energetic influences are required. The kingdom must be

mapped out before you. You must become acquainted with our resources. You must have an apparatus to move the greatest and the most able of our communities, and to reach the smallest and the lowliest. Your appeal must be direct to our men of wealth. You must act upon the pastor, and yet relieve him from the task of personal solicitation among his people. You must have a host of agents, and this may be in part effected by summoning ministers and people to interchange service in their several districts. Nothing in all your plans must be left to extemporary arrangement: our Wesleyan brethren appoint, at Conference, numerous deputations, who take allotted districts, and spread a net-work of missionary associations over the whole country—thus calling talent into exercise, and ensuring active operation throughout the Connection. You have not the power of Conference, nor would we concede it to you; but your *moral influence* will prove not less effectual, when you appeal to the piety, the intelligence, and the zeal of our churches.

Yet am I not demanding much more of you than you can be reasonably expected to undertake? A new office and a new agency would be required to carry such a scheme into effect. As ministers, merchants, men of responsible professions, and men of business, it is no small sacrifice on your part, to attend the weekly board, and to fill up your place on sub-committees. Nor can duties like these be imposed on the secretariate. With a world to superintend, with the claims of four or five hundred stations abroad, with the details of complicated accounts of expenditure and receipt to manage, and with the care of all the churches at home as far as they are, at present enlisted as missionary churches,—what new duties can be imposed on your present secretaries? Brethren, shall I startle you, or your constituency, if I add,—increase your stipendiary agency. For the department of which I speak you require the time and energies of men

of the first order—men of sound intellect and enlarged views—men skilful to act upon human nature by wisdom and persuasion—men capable of the details of business. Can you demand, ought you to ask of such men to give, gratuitous service? Is it practicable?—is it reasonable?—is it scriptural? What, if by expending an additional thousand pounds per annum, you could add thirty-five thousand pounds to your income—would it not be well expended? But for a much smaller sum you will, I doubt not, be able to raise an agency adequate to the exigency.

I have spoken of finance: I need not say how far more important are faith and prayer. The missionary spirit implies

these; without them money would be worthless; let them be brought into active operation, and the silver and gold will not be withheld. The more pure and fervent and enlarged our own zeal, the more influence shall we exert in stimulating that of our constituency.

I will not apologize for presuming thus to intrude upon you; whatever may be the effect of this communication, you will accept it as the expression of lively interest in your object, and of well-meant zeal for its accomplishment.

I am, Gentlemen and Brethren,

Yours, with much respect and esteem,

JOHN ELY.

Leeds, June 9, 1845.

ANTIOCH, IN SYRIA.

THIS city, built by Seleucus Nicanor, in honour of his father, Antiochus, about three hundred and one years before Christ, was the metropolis of Syria, and the third city of importance in the Roman empire, Rome and Alexandria being only superior to it.* The kings of Syria, successors to Alexander the Great, generally resided at Antioch. (Josephus, lib. iii. cap. 1.) For a considerable period, it was the most powerful city in the east, and was famous among the Jews for its rights of citizenship conferred on them by Seleucus, in common with the Greeks and Macedonians. (Josephus, Ant. lib. xii. cap. 13.) It was built in a square form, had many gates, and, on the north side, stood a rising ground of considerable elevation. Like other eastern cities of note, it was richly adorned with galleries, and fountains, and numerous

works of art and beauty. Ammianus Marcellinus says, (lib. iv. et xxii.) that it was celebrated throughout the world, and that no city surpassed it in fertility of soil, or in extent of commerce.

This ancient capital passed through many vicissitudes, both physical and political. Three times in the fourth century, once in the fifth, and twice in the sixth, it was almost totally destroyed by earthquakes. In 529, the Emperor Justinian rebuilt it, and called it, as Evagrius informs us, *Theopolis*, or, The City of God.

In A.D. 548, Chosroes, King of Persia, seized on it, burnt it to the ground, and massacred the greater part of its inhabitants. Justinian rebuilt it A.D. 552. A second time was it taken by Chosroes, in 574, in the reign of Justin, when its walls and principal buildings were levelled to the ground. In the year 588, it was visited by a tremendous earthquake, by which sixty thousand of its inhabitants perished. It was again built, and again exposed to fresh calamities. In 637, or 638, in the reign of Heraclius, it was

* It was formerly known by the name of Riblath, according to Jerome, in Ezek. xlvii., Isa. xlii., and Amos vi.; but, under the name of Antioch, it is only mentioned in the New Testament, and in the book of the Maccabees.



Antioch, in Syria.

taken by the Saracens, and retaken by Nicephorus Phocas, in 966. In 970; Cedranus relates that an army of a hundred thousand Saracens besieged it, without success; but afterwards accomplished their purpose, raised new fortifications around it, and rendered it almost impregnable. Godfrey of Bouillon, when engaged in his crusading expedition for the recovery of the Holy Land, besieged Antioch, in 1097. The struggle was long and sanguinary; but the Christians, (so called,) by their great bravery, and by means of a secret correspondence with the inhabitants, carried the day, on Thursday, June 3, 1098. This city having been frequently attacked by the Saracens, was ultimately taken, May 29th, 1268, by the Sultan of Egypt, who completely demolished it; and it has ever since been deprived of its former fame and magnificence, and has groaned beneath the yoke of its Turkish oppressors. Once so beautiful, so flourishing, and so

illustrious, it is now comparatively obscure and desolate, the mere shadow of its former greatness.

But the above sketch of Antioch is chiefly introduced for the purpose of referring to the early triumphs of the gospel in that city. The political immunities originally conceded to its Jewish inhabitants, by Seleucus, rendered it a scene of peculiar interest to the early Christians. Being Jews, they could hold their assemblies, and perform their religious services, without fear of molestation or hindrance. This may account, in some measure, for the importance attached by the apostles to the introduction of the gospel into the metropolis of Syria, distant as it was from the city of Jerusalem.

We learn, in the eleventh chapter of the book of Acts, that the persecution which arose at the time of the martyrdom of Stephen drove many of the disciples from the city of Jerusalem, and that, in their exile, they "travelled as far as

Phenice, and Cyprus, and Antioch, preaching to none but unto the Jews only," that is, to native born Jews. Some of those, thus dispersed, "were men of Cyprus and Cyrene," who understood the Greek language, and who, when they arrived at Antioch, "spoke unto the Grecians," or Hellenistic Jews, "preaching the Lord Jesus." From the history, it appears that extraordinary success attended their efforts; "the hand of the Lord was with them; and a great number believed, and turned unto the Lord." It is only when the power of God is displayed, that the gospel triumphs over the prejudices and unbelief of men. There must indeed be the preaching of Christ; but let ministers never forget, that "the hand of the Lord" must be "with them," if their message is to be blessed to the conversion of souls.

In the first planting of the gospel at Antioch, we have a beautiful illustration of the genuine sympathies of Christianity in the parent church at Jerusalem. No sooner did it become acquainted with the success which had attended the preaching of its dispersed brethren at Antioch, than it sent one of its number, richly gifted, to inquire into the state of things, to aid the rising cause, and report the happy result. "Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch." This "son of consolation," as his name denotes, proceeded on his grateful mission, and discovered, to his great joy, that the intelligence which had reached the church at Jerusalem was abundantly verified by the facts of the case. And "when he came, and had seen the grace of God, he was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord; for he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord." In this brief sketch there is a fulness and a beauty not surpassed in any other scriptural narrative. What he saw, what he felt, what he enjoined, what he was

enabled to effect, and what were the general bearings of his character, are all points of remarkable and touching interest.

Meanwhile Saul, who had sought refuge from persecution, as a Roman citizen, in Tarsus, his native city, was regarded by Barnabas as a person eminently qualified to advance the cause of Christ at Antioch. He proceeded, therefore, after a time, "to Tarsus, for to seek Saul. And when he had found him, he brought him to Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people." The fact that he was the apostle of the Gentiles, and that he was well acquainted with the Greek tongue, no less than his remarkable conversion, and his ardent zeal, peculiarly pointed him out as a suitable messenger to the church at Antioch, where some of the most distinguished men of the age were wont to resort. Many things of special interest occurred in this city while Paul and Barnabas sojourned in it. Great numbers were converted to the faith of Christ, the disciples were there first called Christians, and Paul and Barnabas were sent, A.D. 41, with the alms of the church to their poor brethren at Jerusalem. On their return to Antioch, with John Mark, the cousin or nephew of Barnabas, the Holy Ghost intimated to them that they were to be separated to an extensive mission of mercy to the surrounding regions; and after prayer, fasting, and imposition of hands, they set out on their evangelical tour, and visited Cyprus, Perga, Iconium, Derbe, and Lystra, everywhere preaching Jesus to the people. After quitting Lystra, by reason of persecution, they revisited Antioch, from whence, A.D. 51, they were sent to Jerusalem, on occasion of certain disputes which arose concerning the observance of legal rites, to which the Jews were anxious to subject the Gentile converts. Having attended the council at Jerusalem, they returned immediately to Antioch, to deliver the mind of the apostles and brethren; but Peter, soon following, entangled Barnabas in a course of dissimulation with the

Jews, and rendered it necessary for Paul, in his own noble simplicity and energy of character, to withstand them to the face, and to rebuke them sharply, for their timid and disingenuous conduct. After this, Paul and Barnabas separated, the former passing into Asia, and the others proceeding towards Cyprus.

In this brief outline of apostolic history, one thing stands out with interesting prominence: "*The disciples were called Christians first at Antioch.*" "The word *χρηματισται*," observes Dr. Adam Clarke, "in our common text, which we

translate *were called*, signifies, in the New Testament, to *appoint, warn, or nominate*, by *Divine direction*. In this sense the word is used, Matt. ii. 12; Luke ii. 26; and in the preceding chapter of this book, verse 22. If, therefore, the name was given by *Divine appointment*, it is most likely that Paul and Barnabas were directed to give it; and that, therefore, the name *Christian* is from God, as well as that grace and holiness which are so essentially required and implied in the character."

J. M.

BIBLE VIEWS OF THE ENDOWMENT OF MAYNOOTH.

THIS day, May 21, 1845, passed its third reading in the House of Commons, by a majority of 133, a bill for endowing the Roman Catholic College of Maynooth, near Dublin, in Ireland. The endowment is large—about thirty thousand pounds a year; and it is perpetual—not subject to an annual parliamentary vote, as hitherto a small stipend allowed to it has been.

This is the principal seminary for training Catholic priests in Ireland. None but candidates for the priesthood are admitted to it; and the education given is that which is adapted to make them more effectual dispensers of the Roman mysteries and superstitions. It is even capable of proof that the very extremes of Romanism are taught there. So that this is a measure to promote and assist the inculcation of Popery; to instruct those who are to teach it; and to multiply its emissaries and advocates throughout Ireland, the United Kingdom, and the whole world.

This is a lamentation, and shall be for a lamentation. Never, surely, was there a more extraordinary, uncalled-for, dishonourable, and injurious measure submitted to a British parliament, or approved by it. It is a sorrowful event, a dark and gloomy day. God seems to

be delivering over our rulers to a spirit of infatuation in reference to sacred things; and grievous is it that they should ever touch the ark, or have anything to do with religious concerns. It is a province in which they have no right to interfere. The things which belong to Cæsar alone are theirs. These are matters which pertain to God. Truth and error are not to be judged of at a human tribunal: nor is the one to be favoured, and the other to be hindered there. All that Christianity asks, is an open field and no favour—protection to all, but endowment to none.

But this is a matter of deep humiliation and most painful character, because it is the endowment of error—of error in its worst form—of that error which has done more to pervert Christianity, to injure nations, and destroy the souls of men, than probably any system of falsehood or delusion besides. It is *πρωτον ψευδος*, the great lie, the chief delusion, the masterpiece of Satan in our world. The best thing corrupted becomes the worst, and such is the Christian religion itself beneath the garb and administrations of Popery. All history proves this. Inspiration plainly declares it. In its graphic representations it is "Anti-Christ,"—"the Man of Sin,"—"that Wicked One,"—

the "Mystery of Iniquity,"—"Babylon the Great, the Mother of Harlots, and of all abominations." It is the same now that it ever was: it has lost none of its qualities. According to its own representations, it cannot change; and, however modified by circumstances, and mitigated by its surrounding associations with light and liberty, it has lost nothing of its virus, nothing of its hostility to everything human and Divine. It is still the enemy of God; the opposer of Christ; the destroyer of men. See 2 Thess. ii. 3—10, and Rev. xviii. 13, with other scriptures.

This is Romanism. And yet this it is that the British Legislature proposes, and has so far prevailed, to endow. No Christian but must weep over it. No enlightened patriot but must deprecate such a course of procedure, and condemn the policy by which it is pursued. It is not justice; for no justice can be founded on the ruins of truth; nor is it even pretended to be such. It is a miserable expediency at the cost of all our best principles, concession where concession is dangerous; and an attempt to conciliate where conciliation by such means is despised, as dishonourable in the giver, and humiliating to the receiver. Most are agreed that it will do nothing towards the satisfaction of Ireland, whilst its direct and only tendency will be to multiply the teachers and the facilities of Popery throughout the land.

How mournful, how humiliating, that such policy should be pursued by England in the middle of the nineteenth century, and amidst the circumstances of the present times!

For above three centuries we have been the honoured instrument in the hand of God of lifting up a standard against Popery, and have proved, of all the European powers, the most effectual barrier to its propagation. Whilst other nations have been giving their power and influence to "the Beast," we have been preserved from so doing, and have advanced further, on the whole, in the glorious work of the Reformation than any king-

dom and people in Europe besides. Not only so, but Britain was always considered the stronghold of Protestant principles, the bulwark of truth and pure Christianity, and the refuge of all who were oppressed and persecuted on its account. Many a time has England interposed to arrest the arm of the persecutor, and to say to the fell destroyer of the bodies and souls, the rights and liberties of men, "Hitherto shalt thou go, but no farther." Just in proportion as we have been and done all this has the Almighty blessed us. Our nation has risen beneath his fostering care from the feeblest to be the first in Europe, and is now great, beyond all precedent and comparison, in arts, literature, and arms. Still more is she honoured by her freedom, her social institutions, and her laws. Most of all by her virtue and piety, the number of the righteous, and the churches of God in the land. Here evangelical religion has taken up its abode; here the trumpet of the gospel sounds; here the Son of God is honoured, and wears some of his "many crowns." Here the word of the Lord has free course and is glorified; and from us, by our Missionary and Bible Societies, it is sounding out to all the world. To such an elevation, political, moral, and Christian, has Britain, by her Protestant principles, and in virtue of them, attained. All admit, and history shows, that her Protestantism, beneath the smiles of the supreme Governor of nations, has made Britain what she is. And yet from this we are about to depart; to give our power to "the Beast;" to endow and encourage Popery; and to assist most materially in its spread and propagation throughout the earth. Is not this a lamentation? Does not this involve the most sinful forgetfulness of the past, and the basest ingratitude, of which a nation can be capable? Is it anything less than fatal infatuation, and suicidal folly? Not to speak of its guilt in the sight of the great King of nations, and Lord of all.

It is the more affecting and portentous as we look around at the present period;

and see what Popery has done, and is doing, among the nations of the earth, both at home and abroad; in Europe and in Asia; in the old world, and the new; in the British empire at home, and in some of its dependencies. Ireland it has brought to its very lowest state of destitution, anarchy, and crime. In England, its chapels and its superstitious rites are on the increase; and in some of our colonies it has considerable power. Switzerland it has recently divided against itself, and deluged in part with the blood of civil war; whilst the Catholic King of Sardinia is again cruelly oppressing the innocent and honoured inhabitants of the Alpine valleys in his dominions. It has shamefully entreated and imprisoned pious persons of the Protestant persuasion in Madeira; whilst above all, and worse than all, it has desolated the fair island of Tahiti, dethroned its queen, scattered its inhabitants, desolated its sanctuaries, and spread devastation and ruin where but a few years since all was moral loveliness, hope, and beauty, progressive civilization and pure Christianity, the first-fruits of Polynesia to Christ, and the modern triumphs of Protestant missions. Fair was the scene, bright the prospect, and rich the reward which the Redeemer's grace had given to the patience, labours, and prayers of his devoted servants there. But now all is the reverse; all is blasted; all is desolate. Popery intruded, and its foul arm has desecrated all. Its dark cloud overshadows the island, and every vicious thing prospers, and every holy thing dies. This has it done; all this; and much more. And yet to this it is that Britain is now stretching out the helping hand, and offering a supply from her stores. O my country, how art thou dishonoured! Is, indeed, the time of thy fall at hand? God forbid! But if this beginning of a precipitous course be persisted in, thy decline may be more rapid than was thy elevation!

It is somewhat remarkable, too, that this should occur amidst signs and circumstances in some kingdoms of a somewhat

what different course, and of an opposite policy. In France, at this time, a jealousy of the priesthood and of jesuitical power is producing apprehension and alarm, and an inclination to suppress, if not to abolish altogether, the order of Loyola from the land; whilst in the Catholic part of Germany, and in Russia, a movement is taking place decidedly favourable to Protestantism, and tending to throw off the yoke of Rome altogether. The follies and absurdities of Popery are beginning to be discovered; and some of her priests themselves, and their people with them, are coming out of her, determined "not to be partakers of her sins." In those parts the system seems falling, the huge fabric is tottering, as if "waxing old and ready to vanish away." And yet England, Protestant England, is now seen stretching forth her hand to uphold the structure, and postpone the period of its ruin. Well may the nations wonder, and good men at this stand astonished and aghast.

Additional aggravation is imparted to it, moreover, by the recollection that amidst all it is the direct and most effectual way to increase and perpetuate Ireland's woes. For what is it, after all, that lies at the foundation, and has been the most prolific source of these? What is it that binds down the population of that fair island, as with an adamantine chain, to the earth, and prevents their rising among the British isles and the nations of the world? Her soil is prolific, her rivers are mighty, her mountains are beauteous, and her valleys are green. She is encompassed with the ocean, which gently rolls upon her shores, in harbours, creeks, and estuaries, from which her produce might be wafted to every clime. There is not a land, all admit, more favourable to enterprise, improvement, cultivation, and commerce of every kind. She has (though not, it is true, to the extent that might be given, and doubtless ought to be given,) British capital, British intercourse, British liberty, and British laws; and is in the neighbourhood of the most enlightened, the

most liberal, the most free and improved portions of mankind. And yet something keeps Ireland down. Her people are in bondage, destitution, ignorance, and crime. What is it that does this? What is it that produces such effects? Other nations rise. Other people, far less favourably situated, have burst their fetters, and respected themselves, and risen in civilization, improvement, and religion, whilst Ireland continues degraded, fallen, and lost. There must be some inherent and adequate cause of this; something internal, and apart from all outward relations whatever. No extraneous causes alone would produce it, and however blamable England's conduct may be, it is not sufficient to account for the temporal, moral, and spiritual degradation of such a land. Let every candid and impartial mind reflect, and determine; and comparing the past with the present, and Ireland with this, or other countries, what will the conclusion be, but that Popery is the baneful source and prolific parent of all, the upas tree in the land, which spreads its overshadowing gloom on all that is fair, and bright, and lovely amongst men? It is the poisonous vapour and pestilential breath wherever it comes, withering everything valuable in human society, and stunting the growth of everything good in human kind. Not a nation it has touched, but it has injured and degraded; not a people who have cherished it, but it has depressed and ruined. Spain is the lowest kingdom in Europe, and Popery is there. Portugal has lost its glory, and is now divided against itself, and Popery is there. France was once convulsed in revolution; the "Man of Sin" prepared the way; for it was when Popery was in the ascendant, that infidelity became rampant, and France was in ruins. Our own beloved country was once the victim of its power, and never so low as when Popery tyrannized over her, and held within our borders its lurid sway. Ireland, afflicted Ireland, is now, and long has been the sufferer, because Romanism is her gigantic op-

pressor, and inflicts her woes. She fondly cherishes the viper in her own bosom; she willingly submits to the ruthless tyrant that imposes her chains. Never till she has cast off these, will she rise in her native dignity; or assume her proper position in light, liberty, and prosperity among the nations. O for some mighty power to rend "the vail of the covering" cast over her, and to break her bonds asunder. Then shall she rise to life, freedom, and happiness, and become what she is fairly entitled, and we fondly hope destined to be, Britain's honoured and glad compeer, the joy of the nations, and a blessing to the world. Concede to her all that justice requires, all her civil rights and social claims; but let not England, by a golden bribe, help to rivet her fetters, and perpetuate her wrongs.

Most grievous, most dishonourable, and most injurious by far, however, it is, that Britain should be found pandering to the spiritual delusions of Rome, and doing anything to uphold a system so awfully at variance with all that is true in the gospel and precious in Christianity; with all that is associated with man's immortal interests, and essential to his salvation; a system that dishonours Christ, and exalts the creature above him; that conceals the atonement, and presents the mass; that enjoins penance, confession, and prayers to the dead, instead of repentance, faith, and the love of God; and interposes the priest betwixt the sinner and Christ, sacramental virtue betwixt the soul and the renewing Spirit, and purgatory betwixt earth and heaven. To deny salvation by grace; to reject the righteousness of faith; to refuse the merits of an infinite Saviour, and substitute those of a creature in their stead; to make void the law of God, and adhere in place of it to the traditions of men; to prefer the shadow to the substance, the form to the power, the ceremonial to the spiritual in religion, is the genius of Popery, its spirit, its tendency, and its boast in every age. By so doing, and by so teaching, it robs the eternal God of

his glory, disowns and repudiates as unnecessary the finished work of his beloved Son, and rejects the Spirit of grace from the place assigned to him in the economy of redeeming love. It perverts Scripture, misleads the church, corrupts Christianity, and deludes the souls of men. By its dangerous errors it saps the foundations of truth and morals, and spreads its baleful influence over the life that now is, and that which is to come. And shall Britain, Christian Britain, be found upholding, sustaining, or doing aught to perpetuate and spread the evils of such a system as this?—apparently giving her sanction to the “mystery of iniquity,” and encouraging him whose coming is described by an infallible authority as being “after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness?” Forbid it, great Ruler of the nations, in whose hand are the hearts of all, and whose mandate earthly senators and potentates must obey. What

thou hast done for us in days that are past; the deliverances our fathers saw; the blood our martyrs shed; the victories which in this fair isle thy truth has won; the past, the present, and the future; our faith, our fears; our hopes, our prayers; our efforts for the advancement of thy cause, and our assurance of its coming triumphs in the earth, all unite to condemn and forbid a policy so base, so ungrateful, so injurious as this. Frown thou upon it. Arise, O Lord, and plead thine own cause. Let not man prevail. Let the schemes of all thine enemies perish, whilst they “that love thee be as the sun when he goeth forth in his might.” Or should this extraordinary measure be permitted, in thy wonder-working providence, to succeed, let it be made to praise thee, to subserve thine own purposes, and to hasten that period when great Babylon shall fall, and she that hath deceived the nations so long shall be no more.

VIGIL.

SAYINGS OF THE LATE ROWLANDS OF WALES.

It is stated that Rowlands used to say that “he had four lessons which he had laboured to learn during the whole course of his religious life, and yet that he was but a dull scholar, even in his old age,” and these lessons are the following:

“To repent, without despairing.”

“To believe, without being presumptuous.”

“To rejoice, without falling into levity.”

“To be angry, without sinning.”

It is further mentioned, that he used to say—

“It is better to go to heaven by ourselves, than to go in company with a multitude into hell.”

“Bad examples are like a flood, which hurries along with it everything that has no root, or that is not too heavy.”

“Some men have tears enough for

losses among their kine, were they as lean as those of Pharaoh; but for their own souls they have none.”

“Life was lost in a state of virtue, and found in that of transgression.”

“Paradise was lost in Adam, but found on the cross.”

“This is the root of spiritual courage, to know that all things turn out for good to the Christian.”

“Small is his loss who loses his garment, and keeps his body whole; so it is with the Christian, when he is wounded, even unto death: he still retains what he mostly values, his soul, and knows that his body is but a corruptible garment.”

“Man’s patience may be great; but to God’s patience, it is as a drop in the ocean.”

"Had not Paul had the devil to buffet him, he would have buffeted God, by exalting himself too much."

"Worthy of being kissed is that rod which beats out our sins."

"Happy the man that takes warning when he seeth another under chastisement."

"The most angelic Christian is he whom Satan hates most. They who are troubled by Satan the least, are those who give the least trouble to Satan."

"The nearest enemy is the worst. Behold, our sins are the nearest; let them be counted the worst."

"The fear of man will make us hide

sin; but the fear of the Lord will cause us to hate it."

"God will pull down in thee what is strong, before he builds up what is weak."

"The emptiest in themselves are the most successful before the throne of grace."

"No beggar has ever been too poor to be an object of charity. Hold thy hand to receive, though it may be a trembling hand."

"The fire of discord is more ruinous to the church of Christ than the fire of persecution."

"The spirit of our spirit, and the soul of our soul, is the Holy Ghost."

Poetry.

SABBATHS.

(From the Christian Treasury.)

BRIGHT shadows of true rest! some shoots of bliss!

Heaven once a week;

The next world's gladness prepossessed in this;

A day to seek

Eternity in time; the steps by which

We climb above all ages; lamps that light Man through his heap of dark days; and the rich

And full redemption of the whole week's flight,

The pulleys unto headlong man; time's bower;

The narrow way;

Transplanted paradise; God's walking hour;

The cool o' the day;

The creature's jubilee; God's parle with dust;

Heaven here; man on those hills of myrrh, of flowers;

Angels descending; the returns of trust;

A gleam of glory after six days' showers;

The church's love-feasts; time's prerogative And interest

Deducted from the whole; the combs and hive,

And home of rest;

The milky way chalked out with suns; a clue That guides through erring hours, and in full story;

A taste of heaven on earth; the pledge and cue
Of a full feast, and the out-courts of glory.

VAUGHAN. (1695.)

PRAYER.

(From the Christian Treasury.)

THERE is an eye that never sleeps,
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light.

There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

That eye is fix'd on seraph throngs;
That ear is fill'd with angels' songs;
That arm upholds the world on high
That love is thrown beyond the sky.

But there 's a power that man can wield
When mortal aid is vain;—
That eye, that arm, that love to reach,
That listening ear to gain,

That power is prayer, which soars on high
And feeds on bliss beyond the sky.

Review of Religious Publications.

The DOCTRINE of ORIGINAL SIN; or, The Native State and Character of Man unfolded. By GEORGE PAYNE, LL.D. *The Eleventh Series of the Congregational Lecture.* 8vo. pp. 474.

Jackson and Walford.

(Second Notice.)

In the wide circle of Christian truth, it would be difficult to select a single topic more deserving of careful investigation than the one discussed in this series of the Congregational Lecture. A scriptural view of the present condition of human nature, which shall lay open the real state and character of man, must lie at the very basis of all sound theology. The slightest deviation here from the revealed will of God must necessarily affect the general system of Divine truth, and predispose the mind to the abandonment of other grand peculiarities of the Christian scheme. As a matter of fact, those who have adopted latitudinarian views on the subject of original sin have been equally heterodox in their notions of conversion, of atonement, and of the nature of that righteousness by which a sinner is justified in the sight of God.

We are grateful, then, to the Committee of the Congregational Library for this course of Lectures, and more especially that it has been committed to one whose mind has been so long addicted to calm, diligent, and rigid investigation of the several branches of Christian Theology.

In our first notice of this volume, we gave some faint idea of the author's general plan; we now propose to lay before our readers a fuller account of the results of his elaborate and well sustained inquiries. We are quite aware at the same time, that our limited space is unfavourable to a full and lucid view of an argument pursued with more than ordinary vigour and precision.

With a modesty and devoutness worthy of the Christian divine, Dr. Payne enters upon his arduous task by expressing his deep sense of the magnitude of his theme, and his settled and growing conviction of the orthodox view of the doctrine discussed. "Never," he observes, "did I hold all that is essential to the doctrine—its essence, if I may use the phrase—with a more tenacious grasp. The additional examination I have recently been constrained to give to it has fixed me more firmly than ever in the opinion, that this first stone in the great evangelical system rests on a basis which no powers of reasoning, though in alliance with great learning and extensive research,

with splendid eloquence or acute sophistry, will ever be able to remove."

Such are the author's convictions; but he nevertheless advances to the treatment of his subject with a manly freedom of thought, and ventures, in more instances than one, to animadvert upon the views of original sin entertained by orthodox men, and more particularly upon certain inaccuracies of phraseology which at times have been employed by them in the advocacy of this scriptural doctrine.

The first object of attention with the author is, the precise state in which man was formed by the Creator. He shows "that the body and the mind of Adam were created in a state, at least, as perfect as that to which either and both would have arrived had they reached that state by the ordinary process of maturation." . . . "From the first moment of his being he had all the preparation, for both bodily and mental action, which can be predicated of us in adult age." . . . "And there was something in his mind, or an influence resting upon his mind, which ensured a right action of all his powers when they were put forth, as they instantly were, into action." It is deemed worthy of notice, too, by the author, that Adam was not "created in the garden of Eden, nor of its dust, 'but of the earth of the common field;' for we read (Gen. ii. 8) that the Lord God took the man '*whom he had formed*, and put him into the garden of Eden, to dress and to keep it;' and, when he was expelled from it, God is said to have 'sent him forth to till the ground *from whence he was taken*.' (Gen. iii. 23.)

"What, then, was the original state or character of Adam? May not his present position and character be in some measure ascertained by a reference to his original position and character? In fact, the two states—the state of man by nature, and the state of Adam by creation—reciprocally throw light upon each other. Adam was *made* in the image of God; man is *born* in the image of Adam. We must ascertain, then, the original and the subsequent condition of the first man, that we may be the better able to form an accurate conception of the condition of his descendants." The terms of Scripture which describe the original character of Adam are the following:—"God said, Let us make man in our image, after our likeness." (Gen. i. 26.) "So God created man in his own image; in the image of God created he him." (Gen. ii. 27.) What, then, are we to understand by the terms "image" and "likeness?" They may, indeed, express Adam's supre-

macy over the inferior creatures; but they doubtless include much more. In what sense, then, was Adam made in the Divine "image" or "likeness?" Certainly not in bodily resemblance; for "God is a spirit;" but in "the faculties and powers conferred upon his mind, or in their right moral state or exercise." This "image" or "likeness" of God will be found to consist not exclusively even in the possession of those mental faculties which render him capable of moral government; but truly, emphatically, and chiefly, in the *moral state* of mind conferred on him;—"he bore the likeness of the great God's immaculate purity." But as "Adam was not created thinking and feeling," and as "all actual thoughts and feelings were subsequent to his creation," it is important to inquire with some degree of accuracy into the nature of that holiness which Adam possessed. The following remarks by our author on this subject are worthy of being deeply pondered.

"I believe then," says he, "that all the knowledge that Adam possessed of the Divine character, and all the love—perfect as I have no doubt it was—which he cherished towards that character, was, in the strict sense of the terms, acquired knowledge and love;—that the former was gained from manifest developments of that glorious character which, as soon as he opened his eyes, he saw all around him, as well as from direct communications; and that all the love he felt towards the great God who had created him was the natural and certain—I will not say necessary—result of the view he was thus brought to entertain of that character. All intelligent and rational love to God must spring from correct views of his character. It is contrary to the very nature of such love to conceive of it kindled, in any human mind, by a direct act on the part of God—supposing such a mode of originating it be possible—possible, I mean, when the nature of the mind is taken into account. There is, in my view of the case, no necessity to maintain, in order to support the Scripture doctrine of the original holiness of the first man, that he was created thinking and feeling, and thinking and feeling rightly,—that he entered the scene of trial not only in the full maturity of his mental and moral powers, but in the exercise of those powers. But there must have been in him what we may call a predisposition (it is not of much consequence by what term we designate it; I am not sure we have one which is perfectly appropriate and unexceptionable) to a right exercise of those powers; or what ground of certainty could have existed of their right and holy exercise? It cannot be conceived to have been, in his case, a matter of accident that objective light became subjective light; that his mind received those revela-

tions of the Divine character and glory which were shining all around him; and his heart felt the supreme attractions of that character. There must have been an adequate cause for all this. And that cause is not to be found merely in his mind, nor in his mental powers—high and elevated though they were; it is not to be found in the full maturity of those powers; it is not to be found in any revelation of the Divine character made *ab extra*. It is to be found, I apprehend, exclusively in the union of the Spirit of God with his mind; or, if any object to that phraseology, to the presence and influence of the Holy Spirit with and upon his mind. The result of that presence and influence was by our old divines denominated spiritual life, and by theologians of modern times—such as Fuller, Dwight, for instance—a holy bias, or a holy taste. I confess I have lately been disposed to think that it would be well for us to return to the more ancient nomenclature. All action presupposes life. Vegetable action, vegetable life; animal action, animal life; spiritual action, spiritual life. The soul of Adam must have been, in the order of nature, spiritually alive, before it could act spiritually. Now, I imagine that all spiritual apprehensions, and all spiritual affections, are the *evidences* and the *actings* of spiritual life, rather than the thing itself. The original holiness of Adam did not so properly consist in just views, and proper affections in regard to God—i. e., in right thinking and feeling. It was something which stood, partly at least, in relation of cause to all this; something which led to all this. It was, in short, that spiritual life which we have predicated of the mind of Adam on his creation, resulting from the presence and influence of the Holy Spirit of God. Holiness was thus *native* to Adam. He was *created* spiritually alive, though all spiritual apprehensions and affections, i. e., all spiritual actings, were subsequent to his creation."

This, to our minds, is a very clear and satisfactory account of the Divine "likeness," in the original state of man. And no sooner was Adam created in this state, than he came under law to God; and thus "the holy principle—the spiritual life—had its natural actings in obedience; it rendered it his 'meat and his drink to do the will of his Father in heaven;'" he "possessed the principle and the rule of obedience." What, then, at the precise moment of his creation, was the relation of Adam to his posterity? Dr. Payne thinks, *paternal*, as distinguished from *federal*. He was ordained to be father of the whole race. Had no other relation, then, been constituted between him and them, his posterity would only have been affected by his moral character and conduct, in the same way as the posterity of other

fathers are affected by theirs. Supposing Adam, then, to have transgressed, he would "only have *indirectly* influenced the eternal destinies of his descendants, by *directly* affecting their characters. Had the contagion of his example infected them, and led them into disobedience, they must and would have died solely on account of their own sins." . . . "No man would have suffered the punishment of Adam's transgression, nor of any other's transgression; each would have stood for himself, and answered for himself. Had all men transgressed, all must have died. Had all men obeyed, all would have lived. Had some men rebelled, they must have experienced condign punishment; had some men obeyed, they would have enjoyed the gracious reward."

Our author then proceeds to show, by a lucid and convincing train of argument, that Adam, by subsequent arrangement, was made to sustain not only a *paternal* but a *federal* relation to his posterity;—a relation which brought his descendants more *directly* within reach of the consequences of his conduct. This new relation he considers to be significantly pointed out to us, by the fact of his being taken from the scene of his creation and placed in the garden of Eden, and by the special constitution then established with him. (Gen. ii. 15—17.) Up to that moment, he sustained only the paternal relation, as "the natural root of mankind, and not their federal head." In his paternal character, the promise of fruitfulness and of abundance of food from the stores of the vegetable world had been made to him; "so that his subsequent act, when he took and ate the forbidden fruit—an act committed, as we shall afterwards see, in his federal relation—did not revoke the blessing, or deprive him of the promised race, *i. e.*, doom the race, as some have supposed, to annihilation, or rather, to non-existence. That race was, I imagine, destined, at all events, to exist. The threatening which guarded the tree of knowledge, &c., was not that, in case of disobedience, the family should not be born, but born in circumstances of degradation; born to die,—some of them a moment or two after their birth, and all of them at no distant period from it; born in sin, and conceived in iniquity."

The Adamic constitution, then, or, in other words, the federal relationship of Adam to the human race, dates from the time of the "removal of Adam from the outfield world into the garden, or paradise, prepared for him expressly by the hands of God himself." "That change," observes Dr. P., "which was thus effected in the condition and relation of Adam, was, I apprehend, of the following kind: *viz.*, that, although the penal results of any and every act of trans-

gression on the part of Adam would have formerly rested with himself exclusively—not directly affecting either the character or the legal state of his descendants, it was now ordained that the consequences of setting at nought the *positive interdict*, couched in the words I have read, (Gen. ii. 15—17,) and guarded by so solemn and awful a sanction, should reach to all his descendants by natural generation, *as if the act of taking the forbidden fruit had been committed by them.*"

From this view of Adam's *federal* relation to the race, it will be seen that Dr. P. does not hold with those divines who think that the penal results of any *other* act of transgression than the violation of the great *paradisaical interdict* would have attached to the race. He is of opinion, that that *interdict* was specific, and that the breach of it is not to be confounded with the breach of the law written upon Adam's heart. He does not believe, for instance, that if Adam had committed murder, the whole race would have been legally exposed by that act to suffer the vengeance of eternal fire. Though many able men have held and expressed a different view, he is of opinion, that it "overlooks the important distinction between the paternal and the federal character or relation of Adam. It assumes that all that was required of him in the former relation, was required of him in the latter; and that the results to the race, of his disobedience as the federal head or representative of the race, were to be precisely the same as the results of disobedience as the natural root, or simply the father of the race." Our author admits, with the divines from whom he differs, "that Adam was bound to obey the whole of the moral law;" and "that the violation of any part of the moral law which it was possible for Adam to break, must have incurred the penalty of death, in the full sense of the word. Whatever sin deserves Adam must have suffered, let the act of transgression have been what it might." But he does not think that "we are entitled *a priori*, to assert this of federal failure." He therefore advances, with energetic step, to the grand inquiries—"What were the blessings whose permanent enjoyment, both by Adam and his posterity, was suspended on his federal obedience?" and, "what was the conduct, on the part of Adam, which if continued in till the termination of his course of probation, would have secured those blessings to both parties?" "Or, to allow the melancholy results of the trial to become our guide in framing the questions, What were the acts, (or what was the act,) on the part of Adam, which, in his federal relation, involved his posterity in the consequences of his disobedience? and what were those consequences? What do we

lose, and what do we suffer, by the melancholy lapse of our first parents?"

Before proceeding to give a direct answer to the inquiries, Dr. P. supplies very clear and satisfactory evidence of the "strictly federal relation between Adam and the race," as constituted "when the prohibition of the tree of the knowledge of good and evil was issued by God; in other words, that the *legal*, and, as they appear to us from our imperfect knowledge, the *arbitrary* results of his transgression of the interdict were to extend to his race." The evidence of *federal*, and not merely *parental* relation between Adam and the race, Dr. P. deduces, first, "From the language of God, when he descended into the garden to pass sentence upon the delinquents, after they had put forth their hands and taken and eaten the forbidden fruit." (Gen. iii. 16—19.) The sentence, indeed, was addressed to Adam and Eve personally; but it depicts in vivid colours the results of transgression to *them*, and not to them only; for the evils threatened affect as much their posterity as themselves—the ground cursed—the sorrows of child-birth—bread to be eaten in the sweat of man's brow—and death extending to all. The second proof of federal relationship, our author draws "from the parallel instituted by the sacred writers between Adam and Christ." (1 Cor. xv. 45—47.) where "our blessed Lord is called 'the second Adam,' and 'the second man.'" The third, and "strongest proof of the representative character of Adam is, however, supplied us by the language of the apostle in the fifth chapter of the Epistle to the Romans. A parallel is instituted between Adam and Christ. The results of the one righteousness of the latter, are put in contrast with those of the one transgression of the former. Now, the consequences of our Lord's perfect obedience even unto death come to us and are enjoyed by us, as the legal results of his righteousness. It follows, therefore, or the parallel between Adam and Christ is not complete, that the consequences of the one transgression attach to us in the same way as legal results." "It is true that we derive sanctification from union to Christ, and depravity from union to Adam. But the apostle is here speaking not of the source of holiness and of sin, but of the ground of condemnation." "The judgment *was* by one to condemnation, but the free gift is of many offences unto justification. 'For if by one man's offence death reigned by one, much more *then* they who receive abundance of grace, &c., shall reign in life by one—Jesus Christ. Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one *the free gift* came upon all men unto justification of life. For as by one

man's disobedience many were made sinners, even so by the obedience of one, shall many be made righteous.'" (Verses 16—19.)

The federal relation between Adam and his posterity being thus established, our author anticipates the objection of an opponent. "How can the legal results of the transgression of one man be justly made to extend to another man?" "How can it be right to make me responsible for the sin or misconduct of some one else?" "Since Adam disregarded the Divine interdict, justice demanded that he should be punished for his fault; but where is the justice of subjecting the whole race to punishment for his misconduct, whatever may have been the amount of guilt involved in it?" The objection has been thought to be strengthened by such revealed statements as the following:—"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (Ezek. xviii. 20.)

Our author does not approve of some of the methods of dealing with this objection; as, for instance, that "ordinary fathers sustain only the parental relation to their children, while Adam bore the character of their legal representative;"—that "to the Adamic dispensation there was appended a promise as well as a penalty;" that "Adam's sin was not his only, but the sin of the whole race existing in him, and each one sharing as much of the blame as he is punished for." But supposing that these answers to the objection are either insufficient or erroneous, still the difficulty presses—"How can the race be *punished* for the sin of Adam, as the orthodox doctrine supposes to be the case?" Dr. P. thinks that, in this instance, the term *punished* is loosely used. Punishment can only strictly follow a *moral offence*, an offence committed by him who suffers. "Nothing is punishment, strictly so called, which is not the result of *our own* crime or sin. It often happens, indeed, that a man *suffers* through the misconduct of another; but that suffering is not punishment to the former. Our blessed Lord endured the death of the cross in consequence of the sin of man; but that which would have been *punishment* to us was, in correct thought, mere *suffering* to him. If, then, the question be put, 'How can the race be *righteously punished* for the transgression of Adam?' I might properly reply, that we do not affirm, that in the strict sense of the term, it was punished at all." The "Adamic dispensation established such a connection between Adam and his posterity, as that the consequences of federal failure, on his

part, would attach to them *as if* the crime of taking the forbidden fruit had been their own. We become liable—justly and legally so—to suffer these consequences, though not, strictly speaking, guilty of his sin.” But it may still be objected—“How can it be just to expose me to the consequences of Adam’s sin, when you acknowledge that, not having committed that sin, I cannot be strictly said to *deserve* to suffer them?” To the objection as thus put, or, in the still plainer form, “that the consequences of moral actions cannot justly reach beyond the actors themselves,” it is sufficient to show, on Butler’s principle, that moral actions, good and evil, have reached, in all ages, beyond the actors themselves. In fact, the objection may as well be urged against the course of nature, as against the federal character and results of the Adamic dispensation. As our author well observes, it may be, “that, were we as well acquainted with the whole of the Divine dispensations towards rational and responsible beings, in other parts of God’s boundless empire, as we are with the laws of his providence in relation to individuals and nations in this world, *the exposure of the entire human family to great loss and evil, on account of the federal failure of the head of the family, might, for aught we know to the contrary, appear as much to arise in the natural and necessary course of things, as the diseased state of the child strikes us now as being the result of the diseased state of the father.*” Our author is not dogmatical in throwing out this suggestion; but he regards the hypothesis, from all his views of the Divine government, as in a high degree probable. “That an event,” he observes, “appears to us to arise in the natural course of things, is the mere result of our previous knowledge of the course of things. Why may we not, then, infer that, if the course of things, in cases parallel to the one case before us, viz., the consequences which ensue to a race from the federal failure of the head of that race, were as well known to us as the laws of Divine Providence in relation to man, the ruin of that race might appear as naturally to result from the failure of the head of the race, as the head-ache of the drunkard from the debauch of the preceding evening? I would not venture to deny, though I would not assert, that the tendency of the moral lapse of the head of a race to bring ruin upon that race, may be a necessary tendency. At all events, if the tendency be not a necessary one, there are obvious reasons for the establishment of such a connection among social beings, and especially among beings who exist in successive generations, imparting and *deriving* existence to and from each other, *as that the consequences of the transgression of one should be far reaching, at-*

taching to others besides himself, not merely his contemporaries, but successors to the latest generations. It is a moral guard against sin.”

These general principles our author proceeds to apply to the case of Adam when placed in the scene of trial. “The consequences which were to follow transgression,” he observes, “were of two kinds—personal and relative. He himself was to die if he took the forbidden fruit; but his posterity were also to die. How tremendous the responsibility which rested upon him! how unparalleled the force of the motives which were brought to bear upon him! How incredibly superior in inherent power to those which have been brought to bear upon any other man, except the God-man, the man Christ Jesus. *We may plunge ourselves into ruin, eternal ruin; we may indirectly bring such ruin upon those who spring from us, to the latest moment of time; but we cannot plunge a world into ruin!* Adam was, however, placed in circumstances in which this was possible to him. The condition of the whole race was practically in his hands. He could bless the world, or destroy the world; and he *chose to destroy it!* He put forth his hand and took the fruit—an expression which denotes the spontaneity of the act—and ate it, and brought death upon himself and the race. I marvel that even the infidel himself does not blush when he talks of ‘*the little sin*’ of eating the apple. Can any sin, I ask, even the sin of Judas in betraying his Lord, or the sin of the Jews in crucifying him, or the sin of the infidel in rejecting the inspired testimony concerning him, be compared in atrocity with the sin of Adam in eating this apple? Transgression gathers its guilt from the magnitude of the motives to avoid it; and that again, from the amount of ruin and wretchedness into which it plunges. Who, then, can calculate the guilt contracted by Adam, when he ate the forbidden fruit!”

Thus far our author endeavours, and with no inconsiderable success, to obviate the objection, “that a dispensation which secures that the consequences of the sin of one man should be experienced by millions of other men is radically unjust.” He relies, however, still more upon a second part of his argument for the complete annihilation of the objection, viz., a consideration of, “the nature of the blessings, on the one hand, which were to be secured to Adam, and the race, by his federal perfection; and of the nature of the loss, and damage, which, on the other hand, both were to sustain by his federal failure.” “If,” says Dr. P., “it should prove to be the case—and I trust I shall be able to make it appear that it was the case—that the damage sustained by the race, was the loss, and only the loss, of

what have very properly been called 'chartered blessings,'—blessings, *i.e.*, which God was not bound in equity to bestow and to continue,—blessings which had their exclusive source in Divine sovereignty,—which might, of course, be withdrawn at any time, and in any way, that should seem meet to God himself,—or of which the continued and permanent enjoyment might be suspended on any conditions he should see fit to appoint; then will it follow, that the establishment of the Adamic dispensation was merely a *suspending of the permanent enjoyment of chartered blessings upon the performance of a certain condition by the federal head of the race*; and that the damage which the race sustained, or, to adopt the phraseology of some, the punishment to which it became exposed, by the federal failure of its head, was the loss of chartered blessings, and the loss of such blessings exclusively."

But we dare not prolong our notice for this month; though we could do it with great delight to ourselves. We shall, however, return to the subject on a future occasion, from a conviction that we cannot do better service to the public than to endeavour to interest them in the contents of this incomparable theological treatise.

CHRIST, *the CHRISTIAN'S GOD and SAVIOUR. In Four Parts. By the late Rev. JAMES SPENCE, M.A.* Small 8vo, pp. 298.

Ward and Co.

The last conversation we had with the deceased author of this volume was mainly in reference to the views of redemption which he here advocates. He was then in perfect health and mental vigour, and indicated a maturity of Christian excellence which savoured far more of heaven than earth. His whole soul seemed filled with love. He could speak about nothing but the things pertaining to the kingdom of heaven. We little thought how near he was then approaching to the threshold of eternity. His heavenly Father, unconsciously to himself and others, was preparing him for a sudden and unexpected removal to the heavenly paradise. Death to him had no terrors. His end was perfect peace. And now that he has entered into the joy of his Lord, we cannot but regard it as a striking and delightful fact, that the last effort of his well-trained and powerful mind was the masterly defence here supplied of the Divinity of Him whom he now adores in his glorious kingdom.

Having often communicated with Mr. S. upon the general plan of his work, as well

as upon its several trains of thought, we well know how anxious he was to furnish a treatise upon the character of Christ, which, from its *direct*, as well as argumentative bearing, might tend to strike conviction into the minds of persons entangled by the plausibilities of the Unitarian hypothesis. Intensely and perseveringly did he devote himself to the investigation of his theme; examining with care and candour the writings of his opponents, and, above all, labouring to ascertain the mind of the Spirit. Those who knew the deceased, are well aware that he possessed an acute and penetrating mind, and that his logical powers were far above mediocrity. The late Dr. Andrew Thomson, of Edinburgh, was known to have admitted that, in his warfare with the Bible Society, he had no antagonist of greater skill and energy than Mr. Spence. In later years, too, his mind, while it retained all its intellectual vigour, had been greatly mellowed and subdued by the influence of an advancing and heart-felt piety; so that the work before us may be fairly regarded as the fruits of matured years, of extensive and varied research, and of deep and chastened devotion.

The *plan* of the work we reckon to be not only lucid and judicious, but well fitted to give full scope to the author's argument. The volume consists of four Parts. I. The WITNESS of Christ—the Holy Scriptures. Here the importance of possessing the knowledge of Christ is fully set forth; different opinions respecting his person, work, and claims are stated; and the Scriptures are shown to be the only true source of correct views respecting him. "The inspiration of the Scriptures, which has been assumed by orthodox writers in this controversy," observes the author, "is in this treatise, although briefly, I trust satisfactorily proved to all that are disposed to pay deference to the authority of Christ."

Part II., which treats of the PERSON of Christ, proves him to be man; to be more than man, and superior to angels; and to be God-man. Here the scriptural inductions are clear and forcible, indicating minute acquaintance with the word of God, and extraordinary skill in disposing of the testimony of inspired men.

Part III. is devoted to a consideration of the WORK of Christ—his atonement—his intercession—and his reign. This is a section of the work, which will bear a comparison with anything hitherto written by the most accomplished divines on the same subject. We particularly invite attention to the distinctions made by the author between atonement and redemption. If we are not mistaken, they will tend to solve many difficulties in theology.

Part IV. unfolds the CLAIMS of Christ;

the faith, love, and obedience due to him ; baptism into his name ; the observance of his rest ; the celebration of his death ; and prayer to him. Our author shows that angels and saints prostrate themselves before him as profoundly as before the Father ; that they worship and adore him in as lofty ascriptions of praise as they attribute to Him who sitteth on the throne ; and that whatever God is to the heavenly worshippers, that Jesus Christ is also. In the concluding sections of the work, Mr. S. presents a masterly sketch of the principles which hinder Unitarians from receiving the truth concerning Christ, and appeals to them in a manner breathing the purest and loftiest benevolence. The last paragraph of the work contains a touching address to those who profess to hold orthodox views of Christ, but who are destitute of vital godliness. Seldom have we read an appeal more calculated to rouse the conscience, and to affect the heart.

In conclusion, our firm belief is, that this able and convincing treatise is destined to live, and must take rank with the very first works on the divinity of Christ. As a controversial essay, it is written in the best possible spirit ; and, without anything like the parade of learning, its arguments rest on a sound and critical basis. It is, moreover, a work for the closet, which every Christian would do well to possess.

The YOUNG PHYSICIAN ; a Narrative founded on Facts. By MRS. PAXTON, Author of "The Veil Lifted," &c. &c. 12mo, pp. 256.

W. Brittain, Paternoster-ow.

This is the record of a life spent in efforts of Christian philanthropy. The fair editor has done well to preserve the memorial of a brother, who, in his professional walks, "went about doing good." The incidents here narrated are very touching, as well as deeply instructive. They afford ample proof of the fact, that if medical men would employ their influence in the advancement of men's moral and religious well-being, they would not fail to be eminently useful. To those who have devoted much attention to the condition of the female prostitute, this volume will be regarded with much interest ; inasmuch as it discloses some most pleasing instances of the success which attended certain well-directed efforts for the recovery of this unhappy, and, we fear, neglected class of human transgressors.

The volume is worthy of careful perusal and extensive circulation.

CONGREGATIONAL DISSENT and the VOLUNTARY PRINCIPLE ; An Address delivered on occasion of laying the first Stone of a new Independent Chapel, Tennant-street, Stockton-on-Tees, on Thursday, May 1st, 1845. By the Rev. JOHN ELY, Minister of East Parade Chapel, Leeds.

London : Simpkin, Marshall, and Co. ; and Jackson and Walford.

As it is evident that in these times error is mustering all its forces for the purpose of arresting the progress of truth ; and, moreover, as it cannot be questioned that all existing systems, both political and ecclesiastical, are about to be subjected to a severer and more enlightened process of investigation than history records, it is highly gratifying to find Mr. Ely, who has already distinguished himself in the great conflict of principle, directing the public mind and furnishing inquirers with the means of information on some of the most absorbing questions of the day. In this address the principles and constitution of a Christian church, and the independency and self-sustaining power of religion are set forth in a form at once so clear, forcible, and condensed, that we cannot conceive anything more adapted for circulation among those who take an interest in the momentous question of church government, and the province of the civil magistrate in connection with religion, whether that interest is evinced by them either as inquirers, or as the advocates of opinions already formed.

To the members of Christian churches of the Congregational order, it will form a convenient and invaluable repository of their principles ; and to those who, amid the deepening strife of party, and the other portentous omens of the future which now surround us, are asking "What is truth ?" it cannot fail to be, in a very important sense, an answer to that question. At the present crisis, when our principles are so grossly misrepresented, and the province of the civil magistrate is so completely misapprehended by statesmen, an important service would be rendered to the cause of truth if a copy of Mr. E.'s address were put into the hands of every member of both houses of parliament. Its perusal must convince such men as Mr. Macaulay and Lord John Russell either that they do not understand the principles of dissent, or that they wilfully misrepresent them. To all, then, who are desirous of understanding, or spreading the principles of Congregationalism, we most cordially recommend this admirable address.

THE CHRISTIAN GRACES; or, The Fruits of the Spirit. A Pastoral Address. By THOMAS LEWIS, of Union Chapel, Islington. 12mo. pp. 52.

John Snow.

It has been the excellent habit of the esteemed and venerable author of this Address, to greet his flock with an annual epistle on some topic immediately bearing on their Christian progress. We have reason to believe that these memorials of pastoral affection and fidelity have been not only very acceptable but very useful. They have tended to cement the ties of Christian friendship between minister and people; and have thereby contributed in no ordinary degree to the efficiency of the pastoral relation. We

can only pray that all our brethren may be as happy and as acceptable, after a pastorate of forty years as the amiable and devoted author of this Address.

The subject of the Address possesses an undying interest to the Christian church. Without the graces of the Holy Spirit the Christian profession is an empty name. Our author has succeeded in making this grand truth obvious and impressive. His text embodies his whole theme. Gal. v. 22, 23, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." On each of these cardinal graces, the author dilates with a skillful precision and fervent zeal; and, in so doing, has furnished a manual worthy of the devout perusal of all the true followers of the Lord Jesus.

Home Chronicle.

NOTICE TO WIDOWS RECEIVING AID FROM THE EVANGELICAL MAGAZINE.

Those widows of ministers receiving assistance from the Magazine Fund, and entitled to relief at the Midsummer distribution of profits, are respectfully requested to send their applications, addressed to the Editor, at the Publisher's, if they have not done so already. All widows must thus apply, and state also their present incomes.

NOTICE TO TRUSTEES OF THE EVANGELICAL MAGAZINE.

The half-yearly distribution of profits to widows of ministers will take place at Baker's Coffee-house, Change-alley, Cornhill, on Tuesday, the 8th July, at eleven o'clock, when the attendance of Town and Country Trustees is earnestly requested.

DISSENTERS NOT BIGOTS.

A volume under the title of "Past and Present Policy of England towards Ireland" has recently made its appearance, and has reached a second edition. It is unquestionably a work of some little ability; and contains a great deal of skimming information on Irish affairs. But it is, after all, a mere *clap-trap*, intended to help Her Majesty's Ministers through with their Maynooth Bill. If the author understands the Dissenters, which we suspect he does, it is

very shameful for him to talk of their bigotry and unchristian spirit, as he does in the preface to the second edition, on account merely of their stern and determined opposition to the new Popish Bill. How could they do otherwise than oppose such a bill? They do not approve of the endowment of religion at all; and, assuredly, they have no such special love for Popery as to induce them to consent to an exception on its behalf. The great body of Dissenters believe Popery to be Antichrist.

A writer in the *Times* newspaper, of Tuesday, the 10th of June, has so well exposed this flippant attack upon Dissenters, that we cannot forbear giving it to our readers. From such a quarter it may surely be regarded as a distinct and somewhat extraordinary sign of the times:—

"It is a very old remark, that none are more intolerant than the professed advocates of tolerance, none more uncharitable than they who consider it their exclusive vocation to compel charity on all mankind. This writer is no exception. It is the moral of his own work, that Christians may disagree without either being very criminally mistaken, and that the best way to convince is to conciliate. No sooner, however, is the peacemaker subjected to personal proof than he breaks down, and shows himself as much the child of Adam as any Popish persecutor or Protestant bigot.

"Having opened his new preface with expressing his delight, that the great work of conciliation and peace which it was his object to recommend is fairly and irrevoc-

ably begun,' he proceeds in the very next paragraph to furnish in his own language a specimen of the flowers that are to spring up round the cradle of infant conciliation. 'However deplorable the temper which has been exhibited on both sides the Channel, the *pitiful exhibition of ill humour*, mixed with *religious intolerance*, and *selfish, narrow-minded spirit*, and an *ungracious, ungrateful*, and *unconciliatory* demeanour on the other, we must not suffer ourselves to be *disgusted*,' &c. Pretty well for a peace-maker. When next we want some good round abuse for a particularly unsavoury subject, we shall go to a writer whose comprehensive bowels yearn for all mankind. There is no hatred so intense as that which is bottomed on love. The man whose heart bleeds for all his fellow-creatures, except those who do not happen to agree with him, is sure to concentrate on that unfortunate exception the animosities forbidden by his creed. Further on, the same paragraph gives us a little more of that peculiar description of love which generally characterizes modern liberality. After lauding our social progress in good sense and other virtues, he adds that we 'therefore feel both shocked and surprised at the *storm of bigotry* which so *suddenly and noisily* burst upon us; and it is especially to be regretted that the Dissenters, with whom religious liberty is an inheritance, and whose fathers smarted so severely under the system of religious intolerance, should have manifested on this occasion a spirit so *dogmatical, illiberal, and unchristian*.' Well done, again, for a man of peace. Of all the wild beasts of the forest, *Heswen* defend us from an angry philanthropist! If we must be torn limb from limb, let it be by the old-fashioned tribe of persecutors, and not by that sleek, but most ferocious species, the modern conciliator. We are quite at a loss, however, to see why the Dissenters should come in for an especial quantity of the writer's sticks, stones, mud, and dead cat. We can discern no identity between the perpetual endowment of Maynooth and the great Dissenting principle of civil and religious liberty. *The Dissenters never asked for public money themselves*. Why are they to rejoice when it is lavished upon the Church of Rome? They dissent from the Church of England because, for one reason or another, they hold it to be too much the daughter of the Church of Rome. Why should we particularly expect those persons who dislike the daughter because she is the daughter to maintain and perpetuate the mother because she is the mother? Their greatest pecuniary grievance is that they pay to the Church of England. Excepting on the homœopathic principle, we don't see how that grievance will be rectified by an-

other payment to the Church of Rome. If they dissent from a semi-Popish church, as they think it, are they the more likely to welcome Popery proper?"

Had this paragraph emanated from the pen of a Dissenter, it might have been suspected of something like party advocacy; but, coming from such a quarter, it shows distinctly that mere lookers-on are beginning to do justice to a class of men who, repudiating State support for themselves, can be no advocates for conferring it upon others. Such writers as the author of "Past and Present Policy of England towards Ireland," make a great boast about charity; but, after all, the charity of those men who regard all creeds and all churches alike can be worth very little when estimated at its proper value. If the person who stigmatizes the Dissenters as "*dogmatical, illiberal, and unchristian*," because of their opposition to the Maynooth Endowment Bill had a grain of common candour, he would blush to confound charity to Romanists with the approval of Romanism. We may love the men and hate their system.

PROPOSAL FOR INCREASING THE FUNDS OF THE LONDON MISSIONARY SOCIETY.

To the Editor of the Evangelical Magazine.

DEAR SIR,—In proportion as darkness and dangers appear to thicken without, so the disciples and friends of Christ must redouble their exertions within, that, thus means may be employed in diffusing the glorious light of the gospel as far as they can. The London Missionary Society possesses a powerful capacity of doing good; but I know its operations are cramped for want of money. Now, dear sir, it has occurred to me that a very considerable sum might be raised to assist this excellent society, if, in the metropolitan churches, (to begin with, but I would not end here,) 5000 individuals could be found so full of love to Christ, and so earnest in desire to do good to the souls of their fellow-sinners, as to spare one penny per day from their expenditure for intoxicating drinks, which are mostly useless and very often injurious, in their effects. By this means no less a sum than nearly eight thousand pounds could be added to the funds of the society annually.

I have had it for some time laid upon my mind, and now thus make the suggestion, public through the pages of your valuable Magazine, in the humble hope that it may

lead to important results for the glory of God and the good of perishing souls.

I am, dear Sir,

Yours truly,

WILLIAM LEGGE.

London, June 6, 1845.

PROPOSAL OF DISSENTING DEPUTIES, RESPECTING BARTHOLOMEW'S DAY.

The Deputies of the three Denominations of Protestant Dissenters, (Presbyterian, Independent, and Baptist,) in, and within twelve miles of London, appointed to Protect their Civil Rights, to the Ministers of their several Congregations, with other Ministers within Her Majesty the Queen's Dominions.

BELOVED PASTORS AND FRIENDS,—Your candid and prayerful attention is invited to this address, proceeding from a body which though composed of classes somewhat diversified in practice, is yet one with yourselves in the main principles of Protestant Nonconformity, and in the enjoyment of rights which they desire to transmit unimpaired to their latest posterity.

Suffer us, in our collective capacity, to put you in mind that the moment has arrived when no faithful man should sleep at his post, and when neutrality is unfaithfulness; for if he be not unceasingly vigilant, the "strong man armed" will find that "a stronger than he" has come upon him before he is aware, and, divesting him of the armour wherein he trusted, will, with as much impunity as licence, reduce him from his wonted freedom to a bondage as retributive as hopeless.

The measures in progress tend to impart animation and succour to that embodiment of errors which constitutes, in our belief, that system which we are told the Lord himself shall eventually "consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Apart from those other strenuous efforts which are being made in your name and on your behalf, to obstruct the widening and strengthening of that constant source of national discord—state interference with religion, by which its free and undefiled course is impeded, we take upon ourselves to solicit your concurrence in another mode of stemming the evil we so earnestly deprecate.

The anniversary of a day—a Sunday—is approaching, doubly memorable in the records of turpitude and all unrighteousness. We suggest to you, therefore, most respectfully, that occasion be taken to enlighten the minds and refresh the memories of those who, with ourselves, esteem it their honour

and glory to have borne and to continue to bear the appellation of Protestant, upon the great distinctive principles which that name imports; and, not the less to instil into the minds of the rising generation, on the ensuing 24th of August, which, by a remarkable coincidence, in this year of peril, falls upon a Sunday, sentiments in accordance with the Divine precepts concerning injuries and the forgiveness of them.

In the massacre of Paris, begun on the eve of Bartholomew's-day, Sunday, August 24th, 1572, was seen, according to Hume, "the result of that general conspiracy formed for the extermination of the Protestants," when, says an early authority, "above a myriad of Hugonots" were miserably butchered in that city alone.*

And are not the signs of our times awfully portentous? Shall we not heed the warnings presented by events even now passing in Switzerland, in Germany, and in France, and far off in Polynesia? These events call aloud for special notice, in circumstances when our fears are being awakened by the movements of enemies alike enduring and implacable.

Moreover, are we not beset by foes whose aim is to ensnare us and our countrymen after another manner; to reduce us to mere machines in body and mind, by the rigours of cunningly-devised forms and frivolous ceremonies? It was not enough, it should seem, that had been done to signalize Bartholomew's-day, but this day was again selected—a Sunday, too—in the year 1662, to perpetrate that other deed, when, according to the chief historian of that event, "more than two thousand"† ministers in England and Wales were driven from their charges and deprived of their livelihoods, rather than barter their consciences, and betray the sacred interests of their flocks.

Under the sense of the deep and lasting impression these facts and sentiments have produced in us, we submit to your consideration the following resolution, passed at the last annual meeting of the Deputies, December 27th, 1844, John Remington Mills, Esq., in the chair:—

"That it be a respectful recommendation from this body to the Dissenting ministers in the metropolis and throughout the empire, to preach a sermon on or near to St. Bartholomew's-day next, August 24th, commemorative of the principles of Dissent; and that the Deputies be requested to use their influence in seeing this resolution carried into effect, and to procure either a public or private collection in aid of the funds of this Deputation."

* Davila, *Hist. delle Guerre Civili di Francia*. Venet. 1638. 4to. Lib. v. p. 271.

† Dr. E. Çalamy's "Account." Ed. 2. 1713. 12mo. vol. ii. p. xxi.

The Deputies have no selfish ends in soliciting your aid. They have not only bestowed their energies efficiently, but have disbursed for the benefit of the whole body of Nonconformists, to go no further back than the year 1826, and ending with the year 1844, no less than 12,824*l.*, towards which only 1,360*l.* were contributed from the funds of kindred societies, and but 245*l.* received from churches and individuals beyond the limits prescribed as "within twelve miles of London."

That so large a sum, unequalled, so far as we know, by the capabilities of any other society of a like nature, has been expended in protecting, and happily in extending the "civil rights" of Protestant Dissenters, need not excite unusual notice, when it is considered that, in the period named, the abolition of the Test and Corporation Acts was procured mainly through the exertions of this body, instituted for that purpose in the year 1732; and which body has continued, unostentatiously, but not the less successfully, to pursue its objects by addressing the Crown, petitioning Parliament, memorialising the Government, procuring the delivery and the circulation of lectures,* publishing resolutions and addresses, and also by obtaining the Marriage and Registration Acts, besides judgments of courts of law in matters affecting the rights of Protestant Dissenters, and in other ways aiding and protecting the feeble against the strong.

Hence it is evident that the interests of those to whom this appeal is addressed, have formerly been directly benefited, and are at the present time most weightily concerned. But, without replenished funds, similar benefits are not likely to be obtained; and, consequently, the reputation which this representative body has acquired, will be lowered, and that vigilance and efficient protection which have been hitherto enjoyed will be diminished at a time when they are increasingly required.

From all these premises we trust, beloved friends, that you will be induced to preach upon the occasion mentioned; and we recommend that contributions, made by yourselves and friends, be transmitted by Bankers' or Post-office orders, addressed to the Secretary, or in any more convenient way, and they will be duly acknowledged.

Yours, with every testimony of respectful regard,

JOHN REMINGTON MILLS, *Chairman.*
THOMAS PEWTRESS, *Deputy Chairman.*
HULL TERRELL, *Secretary.*

30, Basinghall-street, London.,
June 4th, 1845.

* "National Church Establishment Examined," by Ralph Wardlaw, D.D.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

The anniversary of this society was held on Saturday, May 17th, at the Hall of Commerce, in Threadneedle-street. The chair was occupied by Joseph J. Gurney, Esq.

John Scoble, Esq., the secretary, read a deeply-affecting abstract of the report. In reference to home operations, some pleasing facts were detailed of the advance of the good cause, whilst others are of a more mixed, or of a truly painful character. The same line of remark will apply to the foreign operations of the society, with regard to the United States, and also to the European governments. But the most deplorable part of the report relates to the awful continuance of the slave-trade, and the millions that are yet held in the direful bonds of slavery. Africa is still annually robbed of from 300,000 to 400,000 of her children, to glut the cupidity or minister to the luxury of nominal Christians, and the followers of the false prophet. Two-thirds of this mighty host perish by fire and sword in their original capture, by privations in their transit to the coast, and by horrible disease and death during the middle passage; and the remainder are sold, with their children, into all the misery and degradation of perpetual slavery.

In Brazil, there are at least 2,500,000 slaves; in the United States, 2,750,000; Spanish colonies, 800,000; French colonies, 250,000; Dutch, Danish, and Swedish colonies, 100,000; South American Republics, 400,000; Texas, 30,000: total, 6,830,000.

Philanthropists and fellow Christians! what a subject is this for reflection, exertion, humiliation, and prayer!

The worthy chairman said, that from reading the appendix to the last report, he was convinced that every reader must see the importance of the cause, and the practical value of the committee; and that of all the evils now existing in the world, there is not one so vast, so heinous, so marked by the most appalling circumstances, as the slave-trade. It seems that almost all the coast of Africa, north, west, south, and east, is deeply affected with this abominable traffic.

The Rev. J. Beecham; R. Cadbury, Esq.; the Rev. J. Burnet; G. W. Alexander, and S. W. Gurney, Esqs.; the Revs. W. Knibb and E. Davies, of Barbice; and the Revs. J. Sherman and T. Smith, followed with their interesting speeches; particularly the affecting details of Mr. Knibb respecting Jamaica, and those by Mr. Davies, powerfully affected the audience, who separated after the usual vote of thanks to the chairman.

THE COLONIAL MISSIONARY SOCIETY.

The eighth annual meeting of this most valuable institution was held on Friday evening, May 16th, at the Weigh-house chapel, which was very respectably filled on the occasion, the treasurer, J. R. Mills, Esq., in the chair, who stated, with much pleasure, the steady progress the society had been making, especially during the last four years. "We have taken," he said, "a step in advance of most other societies, in raising up a native agency, which will be able to carry on the work with greater efficiency than any men we could send from among us. The work is not our own, but the work of God; and I therefore hope we shall not only regard it as a duty, but a privilege, to support it."

The Rev. A. Wells then read the very interesting report, and it pointed out the spiritual destitution still existing in the colonies, the influence these colonies were likely to exert on future generations, and referred to the operations of the society in its respective spheres of labour. The accounts from the various stations fully proved the immense amount of benefit the institution had been enabled to effect during the period of its existence.

The treasurer then presented the cash account, from which it appeared that the total receipts of the year were 3,388*l.* 14*s.* 8*d.*; the expenditure, 3,116*l.* 18*s.* 8*d.*, leaving a balance of 271*l.* 16*s.*, that amount being applied to the reduction of the debt, which still exceeds 700*l.*

The Revs. G. Smith, J. Sherman, J. A. James, J. Blackburn, Drs. Halley and Nolan, and A. Reed, B.A., in moving and seconding the resolutions, powerfully sustained the cause of this important institution by their arguments and eloquence. And after the motion of thanks to the chairman, for his valuable services as the treasurer, &c., which he briefly replied to, the doxology was sung, and the meeting terminated.

PEACE SOCIETY.

The twenty-ninth anniversary of this interesting institution was held at Finsbury chapel, on Tuesday evening, May 20th, and was very numerously attended. Until the arrival of the president, C. Hindley, Esq., M.P., the chair was occupied by G. W. Alexander, Esq.

Mr. Alexander stated, that though many results of a striking nature, if compared with those of other institutions, had not taken place, still it would be found that a considerable amount of good had arisen from it in this country, in America, and other lands.

The secretary, the Rev. J. Jefferson, read the report. From this document we learn that, in no one year of the society's existence had the pacific principles of the gospel made so much progress, as during the past year. Nearly 270 lectures and meetings had been held, more than 64,000 persons addressed, and at least 6,000 signatures to the society's declaration had been obtained. Mr. Rigaud had laboured on the continent, and also in our western counties, in advocating this society. Considerable assistance had been rendered, by lectures, by J. Scoble and G. Thompson, Esqs., as well as from a number of ministers of religion, both in town and country. Thirteen sermons had been delivered simultaneously on the subject of peace, in Birmingham, in February last, and upwards of 110 in London, on May the 11th. Various memorials had been presented, with petitions, circular letters, &c., on several subjects within the society's range and influence, both at home and abroad; and the report closed with a reference to the state of the peace movement in the United States, the continent of Europe, the West Indies, and Africa.

From the treasurer's accounts, we learn that the total receipts of the society during the year were 1,459*l.* 6*s.* 10*d.*, the expenditure 1,418*l.* 18*s.* 6*d.*, leaving a balance of 40*l.* 8*s.* 3*d.* in favour of the society.

The Revs. G. Rose, Mr. Isaac Collins, the Revs. C. Dukes, J. Burnet, Mr. S. Bowly, of Gloucester, Mr. Henry Vincent, by statistic details, by powerful argument, and by pointed appeals, addressed the meeting on moving and supporting the several resolutions. The chairman followed, by a forcible address on various important topics, after which, this numerous and well-sustained meeting separated.

PROVINCIAL.

ORDINATION AT OXFORD OF THE REV. J. SPENCE, A.M.

We understand that the Rev. James Spence, A.M., of King's College, Aberdeen, and Highbury College, London, is to be ordained (p.v.) over his new charge at Oxford, on Thursday, July 3rd, when the Rev. Drs. Henderson and Morison, of London, and the Rev. Messrs. G. Legge, of Leicester, W. Legge, of Reading, and other ministerial brethren, are expected to take part in the service. Services at eleven o'clock in the morning, and at six in the evening.

REMOVALS.

The Rev. W. Lawson Brown, A.M., formerly of Liscard, Cheshire, has accepted an unanimous call from the Congregational church assembling in Mawdsley-street chapel, Bolton, Lancashire.

The Rev. James Fleming, senior student at Highbury College, has received a cordial and unanimous invitation from the Congregational church assembling in High-street, Lancaster, to the pastoral office. Mr. Fleming has accepted the invitation.

ORDINATIONS.

Rev. J. H. Price.

On Tuesday, the 22nd of April, the Rev. J. H. Price was ordained pastor over the Congregational church at Woodham Ferris, Essex.

The Rev. J. Gray, of Chelmsford, delivered the introductory discourse; the Rev. E. F. Bodley, of Rochford, proposed the questions; the Rev. D. Smith, of Brentwood, offered the designation prayer; and the Rev. E. Price, of Sheerness, delivered the charge.

In the evening, the Rev. R. Robinson, of Witham, preached to the people.

The Rev. Messrs. Law, of Writtle; the Rev. Jas. Pilkington, of Rayleigh; and other ministers, took part in the solemn services of the day.

Mr. William Rose.

On Thursday, May 22nd, 1845, Mr. William Rose, who for some years has been actively and successfully engaged in preaching the gospel in the vicinity of Spilsby, was ordained over the united churches of Alford and Welton-in-the-Marsh.

The Rev. Isaac Watts, of Boston, delivered the introductory discourse; the Rev. John Simmons, of Spilsby, offered the ordination prayer; the charge was presented by the Rev. John Adey, of London; and the sermon to the people by the Rev. J. T. Barker, of Louth; the Rev. Messrs. Dickinson (of Kirtton) and Heywood (of Louth) engaged in the devotional parts of the service.

On the subsequent evening, an interesting service was held in Welton Chapel, when the union of the above churches was ratified by solemn prayer and addresses, by the Rev. Messrs. Adey, Barker, Dickinson, and Rose, A deep interest was excited by these services, and it is believed the Divine blessing was vouchsafed.

The attendance was very large, especially of friends from the neighbourhood, nearly two hundred of whom took tea together after the service.

Rev. G. W. Conder.

The ordination of the Rev. G. W. Conder, late of Highbury College, as co-pastor with the Rev. W. Judson, of the church assembling in Crendon-lane chapel, High Wycombe, Bucks, took place on Thursday, April 17th, when the Rev. W. Judson commenced the services of the day.

The Rev. A. J. Morris, of Holloway, delivered the introductory discourse; the Rev. J. Harsant, of Beaconsfield, asked the usual questions; the Rev. J. W. Wayne, of Hitchin, offered the ordination prayer; and the Rev. S. Curwen, of Reading, gave the charge.

About seventy friends afterwards dined together at the Red Lion Inn. In the evening, the Rev. J. Rowland, of Henley, preached to the people.

The Rev. Messrs. J. Hayden and S. G. Green, B.A., of Wycombe; Holmes and Horsfield, of Wendover; Styles, of Marlow; Davies, of Maidenhead; Spencer, of Pleasant's-hill; Gamble, of Margate; Baynes, of Poplar; Nicholson and Jeffreys, of Highbury, conducted the devotional services of the day.

RECOGNITION.

Rev. Samuel Hillyard.

The recognition of the Rev. Samuel Hillyard, as pastor of the Congregational church assembling in the Old Meeting, Bedworth, Warwickshire, took place on Wednesday, the 21st of May.

The Rev. Mr. Salt, of Hinckley, read suitable portions of Scripture and prayed; the Rev. John Sibree, of Coventry, stated the scriptural principles of Congregational churches; the Rev. J. W. Percy, of Warwick, received from Mr. William Linney, jun., a statement of the call of Mr. H. to the pastorate, and the response of the latter to it; special prayer was offered by the Rev. N. Rowton, of Withybrook; the Rev. Thomas Raffles, D.D., LL.D., of Liverpool, gave the charge to the minister; and the Rev. A. Pope, of Leamington, addressed the people; the Rev. Thomas Dix, of Earl Shilton, and late pastor of the church at Bedworth, concluded the service; the Revs. Messrs. Delf (of Coventry), Knight (of Tamworth), Eustace (of Nuneaton), and Carter (of Church Over), also assisted.

At five o'clock, P.M., more than four hundred persons took tea, after which a pub-

his meeting was held, at which Dr. Raffles presided.

Mr. Hillyard read an account of the origin, &c., of the church, which is one of the oldest in the county, and the mother of nearly all the Independent churches throughout a wide district, extending into Leicestershire and Northamptonshire. The first pastor was an imprisoned Nonconformist, and of the same family as the Rev. Lawrence Saunders, who was burnt at Coventry in the reign of Queen Mary.

Extracts were given from the church book, proving the great care formerly taken to preserve scriptural doctrine and discipline; and that numerous colonies had gone forth to settle in the surrounding district.

Excellent speeches were afterwards made by the Revs. Dr. Raffles, J. W. Percy, Dr. Styles (of Foleshill), H. B. Creak, B.A. (of Atherstone), J. Sibree and F. Franklin (of Coventry), and Mr. Linney, sen., (of Bedworth).

Other ministers belonging to the Independents and other denominations were also present.

The harmony and joy of the occasion were most refreshing; and abundant proof was given of the very strong attachment felt in the neighbourhood to this ancient interest.

HOME MISSIONARY STATION, BRASSINGTON, NEAR WILKESWORTH, DERBYSHIRE.

The attention of the religious public is most respectfully invited to the above village, which contains a close population of

eight hundred inhabitants, and has within a circle of three miles a thousand more, who are, notwithstanding the efforts of others, on the whole in a most deplorable state of religious ignorance.

In August last, the Directors of the Home Missionary Society having been made acquainted with the state of this village, sent a missionary to see what could be done. He has preached in the open air, and in a large club room connected with a public-house. A Sunday-school has been established, in which there are sixty scholars, and from seventy to ninety attend the weekly Bible Classes; a British School has also been commenced with much encouragement; the missionary preaches and conducts Bible Classes in three villages besides Brassington, and God has graciously blessed his labours not only by the attendance of many who were accustomed to frequent no place of worship, but also in the conversion of souls. As soon as a chapel is built a church will be formed.

From these particulars the necessity of a chapel and school-room is evident.

The site has been kindly given by a farmer in the village. The whole expense is estimated at 350*l.* Towards this 80*l.* has been collected in Brassington alone; and the friends of home missions and education are earnestly appealed to for their assistance in this good work.

Donations will be thankfully received by the Rev. George Graftey, Home Missionary, Brassington.

We particularly and earnestly recommend this case to the sympathy of liberal Christians.

General Chronicle.

GERMANY.

SOME ACCOUNT OF A GREAT PROTESTANT MOVEMENT IN GERMANY.

While not a few in England are relaxing their attachment to Protestantism, and short-sighted statesmen are granting permanent endowments for the direct support of Romanism, it is gratifying to find that the land which gave birth to Luther is now the scene of events, which promise new life to the Reformation in that country. As in the days of Tetzels, so now, the mendacity of Romish superstition has been the proximate cause of the movement which is now taking place. A young priest, of the name of Johannes Ronge, a native of Bismarck, in the circle of Neisse, near the Su-

detic chain, who had long been in doubt about many of the doctrines and usages of the religion in which he had been trained, was the first instrument employed by Divine Providence in producing those great awakenings which are now spreading far and wide through Catholic Germany. In March, 1841, Ronge was appointed chaplain at Grottkau; where he was filled with many deep thoughts. He gave himself, to the best of his ability, to the instruction of the young, as a kind of relief from the bondage which attached to his clerical functions. "I fled," says he, "to the joyous innocence of my school, whenever the burden of the priestly yoke became too heavy for me, and there my strength was invariably recruited."
 . . . I strove, in the confessional, and in the pulpit, manfully to oppose and con-

travene the superstition, the formalism, and all the consequences of priestly oppression and hierarchical dissemblage; but the results were small, because of the mighty barriers interposed by the hierarchy to stem the progress of spirituality. Within these frowning barriers, and under such restraint, fettered alike in body and mind, I endeavoured to sow and plant with toilsome care, what might, perhaps, after all, be doomed to suffocation in the choke damp of superstition; my heavy yoke became week by week more insupportable; the more so as I began to discover the dreadful effects produced on the people by Popish despotism, and became acquainted with the depravity and moral degradation of many of my clerical brethren; the danger now seemed to come home to myself. I saw clearly that it was my positive duty openly to declare against the abuses and the soul-killing dogmas of the Church of Rome. *I resolved to die a bodily rather than a spiritual death.*"

Such was the mental conflict through which Ronge was passing. He could brook his bondage no longer. "I stand forth," he says, "against the Roman hierarchy, because it crushes my dignity as a man, and reduces me to a state of dishonourable servitude. . . . As a Romish priest I have no liberty either of thought or conscience, but must yield blind obedience to both. I am an automaton employed to spread over the earth the veil of darkness and superstition. . . . My fetters, indeed, were consecrated, and in the eyes of the world they are unremovable; but I determined to burst them." In these and similar words Ronge expresses his state of mind. The result was soon to develop itself. About the time of Ronge's appointment to the chaplaincy at Grottkau, the bishopric of Breslau became vacant, and the diocesan chapter elected an old man of moderate and liberal opinions. The court of Rome delayed the confirmation of the appointment from motives of jealousy. Meanwhile, a Dr. Ritter, vicar of the diocese, assumed the duties of the bishopric, and was guilty of many excesses; but played his part with so much skill that bigotry and fanaticism increased on all sides. The Jesuits and Ultramontane faction made their appearance about the same time; opposing the junior clergy and ruling conscience with an iron rod. Ronge alone had courage to resist the tyrannous crisis. In an anonymous letter in one of the public journals, he denounced the Jesuits, complained of the injustice of depriving the diocese of its bishop, and stood up for the rights of the venerable man who had been elected by the chapter. "Do they wait," said he, with bitter satire, "for a return of the times when men sent a male laden with gold to

Rome to be appointed a bishop?" As the result of this bold step, Ronge was suspected, condemned, suspended, and deprived of his cure without trial or defence, notwithstanding a remonstrance signed by eighty of his parishioners, and all the authorities of Grottkau. No attempt was made to impeach his character in a single particular, except that he had dared to wear a *short coat and long hair!*

He removed to Laurahutte, a mining district in Upper Silesia, about a mile from the Prussian frontier, where he supported himself by teaching. He still, however, clung to the hope that better days might dawn upon him and his corrupt church. In this hope he was not disappointed; though he little knew what awaited him. Rome herself, in the height of her wickedness, prepared for him a new scene of action, and called him forth to a great work for the spiritual emancipation, we trust, of multitudes of his countrymen. During the autumn of 1844, the Bishop of Treves, Arnoldi by name, was in want of money to finish the cathedral of that city. How could it better be realized than by the encouragement of pilgrimages to his ancient city to pay homage to the sacred relics preserved in its far-famed cathedral. *There, indeed, was one most precious relic, viz., the seamless coat of our blessed Lord!* No matter though eighteen different Popish churches claim the honour of possessing this *seamless coat*, no matter though the present Pope has pronounced the garment preserved as such at Argenteuil to be the genuine one, (contrary to the decision of his predecessor, Leo X.,) no matter though two or three places are contending vehemently at the present moment for its exclusive possession. Rome has never been very squeamish about such matters. Money was wanted by the bishop, and the visits, devotions, and offerings of pilgrims were invited by public announcement in the organs of the church. The papal promise of complete absolution given by Leo X., in 1514, to all who should worship this coat, was again revived under the sanction of the present pope, (though he had decided that it was not the true one;) many scandalous tricks, under pretence of miracles, were practised upon the deluded multitude; and no fewer than five hundred thousand pilgrims visited the mysterious shrine in the autumn of last year. Such is Popery in the nineteenth century—"unchanged and unchanging."

The spirit of Ronge was stirred within him at the thought of this horrible idolatry, (Lord Brougham, perhaps, would not allow it to be idolatry,) and he could not forbear remonstrance. From the little town of Laurahutte, he addressed a letter to his countrymen, animadverting, in the strongest

terms, on the conduct of the Bishop of Treves, in sanctioning such detestable imposture. In this document truth is spoken without disguise. The pilgrimage scene is depicted in all its odiousness, in a moral, social, and religious point of view. He tells the bishop that he "ought to know that the Founder of Christianity bequeathed to his disciples and followers, not his *coat*, but his *Spirit*; that "his coat fell to the lot of his *executioners*;" that "God is a Spirit, and they that worship him must worship him in spirit and in truth;" that "the gospel forbids expressly the worship of every image and every relic;" that "the Christians in the apostolic age, and during the first three centuries, tolerated neither images nor relics in their churches;" and that "the adoration of images and relics is a heathen custom; with many other pungent lessons, very unwelcome, doubtless, to the ear of a popish bishop. Such boldness in a humble priest, especially one already suspected of Lutheranism, was not to be tolerated. Ronge's letter spread like wild-fire. Fifty thousand copies were sold in one fortnight after its publication. "The echo of his words reverberated through the glens and mountains of his native land, nor did they die away till they were caught up by the distant hills along the banks of the Rhine, and awakened a deep response in the northern capitals of the empire." The ecclesiastical authorities were all in consternation. The Bishop of Treves knew not what to do. He resolved to ask counsel of the Pope. "His Holiness replied that a careful investigation should be made; and that if Ronge were proved to be the author of the offensive document, he should be offered a certain term to retract, and upon his refusal, should be excommunicated." Bishop Latusek, of Breslau, in whose diocese Ronge had held his cure, communicated with him upon the subject of his letter to Bishop Arnoldi. He was entreated to recant; but, in the true spirit of a reformer, he declined all concession. He declared "that he had only done his duty in giving expression to the almost universal indignation of his countrymen, at the adoration of an *article of dress*; that he had spoken the truth, and never would retract it; and that though excommunicated by the Bishop of Rome, he nevertheless felt assured that the great Head of the church numbered him among his disciples." As the result of his firm purpose of heart, he received a formal letter of excommunication from his bishop, on the 4th of December, 1844. "Thus," says Ronge, "I have been placed without the pale of the church as an irreclaimable sinner." But the following spirited address shows his undaunted mind. "Aris, then, ye men of Germany, ye men of France,

and of Britain; ye men of Italy and Spain, arise! Men of Europe and America, let us unite with our representative governments in this noble enterprise! To the work, like men; to the work of peace and of freedom! The hour is come. Let us break the yoke of our faith and of our conscience; let us drag down a lying hypocritical priesthood and its hierarchy; let us annihilate Jesuitism, insulting alike to God and man; and usher in the glorious reign of truth and light and righteousness; of virtue and freedom and love. Let us bring back the true reign of Christ upon earth."

With such a noble bearing of mind, we could wish to trace in Ronge's spiritual history more decisive evidence of his conversion to God; we should like to perceive in him a clearer perception of the grand essential truths which penetrated the heart of Luther, and formed the master element of his Reformation. Still it may be that Ronge is a sincere and humble inquirer after apostolic truth; and if he is, he will yet come more fully into the light of the gospel. Meanwhile, the eye of all Germany is fixed on his bold and decisive course. Rome is being weighed in the balance; and thousands are beginning to see that she is wanting. "The magic charm of blind obedience is broken, and all, whether priests or laymen, who are led to throw off the papal domination, will be placed in a moral condition more favourable to the discovery of the truth. Withdrawn from the papacy, they have no source of faith, no anchor for trust, but the Bible; they will be compelled to go to it for life and direction."

Ronge has had to bear the cross; and has been in various ways traduced and persecuted. The clergy and most of the bishops have done their utmost to stay his progress, but all their efforts have been in vain; the name of Johannes Ronge is a kind of watchword through all Germany. By fierce Romanists he is stigmatized as "the infernal stew of a witch's cauldron;" by the enlightened and thoughtful men he is hailed as "the Luther of his age." Inquiring Catholics, in different places of importance in Germany, have taken steps for a formal separation from the Church of Rome; and a union with the new church of the German Catholic or Apostolic Christians, formed under the auspices of Ronge. Among the foremost of the seceders was Dr. Regensbrecht, a Professor in the University of Breslau. More recently, Dr. Schreiber, who held the office of Principal of the University of Freiburg, has joined Ronge's party. There is still a mighty ferment in the Catholic mind of Germany. Christian societies are everywhere being formed under the name of "German Catholic Churches." These churches distinctly recognise, as the

result of an act of their General Assembly, the exclusive authority of the word of God, renounce the primacy of the Pope, auricular confession, the constrained celibacy of the clergy, invocation of saints, the worship of images and relics, indulgences, prescribed fasts and pilgrimages. They also distinctly recognise entire liberty of conscience, maintain only two sacraments, and contend earnestly for good works as evidences of faith in Christ, and love to him. The strictly theological part of their declaration of faith and order is but scanty. It is as follows:—

"I believe in God the Father, who by his Almighty Word created the world, and rules it with equity, wisdom, and love. I believe in Jesus Christ our Lord and Saviour. I believe in the Holy Ghost; in a holy, universal, Christian church; in the forgiveness of sins; and in life everlasting."

We could have greatly wished to find something in their creed, as they have chosen to announce one, upon the depravity of man, the Deity of Christ, his atonement, the necessity of renewing grace, and the justification of the sinner by faith in the righteousness of the Lord Jesus. But, we rejoice to say, that their whole movement is anti-papish; and the following testimony is borne to them by one who has had ample means of observing them:—"The essential elements of our most holy faith are to be found operating in all their simple and invigorating influence among many of the newly formed Christian communities. Nothing can exceed the spirit of fervent piety and single dependence upon the promised aid of the Spirit, which is manifested in the public declarations put forth by various Catholic congregations upon their separating from the Roman hierarchy to incorporate themselves with the new church of German Catholic or Apostolic Christians." This testimony is abundantly confirmed in an address to His Majesty the King of Prussia, by certain inhabitants of Schneidemühl, in the Duchy of Posen. This little band of Bible Christians has ventured to stand out from the apostolic Church of Rome with a distinctness which has no precedent since the period of the Reformation. We should say, that their entire tone and expression of sentiment is decidedly *evangelical*. Their spiritual character has been greatly advanced by the accession to their ranks of Johannes Czerski, a native of Warlubian, a village near Neuenburg. He was vicar in the cathedral at Posen, for a year and a half; but his eyes were opened "to the same discovery which Luther made at Rome." "I should say," observes this interesting man, speaking of Rome, "they put every Roman Catholic divine into a coat manufactured in the looms of the Vatican.

Whether the cut fits or not is of little consequence—he must suit himself to it; they likewise oblige him to wear a pair of Roman spectacles, which are made to portray every object in a distorted point of view. I, too, received such a pair of Roman glasses, and saw the world as Rome desired." He then goes on to describe the mode of his conversion, mainly by the reading of the Bible. He is evidently a man of masculine mind, and indicates a zeal for primitive truth, promising great things for his native country. To his former clerical colleagues, he says, "Turn away from a power which instead of diffusing the light of the gospel, endeavours to propagate the darkness and deceit of lies. See that ye aid not this work of human falsehood. Refuse profane and old wives' fables."

Upon the whole, we must wish this great anti-papish movement God-speed. It is a revolution full of promise for Germany, and Continental Europe at large. May the Lord watch over those distinguished men who are so nobly struggling to break up the imposture of Rome!

N.B. Those of our readers who wish to have more perfect information about the "Apostolic Christians" of Germany, are referred to a work just published by B. Wertheim, Aldine Chambers, entitled, "The Apostolic Christians, or Catholic Church of Germany. A Narrative of the Present Movement in the Roman Catholic Church; comprising—Authentic Documents with references to the Coat of Treves; the Confessions, Protestants, and Organization of the first Seceding Congregations; the Acts of the General Assembly of Leipzig, etc. Edited by Henry Smith, Esq., Author of 'The Pilgrim's Staff,' etc. With a commendatory Preface, by the Rev. W. Goode, M.A., F.S.A., Rector of St. Antholin, Watling-street." 12mo. pp. 216.—This work is well worth a careful perusal.

J. M.

FRANCE.

FRENCH EVANGELICAL SOCIETY.

A few months ago we called the attention of our readers to the claims of the French Evangelical Society, and gave an account of some of its operations. Its object, we need hardly repeat, is to preach the gospel and circulate the Scriptures, by means of colporteurs, among the members of the Romish Church; and when we witness the activity which that church is now putting forth, and remember that her stronghold is France, we can scarcely overestimate the importance of a society which is quietly but efficiently labouring to undermine her.

fluence in that powerful empire. We have just received the last annual report, which is full of interest, and has been translated and published under the direction of the London Committee of Correspondence, whose honorary secretaries, the Rev. T. James and the Rev. J. C. Harrison, will be most happy to receive subscriptions, and to furnish reports and information, at 7, Blomfield-street, Finsbury. The following extracts will show the general character of the report, and will, we hope, induce many of our readers to procure it for themselves :

"The efforts of the French Evangelical Society during the past year have been great, and they have been abundantly blessed. This report will be but as a feeble and distant echo of those of our numerous agents.

"The special feature distinctly observable in them all, is the deep interest manifested, not, as formerly, by individuals merely, scattered hither and thither, but by considerable portions of the population. In our old stations, as well as in the fields newly opened to our agents, the evidences of religious feeling and awakening have rejoiced our hearts. It is but reasonable to hope that these emotions will become increasingly serious and be permanent, when we know that they have followed the reading of the Scriptures, which are circulated in France on an increased scale every year.

We know, that during the last year, for instance, 190,000 copies of the Scriptures have been distributed, and for the most part sold, to our fellow-countrymen, brought up to believe that the reading of the Bible is the exclusive right of the Romish clergy.

We know that more than 300 colporteurs, employed by several societies, have, during the year, visited our departments; and their letters present the most interesting accounts of the favourable reception they have experienced in almost every part of France. Our reports inform us, that in many communes (and the number exceeds what could be supposed) that have not been visited during the last five or six years, the colporteurs have found many families, who, without any other religious appeals than those of the colporteurs who then sold them the copies of the word of God, had not only been led to read them, but, in consequence of reading, had formed meetings of ten, twenty, thirty, and forty persons, observing only such forms and means of religious edification as they found indicated in the Scriptures. In some of these places there is the strongest desire to have a resident teacher, who may give these persons the instructions they still need; and in that capacity the colporteurs have often been entrusted to remain. In other parts, where the inhabitants are not so far advanced,

many are however delighted to hear the facts and truths contained in the Bible, and eagerly purchase the sacred volume, declaring that public worship, celebrated in accordance with the Scriptures, will receive their cordial sympathy. Other persons, not yet enabled to separate themselves openly from the Church of Rome, in which they have been brought up, have nevertheless exchanged their missal for the New Testament, which they read in the church during the mass, and while the priests are uttering, in a foreign language, sounds to which these more spiritual worshippers pay no longer any attention. It has often happened that the colporteurs, during this rude winter, have not found a moment for repose at the close of the day, after their long and fatiguing rounds, because, on their return in the evening, persons were waiting their arrival, collected to hear them explain their views of the religion which they endeavour to propagate. Such is the spirit of inquiry that now gives such peculiar interest to the labours of the agents of the Evangelical Society."

In our former extracts, we gave some account of the circumstances in which the whole population of Villefavard in the Haute Vienne embraced Protestantism. We now add some interesting facts concerning two neighbouring places in the same department:—

"Not far from Villefavard, is Balledent, a commune quite as large. The mayor, the deputy mayor, six municipal councillors, and the inhabitants who are able to write, sent a request to our colleague, Mr. Roussel, to come and preach to them, saying, 'that the Bibles placed among them long since, the tracts they had lately read, and some sermons they had heard at Villefavard, had produced a strong desire for the gospel.' In June, Mr. Roussel preached there for the first time to more than two hundred persons. Since then, the work has gone on, and we have now there a minister and a schoolmistress; and thanks to the assistance of some zealous friends, a commodious chapel is now building. 'The general aspect of this place,' says the minister, 'proves that it has been blessed of the Lord. All who at first declared for the cause of the gospel have continued firm in their profession, notwithstanding the intrigues and efforts employed to turn them aside. In many houses the Bible is read; the people begin to understand the truth; they listen to the discourse with pleasure, and the fruits of conversion may be looked for. The number of those decidedly attached to the doctrines of the Bible is about 150; but the occasional hearers are also as attentive to the truth as those of the best of our Protestant churches. The desire for instruction

is general; every evening, except Thursday, when there is a public service, forty adult persons attend a lesson in singing, reading, and grammar; there are some also who come to receive instruction every morning. Many who only began to read since my arrival, can now make use of the New Testament and the Hymn Book. The schoolmistress has already thirty scholars, who make rapid progress. I asked one of them why he ought to believe the gospel? He replied, "Because it is the word of God." "But if I, or any one else, should tell you to believe something that is contrary to the word of God, would you believe that?" "Certainly not; we must believe, in that case, God's word; for God alone cannot mistake." Balledent is also the centre to which several neighbouring places rally, and whose inhabitants come to our worship; in fact, they consider themselves as belonging to us, till they can have worship established in their own communes. Difficulties and conflicts there must be in a missionary work such as ours; but the future will more than reward our toils, and more than justify our hopes. An inhabitant of Balledent, speaking the other day, of the good done by the evangelists, said, "Since you have visited this place and the neighbourhood, we have advanced at least twenty years!" What cause for gratitude, that a country so completely benighted should receive with such eager joy the reviving light of divine truth!

"The same light is received with the same joy and thankfulness at Rancon. At the solicitation of a hundred heads of families, Mr. Roussel commenced a service there in December last, in the presence of five hundred attentive and serious hearers. Divine worship, celebrated first in a barn, is now regularly held in a more commodious building, a minister has been placed there, and a schoolmaster and schoolmistress are about to commence their important labours. Without indulging extravagant allusions, we may expect that the example of these three places will be promptly followed.

"I cannot better inform you of the state of this country," says Mr. Roussel, "than by sketching a morning spent last week at Rancon. It was fair-day, and the people came from many neighbouring communes. A man was introduced to my cabinet. He said, he came to me, sent by his commune, to know what they must do to have a pastor. While we were talking over the matter, four persons entered, and requested that I would no longer delay to commence religious service in their commune, as they had already sent me a letter, signed by many of the inhabitants. I had not replied to these worthy deputies when a third party arrived from another commune, to request me to enable them to have

religious instruction, and to establish for them evangelical worship. Before these different parties had left me, four other peasants had arrived, from four different villages, to inform me that they and all their people were resolved to become Protestants. And after these came still another deputation, to request the establishment of Divine service in another quarter. A stranger might have thought all these persons acted in concert; but I, who knew the prevailing sentiment, was not surprised; and I give you the facts, just as proof of the extraordinary situation of this part of France."

"We must not leave the Haute-Vienne without mentioning the important fact, that at Limoges, the principal town of the department, the society has established public worship, and that the gospel is preached regularly to about a hundred Protestants, who were destitute of religious instruction, and to a large number of Roman Catholics. 'On Christmas-day,' says the minister, 'a very large congregation listened to me with the most serious attention. Many wept while I spoke of the mercies of the Lord Jesus. When the service was finished I dismissed the auditory; but scarcely a person left the place. I feared that the excitement, curiosity, or some unworthy motive, might occasion a disturbance; but far from that—all were calm, silent, impressed. Every one seemed profoundly affected.'"

Respecting another locality, the following will be deemed interesting:—

"This very morning we have received the following letter from a minister lately arrived in the Saintonge:

"You see then," says our friend, "that everything is to do here, and that there is but one minister for thirty communes, each of which needs a minister. Let one of the members of the committee come here, and he will be frightened, as I am, at the little that has been done, in comparison with what might, and therefore ought, to have been done. Oh, if you were able to transport yourselves, and to place yourselves in the midst of our new brethren of B—, you would find yourselves in a country of friends, and you would be convinced that there is here a principle of life that we must not suffer to languish. If you could have been present with me at the meeting held for religious instruction at F—, and could have seen around a rustic table, in a room half lighted by one candle, grey-headed old men, others in the prime of life, and youths, answering as little children to the questions I put to them on passages of the Scriptures, and could have heard them reply, their eyes full of tears, and with the accent of the most profound conviction, "Yes, I now hope I have found in Christ peace for my soul," you would have been convinced that

this is not a human excitement, but that the Spirit has breathed on these country places. Make haste, make haste, then, to send us helpers. I cannot believe that any member of the church of Christ will refuse you the money necessary to carry out this glorious work.

"I have just visited," says a minister, 'my new flock at V— C—. They are making progress; and I was convinced of this in a conversation that I had with them, and which lasted till late at night. Though newly born, so to speak, these brethren have a degree of piety, love, and zeal for the gospel rarely found so general and so developed in the oldest churches. I was exceedingly edified among them, and particularly by a young woman, a widow, recently brought to the knowledge of the truth. I found her on the bed of suffering and languishing, from which she is not likely to be raised, surrounded by five young children. As soon as she saw me, she held out her hand, and said, "I have full and firm reliance on Jesus; he is my righteousness and my life; and I am full of peace and joy, waiting for my departure." Then, pointing to her children, she added, "My Saviour God is also the father of these orphans; he will take care of these little ones, I feel assured of that." Since the death of her husband, and her own illness, this dying Christian and her family have had no other means of subsistence than those furnished by the affectionate charity of the members of this little flock!'

"I bless God," says another of our fellow-labourers, to be able to give you the following fact. A woman enlightened by the Spirit of God felt so deeply the desire to be able to read the inspired word, that she bought a New Testament, determined at all events to learn to read. Knowing no one near her who could teach her, she resolved to stop every one she met, and to ask the name of such and such a letter, and how the word was pronounced. She persevered; and when she was able to spell the name of Jesus, she kissed the letters with transport. The Lord in his mercy then procured her the means of learning to read, by bringing near her a person who gave her instruction; and she is now reading the Scriptures for herself, glorifying God for the precious privilege he has granted her.'

"The number of our agents has been

considerably increased. We have 137 engaged in or preparing for the work of evangelization. We have employed 29 ministers of the gospel, 18 colporteurs-evangelists, 4 directors and directresses, and 2 sub-directors of our Normal Schools, 27 schoolmasters or mistresses. Two students are preparing for the ministry, and in about a month will be at the service of the society; 34 young men are preparing in the Normal School to become schoolmasters, and 21 young females in that for schoolmistresses.

"We have the pleasure to inform you that the sums received this year amount to 122,523f. 44c., and exceed by 34,000f. the receipts of the former year, which were already larger than those of preceding years. The society has never received such ample proof of the effective sympathy of the Christians of France and other countries; and we are happy to be able to observe, that since the foundation of our society, and in proportion as it has taken root in the soil, all other truly Christian institutions have been more prosperous, and new ones have sprung up in the midst of us. What other results could we, indeed, expect from efforts such as ours when, without any narrow or party views, the Lord put it into our hearts to endeavour to promote, and to desire alone the extension and the prosperity of the church of his Son Jesus Christ?

"By the addition to the 122,523f. 44c. of several sums due, amounting to 14,444f. 74c., the total of our receipts for the year is 136,968f. 16c.; but as our expenses have amounted to 147,028f. 16c., there remains a deficit on the year of 10,060f. This deficit, we venture to say, will be momentary. We speak with tranquillity; or if our heart beats, it is not with fear, but with joy, while we think that we have spent 147,000f. in answering the urgent claims of those who desire the bread of life. Leave not, then, the assembly dejected because there is a deficit of 10,000f., but thankful for what God has wrought. Let us leave to the men who trust in an arm of flesh, fear, anguish, and confusion; when earthly supporters fail, our support is firm. We put our trust in the Lord: how can we be moved? Heaven and earth shall pass away, but my words shall not pass away, and the Saviour; and what glorious and precious promises he has made to those who come forward and labour and sacrifice for him."

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PERILS OF THE SEA.—*Vide p. 378.*

SAMOAS.—WORK OF GOD AT MANUA.

THERE are three small islands included under the name of Manua—Olosega, Ofu, and Tau—and the whole population is computed to exceed 1,000. The distance of the group from Tutuila, in a south-easterly direction, is about sixty miles. The Mission was commenced chiefly through the zeal and energy of Teava, a Native Teacher from Rarotonga, and nearly all the inhabitants have, by the introduction of the Gospel, been led to renounce heathenism. Manua has been occasionally visited by our Samoan brethren, and from the favourable aspect it presented, they were encouraged to send thither from Tutuila the devoted European Evangelist, who is named below. God has smiled on these united efforts. Within a recent period, Manua has shared in those showers of blessing which have descended on the Samoas generally; and the land, which, but as yesterday, was a desert without verdure or life, now begins to rejoice and blossom as the rose. The Rev. Thomas Bullen, who is stationed at Leone, in the island of Tutuila, has transmitted the following account of a visit to the group in May of last year, from which our readers will receive delightful confirmation of the statement now made:—

We found much (says Mr. Bullen) to encourage us at Manua: not only had the fallow-ground been broken up and the seed cast in, but in many places it had sprung up, bearing precious fruit unto God. The labours of the native teachers had evidently been blessed; and soon after the arrival of Matthew Hunkin on the Island, there was an awakening similar to what we experienced at Tutuila. The month we passed at Manua was both pleasant and profitable to my own spirit; and I trust it may prove to have been profitable to the people. Of the numerous classes of inquirers, not a few afforded pleasing evidence that they had partaken of the regenerating influences of the Holy Spirit. They dated back their first powerful impressions to the period of awakening to which I have referred, when the word of God, as preached by Matthew Hunkin, reached their hearts in the power and demonstration of the Spirit.

Out of about 300 persons, who professed to be anxiously concerned for their salvation, thirty were selected to form a church: these afford satisfactory evidences of Christian character. Many more remain on probation, and will probably be received on another occasion. The Sabbath after our arrival, the Lord's-supper was administered. It was a memorable season to the communicants, and also to the great congregation who beheld, for the first time, the celebration of that sacred ordinance.

On Wednesday, May 1st, the people held the anniversary of their Missionary meeting. In the morning I preached to a congregation of nearly 1,000 persons, from Isa. li. 9, and lii. 1, which I endeavoured to adapt to our circumstances. After the service the people adjourned to partake of refreshments which had been plentifully provided in the usual Samoan style. After the repast, they brought their offerings to aid the Society's funds, consisting of arrow-root and cocoa-nut oil. The name of each person was written down, with the amount of his subscription. It would have delighted and cheered our dear English friends, could they have stood by and witnessed the harmony, order, and decent cheerfulness, which that day prevailed among the assembled multitude. Men, women, and children contributed. Each one gave something. As the successive groups came forward and deposited their offerings, my heart rose in gratitude to that gracious God who had shined away the thick darkness of heathenism in which until very lately they had been sitting; and had made them willing to contribute their share in extending the conquests of our dear Redeemer's kingdom into the regions beyond them. About 2,400 lbs. of arrow-root were given, and 50 gallons of oil—a larger contribution than in any previous year, and which, when sold upon the spot, will bring to the Society 25*l*.

Sabbath, May 12th, was another memorable day on Manua. After the sermon in the morning, I had the unspeakable satisfaction of baptizing the thirty persons mentioned above, and of receiving them, in the name of the Lord Jesus, into communion with the visible church.

In the afternoon, Matthew Hunkin gave an appropriate address from the words, "God forbid that I should glory save in the cross of our Lord Jesus Christ;" and afterwards I administered the ordinance. It was a season of deep and thrilling interest to all present. The Holy Spirit appeared to be moving upon our minds. It seemed as though we had a communion, which might be seen as well as felt, with the Great Head of the Church, and with the members of his body on earth and in heaven. After the public services were concluded, the people retired to their homes with such feelings as seemed to say, "We have seen great things to-day, which were never done in Manua before."

On Thursday, May 16th, we returned to Tutuila, in a whale boat, accompanied by my own boat and a native canoe, but such a day of peril I never before experienced. It was only by the great mercy of God that we ever reached the land. The morning was favourable, and we enjoyed the promise of a speedy and pleasant voyage. We were moreover well equipped and provided, as we thought, against all contingencies. Our crew was picked from those who had great skill in navigation; and an experienced English seaman, who is a member of our church, was at the helm. But all would have been unavailing if the Lord had not interposed for us. When we proceeded about half way between Manua and Tutuila, night fell, and we were overtaken with stormy wind and heavy rain, with an on-bound lee-shore close at hand. But when nearly all hope was gone, the unseen hand of our heavenly Father conducted us into Pagopago harbour, where we were received by our friends with almost the same wonder as if we had joined them from another world: they were astonished to find that we had come from Manua in such a terrific wind. Although the canoe foundered and was beaten to pieces on the reef, no life was lost, this accident having been mercifully prevented till we were close to the harbour, so that the people were enabled to swim to the shore. The Lord make us very grateful for his wonderful preservation of us, and may our spared lives be more entirely devoted to his service!

In the engraving on the preceding page, an attempt has been made to depict the tempestuous scene described by Mr. Bullen. Such are the dangers to which our devoted Missionaries are exposed in their endeavours to spread the knowledge of salvation; and their frequent deliverance from the perils of the sea, or of the wilderness, demands, as in the instance before us, our highest tribute of gratitude to Him in whose hand is the life of every living thing.

MISSIONARY LABOURS IN THE NORTH OF INDIA.

The facts presented in the following statements, which form part of a Missionary Journal received from the Rev. James Kennedy, of Benares, will be contemplated with strong and painful interest by every christian mind. The Doab country, to which Mr. Kennedy directs our views, has hitherto received but little attention from the churches of Christ, though its spiritual necessities and woes are exceeded by those of no other province in India. From this narrative the friends of Missions will receive another proof, were any needed, that no near approach has yet been made to the completion of the work in which they are engaged, and that the claims upon their self-denying zeal and generosity multiply rather than diminish.

Description of Kanoje, and events there.

Dec. 13th.—This morning we sent our agent to the ancient city of Kanoje, with the intention of spending the day there, and re-

turning in the evening to Mera ki Sarai. We walked to the old city, which is pleasantly situated on a stream called the Kala Nades, which runs into the Ganges. Before the

Mohammedan invasion, Kanoje was a city of great celebrity, and the Capital of a wide empire. It has fallen from its greatness, and is now a poor, though populous town. Vestiges of its former greatness are still visible. Under the Mussalmans, it seems to have been a place of some importance, but under the English it is quite the reverse: no European lives near it. We walked round the place, and looked at the objects pointed out to us as of most interest. After seeing the remains of the old Hindoo fort, and the mausoleums of two Mussalman saints, we returned to our tent, which was pitched near the town. No sooner was breakfast over than persons were assembled who wished to converse with us. The news had spread that Missionaries had come, and we soon had visitors. All day long Mussalmans and Hindoos came in numbers to see us. We had much conversation and good-natured discussion with them. So eager were they to speak with us, and obtain our books, that we could scarcely get leisure to eat our food. Many who came were persons of respectability and intelligence. While stating their objections to Christianity, they kept their temper well, and did not allow a rude word to escape them.

Mohammedan opposition to the Gospel.

The day we spent pleasantly, and I trust profitably. The Hindoos were, for the most part, ready to acknowledge the excellence of Christianity, but the Mussalmans were not so pliant. With three well-educated young Mussalmans, we had a long and interesting discussion. Their objections to the Trinity, to the Divinity of Christ, and to the Atonement, were identical with those adduced by Socinians. The objections urged against the Atonement, as casting a slight on the mercy of God, gave us an excellent opportunity of setting forth and maintaining that cardinal doctrine of Christianity. In reference to the Trinity, and the Divinity of Christ, strenuous attempts were made to get us beyond our depth, but we stood on the plain statements of that book which they themselves acknowledged to be divine, and the alleged corruption of which there was not a shadow of evidence to prove. One of the young men, more zealous than wise, when unable to draw us into an explanation which would involve us in absurdity, said rather sharply, "If what you maintain be true, why did Christ not appear in the beginning of the world? If your religion be true, why is it not universal?" These were strange questions coming from the mouth of a Mussalman. The others saw at once their self-destructive character, and reproved their companion.

He looked as if he felt he had committed

himself, and as if he wished to retract his questions. This closed the discussion. They begged us to furnish them with book about Christianity, which we did liberally. Several of the people begged us to stay for some time, but this was out of our power. We promised, however, to visit them on our return. To show their good-will, Mussalman sent us a basket of fish, and Hindoo a basket of vegetables.

Fallen grandeur of an Indian city.

Jan. 3rd.—Reached Agra, after a long march of twenty-four miles. We approached this city with raised expectations, having read and heard much about its splendour and our expectations were more than realised. The Taj Mahal, erected by the Emperor Shahjahan for his favourite Queen, Nurjahan, is built entirely of marble, inlaid with precious stones, and is considered the finest tomb in the world. When walking over the marble terrace of this magnificent building, (which looks, Bishop Heber says, as if built by a giant and finished by a jeweller,) we could not fail to be struck with that wonderful arrangement of Providence by which our far distant nation has been put in possession of this vast country with its imperial cities. Other public buildings, the Moti Masjid, (the Peacock Mosque,) Akbar's Palace in the fort, and his tomb at Secundra, six miles from Agra, are scarcely inferior to the Taj Mahal, in the beauty of their structure, and the costliness of their material; and, along with the mass of ruin which meets the eye in every direction, attest the wealth and greatness of Akbar and his successors, who made Agra the Capital of their empire. These ruins present a striking proof of the instability of human glory.

Agra is still a large city, and the seat of Government for the North-western Province. It was, I believe, one of the first places in Northern India occupied as a Missionary station. The late devoted Corrie was for some time Chaplain of the station, and there, as in other places, laboured indefatigably for the good of the people. Since his time the Mission has been kept up, though not all the time with vigour. We left Agra January 11th, and reached Benares February 15th.

I cannot conclude this journal without making one or two general remarks:—

External appearance of the country.

1. The country over which we travelled is for the greater part very fertile and thickly populated. The Doab, as the country is called, which lies between the Ganges and the Jumna, is highly cultivated, and supports a dense population. It is an extended plain, covered with the marks

human industry, and bearing, in ordinary years, rich crops to repay the labour required to till and irrigate it. We were astonished with the number of wells we saw in many places, and with the diligence the people showed in irrigating their fields. Indeed, agricultural operations of every description were carried on with a vigour greatly superior to that which we see nearer to Benares—I may say with a vigour which I have not seen exceeded. The groves of tamarind and mangoe-trees, which in various directions meet the eye, relieve, in some measure, the monotony of so dead a level, and at the same time afford to travellers a refreshing shade.

Mental degradation of the inhabitants.

2. The number of persons who have received even the elements of education is small, and the consequent ignorance is great. The farther we went from large towns, the grosser was the ignorance we found. Neither human nor divine knowledge is possessed. We often meet at Benares with gross ignorance; but its inhabitants, as a whole, are greatly superior in intelligence to those with whom on our tour we came in contact.

Destitution of means of grace, and consequent prevalence of crime and wretchedness.

3. The spiritual condition of this dense population is deplorable. The greater part have never heard the glad sound of salvation. Those, who may have heard it from a passing Missionary, have had most limited opportunities of advancing in the knowledge of the truth. It is true that a number of the chief Cities are occupied as Missionary stations; but when, on the one hand, we look at the population of these cities, and, on the other hand, view a mere handful of Missionaries struggling with an unfriendly climate, with a foreign and difficult language, and with a thousand obstacles which meet them on every side, both as strangers and Missionaries,—we can easily see in how imperfect a manner the Gospel is brought to bear even on those who dwell in the neighbourhood of Missionary stations. It is also true, that, in the cold season when travelling is practicable, Missionaries perform tours to make known the Gospel; but the field is so wide that the greater number of the people, even to the present day, know not the name of the Saviour. By the visit of the Missionary, there is, as it were, a ripple on the surface, which, it is to be

feared, speedily subsides, and the stillness of death, so feebly disturbed, immediately returns. The spiritual condition of the people thus continues deplorable, and, as might be expected, wickedness in many forms prevails among them. Notwithstanding their politeness and apparent simplicity, crime prevails to a startling extent. We heard statements, regarding the moral condition of the people among whom we were travelling, which we would scarcely have believed had they not come from persons who were well-informed, and in whose word every confidence could be placed. The number of persons we met wearing swords and other weapons was great, and in connexion with the statements we heard, showed how different they were from the simple people a passing stranger would suppose them to be. At the same time, I should say, judging by the fewness of their temples, and by the small number of idols we saw, they are not so addicted to idolatry as the people in this part of the country. It is, however, most apparent, that the little attention, given to idols is not the result of principle, but of circumstances.

Duties of the churches, and the blessing to be expected.

In conclusion, I remark, that the Missionary enterprise among us is yet in its very infancy. In looking at our work, what has been effected appears little or nothing compared with what remains to be effected. We are loudly called to increasing vigour in effort, and still more loudly called to increasing fervency in prayer. More money and more Missionaries are required; but above all, more prayer for the divine blessing is needed. With that blessing resting on us, notwithstanding the obstacles with which we have to contend, both our stated and our occasional labours would become the means of effecting great and lasting good. Many, breaking through the prejudices and difficulties which surround them, would be seen entering the Church of God. Would that those who have sent us out to this dark country, and we who have been sent, mourning over perishing millions, and deeply humbled that the Spirit is restrained,—with one heart and one soul might approach the throne of grace, there to remain and plead for the outpouring of the Spirit till he descend; and, by granting us both fitness for our work and success in it, turn our darkness into light, and our mourning into joy!

HOOK-SWINGING IN WESTERN INDIA.

This cruel and superstitious practice appears to be gradually falling into disrepute in various parts of India. As the light of truth advances, the sin and folly of the custom become more apparent; and the day cannot be distant when it will altogether cease. The following letter, addressed by a learned Brahmin to the Editor of the *Bombay Record*, shows that the more intelligent and influential natives are beginning to open their eyes to the enormity of the evil, and to unite with the Missionaries in urging its discontinuance. The scene which this writer so vividly portrays, and so justly condemns, occurred in March last, and is calculated to excite the most painful interest in every Christian mind:—

"Yesterday, I witnessed a wonderful event, from which intelligent persons will understand that there are no people so stupid as those whose conduct I am about to describe. The learned, even among the Hindoos, are not prepared for such a dreadful thing. But the customs and opinions of those who are opposed to learning are very extraordinary. Seeing their conduct, I am much concerned, and am led to ask, 'When will these people direct their attention to better things?'

"In Kamattypur, the temple of Mohalukshmee and the temple of Khanboba are next to each other. In the latter resides a devotee of Khanboba. For a long time he has been accustomed, as a substitute for persons who have made vows, to swing by hooks fastened into his back. For this he receives compensation. He has now become old, and his back is covered with scars by the insertions of the hooks. He boastingly said to me, 'A Sahib (an Englishman) on one occasion came by as I was swinging. He was astonished at what he saw, and caused me to go round the temple 25 times; and when I was taken down he gave me a mohur, (a gold coin worth thirty-two shillings,) as a present.' This man having become old, selected a strong young disciple to follow in his steps, and placed him over the hook-swinging business. By thus swinging, he thinks the god is pleased. Therefore, the day after the night on which the marriage of the god is celebrated, hook-swinging is performed; and lest the man swinging upon the pole should, during the time of being drawn round the temple, be seized or troubled by evil spirits, a living offering must be presented to Poating, a certain mohar connected with the temple, that he may devour it. This is to propitiate the prince of the evil spirits.

"Ist, I will speak of the sacrifice.—The mohar, who acts as the god's substitute, seized the offering—a kid; satisfied himself with drinking spirits; smeared his body with yellow powder; and rubbed red powder on his forehead: then with his hair dishevelled, and a rope in his hand, he began to dance about with great joy; then the people thought 'the god has entered into him:' afterwards the person who had made a vow,

having worshipped him, gave into his hands the kid. On receiving it, he danced three times round the temple, at the same time wringing the neck of the kid. While dancing round the fourth time, he violently seized the neck of the offering with his teeth, biting it and sucking the blood: in this way he went three times more round the temple. Then thought the offerer 'the god has accepted the sacrifice.'

"While I was noticing this, a certain Kamattee spoke reproachingly of what was passing, saying, 'What a vain thing is this! our god has required no such thing.'

"This people are great deceivers. How this devotee appeared with his body covered with blood can be known only by those who saw him. Afterwards the hook-swinging took place as follows:—The chief Waghy performed this cruel operation, through his disciple as a substitute: inserting the two hooks into his back, and holding fast to them behind, he caused him to go three times round the temple; afterwards, by means of the hooks, the man was suspended to the end of the transverse pole, which rested upon the upright post that stood on a wooden cart, and was then drawn five times round the temple. He helped to support himself with one hand, and with the other scattered turmeric powder upon the people below him: after this he was let down, and, with the hooks still in his back went on foot three more times round the temple, when the people dispersed.

"On the same day three persons, who had made vows for the purpose of obtaining children, were to have swung in fulfilment of their vows; but, as there were certain obstacles they, by the payment of money obtained a reprieve for the present year.

"From the above account it appears how foolish these people are. Are not those who make no such vows still blessed with offspring? This is a mere imposition, and those engaged in it are guilty of wickedness. Let the people open their eyes a little, and consider what their state will be hereafter and how happiness may be obtained.

"Please, Mr. Editor, to give this a place in your paper, that those who do these things may be ashamed."

COIMBATOUR.—CONVERSION OF TWO DEVOTEES.

No event, connected with the Missionary work in India, more strongly marks the freeness and power of divine grace than the conversion of a Hindoo devotee. In his pride and folly, he goes about to establish a righteousness of his own: guilty and polluted, he labours, by self-inflicted sufferings, to propitiate that justice which requires a spotless sacrifice. But, although naturally most unwilling to enter the kingdom of heaven as a little child, God is able to subdue him to the obedience of faith, and open his heart to a grateful reception of the humbling doctrine of the Cross. There are not a few of this class, now connected with our churches in India, who delight to acknowledge themselves as sinners saved by grace; and, by the following communication from Rev. W. B. Addis, of Coimbatour, dated in August last, we find that God mercifully affords us the prospect of an addition to their number:—

Among the numerous converts of this Mission I have seldom particularised individuals; but the following two, recently brought to a knowledge of the truth, I think deserve mention. They were both devotees of about the same standing—one a goldsmith by trade, the other a Nair, the son of respectable parents in Travancore. The former embraced the profession of a pilgrim or pandarum, about two years ago, with the professed desire of finding “truth.” He travelled to most of the celebrated places of pilgrimage, visited all the “learned,” became himself so well versed in the Shasters, and other sacred books, that hands were presented in a praying form on meeting him, and he acquired the title of “swamy,” *i. e.* lord, or god. In his travels it appears he met with Christians in several places, with whom he conversed; and, upon returning to his native village in this province, he sought out the native teacher at Errode, from whom he received some more instruction and information respecting the doctrines and requirements of Christianity.

This induced him to visit the head-station, and to state his case to me. After lengthened conversations with him on several successive days, he came to the determination of placing himself under Christian instruction: to show his sincerity, he threw off his “holy garments,” and had himself shaved and cleanly dressed. During the five or six months he has been here, he has made considerable progress in Christian knowledge, and has evinced his sincerity by taking his Testament with him wherever he goes, and boldly telling others what he himself knows of the way of salvation through Christ.

He lately visited his village and relatives, and upon his return gave a very interesting account of his reception, but was and still is in deep sorrow on account of his aged mother, whom he fully expected would receive Christian instruction, and cordially

embrace the way of salvation; but the reverse was the case: her heart has been all through life hardened with idolatry, and she would have nothing to do with his “new religion.” He also visited many villages and towns where he was formerly well known and almost worshipped, even by Brahmins: he was received in some places very coldly, at which he seemed surprised, as he conceived they only required to be shown the excellence of Christianity to embrace it—in other places he suffered contumely in consequence of having rejected caste, and the other absurdities of Hindooism.

The other devotee was on his way home to receive from his relatives and countrymen the usual honours paid to a devotee on his return from pilgrimage, and who had visited all the “holy places,” and bathed in all the “holy rivers” and tanks: he also had been absent from his country (Travancore) and relations about two years. In going through a street in Coimbatour, he heard the preaching of the Gospel, and joined with the crowd assembled to hear what the “babbler” had to say. He was deeply interested in what he heard, and calling on me the next day in his pandarum’s dress, he freely and candidly opened his mind: he was encouraged to hear more of the Gospel, and to meet me daily for further instruction; and the result was, that, after a short time, he threw off his dyed garments, haircloth, beads, &c., had himself shaved, and appeared as a man in his right mind. It is hoped he really is so, as he has now been with us several months, living and eating with the Christians. He has learned Watts’ Catechisms, and become pretty well acquainted with the Bible:

Both our friends have an earnest desire to be baptized, but I have thought it proper to wait awhile in order to test their faith and sincerity. They meet me with the class of candidates for that important rite.

ANNUAL FESTIVAL AT CONJEVERAM.

THE city of Conjeveram, about forty-six miles from Madras, is one of the strongholds of idolatry in the South of India. In the course of last year it was visited by the Rev. Messrs. Leitch and Lewis, in company with a Missionary brother belonging to a kindred Society. From the interesting record of their labours and observations, we insert the following statements, which supply the most affecting proofs of the selfish and organised resistance arrayed against the Gospel, at the present period, in that part of India; but which also happily exhibit the powerful encouragements, afforded by existing circumstances and the general condition of the native mind, to the persevering and enlarged exertions of the friends of Christ:—

Idolatrous procession and worship.

May 30th.—This day we entered Conjeveram at the most important moment of the whole feast, that is, when the idol passes under the gateway of the temple. The idol was not farther from us than 300 yards, and we were surrounded at the front of the temple by a dense crowd of its most ardent devotees. There were four large elephants in front dressed in gay trappings. Then came the idol (Ganudan) borne on the shoulders of men. It was a wooden figure gilded, but by no means well executed: the upper part of the image was in the form of a man with a beaked nose, and the lower in that of a Brahminy kite. On the platform on which the idol was placed were three or four Brahmins receiving the offerings of the people. Many thousands of cocoa-nuts were broken and the milk poured out in libations to the image. They had also the golden feet of the idol in a cup-shape, with which, in an inverted form, they touched the heads of the people to bless them. As the idol was carried down the street leading to the bungalow, we followed it for about the distance of a mile, and it was not more than fifty yards before us. Although the greater part of the crowd were in front, we had a little trouble while getting along with the dense mass. If we had attempted to address them or distribute tracts, we should certainly have been exposed to violence. A Society of Hindoos, lately established, have in many ways been opposing Christianity, and, among others, have prepared and printed several tracts against the Missionaries. One of these was, unsolicited, thrown into Mr. Leitch's palankin. Behind the idol followed about 300 Brahmins, with their heads and backs bare, muttering passages from the Vetham.

Multitudes partaking in the sin of idolatry.

It is to see this sight and the drawing of the car, which takes place on Monday, that from twenty to thirty thousand people are now congregated together. For the ten days of this festival no truth is brought before their minds—no proper objects are set before them on which they may place their

affections. To think of so many far away from God, alienated from their Maker, the young and the aged, parents and their little ones, all with visible emotion unitedly reverencing this senseless block, is terribly painful and oppressive. To see it is to learn something new of the power of Satan and of man's apostasy.

To worship an idol is the deepest degradation of an immortal spirit. To be in the midst of a great multitude of idolaters, in the deepest gloom of that degradation, leaves an indelible impression on the mind. Is it possible that heaven's light should shine on such a scene? There cannot be conceived a more awful description of hell than to suppose a vast multitude left alone to be of one mind in worshipping the work of their own hands.

Idolatry confronted by the truth of God.

In the afternoon, three Missionaries, accompanied by native assistants, and preceded by a cart, in which Bibles and tracts were deposited, proceeded through one of the great thoroughfares of the town. As we moved slowly on, we had each a few books in our hands, which we gave to those who could read, and as one handful was exhausted we supplied ourselves afresh from the cart. When the people became a little noisy and disorderly we refused to distribute any more till quietness was restored. We received no indignity, but had the satisfaction of sowing the seed of the word of God in Satan's seat in the face of the idols. We were honoured to appear publicly as the messengers of the living God, in the place and at the very time of one of the greatest triumphs of the wicked one. On observing that one or two tracts had been torn, and finding the people a little troublesome, we returned to our quarters, and gave thanks to our God for his great goodness to us his unprofitable servants, beseeching his blessing to descend upon these deluded idolaters.

Visit to a heathen temple.

June 1.—In the evening we walked out to the largest temple in Great Conjeveram,

dedicated to Siven, and called Ehamburum, which means omnipresence. The tower is the highest in this place, and loftier than any building of native construction in Madras or its wide vicinity. We were permitted to ascend it. Its height is about 200 feet. On reaching the top, amongst other names written on the walls, we were pleased in observing the names of Messrs. Tyerman and Bennet.

We counted fourteen similar towers, but of smaller dimensions, while looking from the one on which we stood. The walls are very strong, but within there was nothing but poverty and filth. From the tower we had a view not only of the surrounding country, but also of everything within the great wall of the temple. Within it we ob-

served two tanks and several gardens which were but imperfectly cultivated. There was a second enclosure built of mud, which formed the sacred place. But within the outer enclosure there is a mundapam, or porch, which, our conductor said, had a thousand pillars. On proceeding there and counting them, we found the number very far short of this, and he then admitted that it was so. And yet this thousand-pillared mundapam is celebrated throughout the country. Of the crowds who flock to Conjeveram few perhaps trouble themselves to inspect it; and of those who visit it, many would find it too much trouble to count them. The few who know how the matter really stands join in the gross deception.

(To be continued.)

PAUL LEIGHTON, THE MOHAMMEDAN CONVERT.

In the *Missionary Magazine* of July last, (p. 100,) an interesting reference was made to the history and character of a Mohammedan convert who received, in baptism, the name of Paul Leighton. He resides at Punganoor, in the district of Cuddapah; and though standing alone in the midst of idolatry and superstition, exposed to strong temptation, he has for many years maintained his Christian steadfastness and made his light to shine. We learn from Mr. E. Porter, in the following communication, that he has some time been employed in Missionary service; and that, from the uncertainty of his present source of livelihood, it is important that other provision should be made for him. We therefore commend his case to the generous friends of native agency in India, in the hope that so promising a labourer may not be obliged to quit the field, or divide his energies, for want of suitable maintenance in his present capacity. It is generally known that the sum of 10*l.* a year is sufficient for the support of a native teacher in the South of India.

(From Rev. E. Porter, Cuddapah, Dec. 11, 1844.)

Paul Leighton, a consistent disciple of our Saviour, has resided for some time past at Punganoor, in this Zillah. His history is briefly as follows:—he is a convert from Mohammedanism, and was formerly in the service, at successive periods, of two of our own countrymen, during which time he conducted himself with satisfaction to his employers. It appears that he was brought to a knowledge of the truth by reading the Scriptures, and comparing them with the Koran. He was baptized by the Rev. H. Crisp, at Chittoor, twenty-two years ago, on a confession of his faith in Christ.

A short time after he was converted, some of his wicked Mohammedan relatives tried to poison him, and had almost succeeded, but through the timely use of medicine, and the kindness of his master, he was delivered from imminent danger and death. He left Chittoor on account of the wicked example of his unbelieving relatives, fearing lest he should be led away by them.

After he left Chittoor he entered the service of the Rajah of Punganoor, and was in his employ as a Peon during the period of fifteen years, in which time he maintained the purity and consistency of the Christian character. During this period many efforts were made by the Mahomedans of this town to draw him aside from the faith of Christ. They offered to support him liberally, and to make him their Gooroo, if he would apostatise; but I am happy to say that all their efforts failed. He also continued to testify against idolatry during his residence there. There is one hopeful inquirer at Punganoor, who has been brought to renounce idols through his means. I have made every inquiry concerning Paul Leighton in the town, and find it quite satisfactory. I have also conversed with him on the main doctrines of the Christian faith, and am thankful to say that he appears to have a clear and experimental knowledge of those truths which make wise unto salva-

tion. When I asked him whether he trusted in his own works for salvation, he replied, "No, I have no confidence in them, but trust for salvation in the cross of my Redeemer."

About twelve months ago he was dismissed from his employment by the Ranees of Punganoor, through the influence of the Brahmins in her employ, on the ground that his services were no further needed.

As I found his character consistent, and his knowledge of Christian doctrine good, I resolved to employ him as a reader. He is now supported by a pious gentleman at this station, but as the continued residence of this kind friend at Cuddapah is extremely uncertain, I should be very glad to have a regular allowance for him. He is able to read both Tamil and Hindoostanee, and to converse freely in those languages.

CHINA.—LETTER FROM LEANG AFA.

THE friends of the Society, to whom the following letter has been addressed by the Chinese Evangelist Leang Afa, will be glad to hear from this old and faithful servant of Christ. He was the first Native Chinese Missionary, and has been connected with our Mission in China for more than twenty years. During the persecution of the Native Christians at Canton, which commenced shortly after the death of Dr. Morrison in 1831, he fled for refuge to Malacca, and laboured there for many years with great zeal and diligence, rendering important service to the cause of Christ. He is now usefully employed in the composition and distribution of Chinese tracts, admirably adapted to the instruction of his countrymen in Christian Truth; but, from his declining state of health, it must be expected that ere long he will rest from his labours. The letter which we present is not a translation, but was written by his son in the English language; but this circumstance, while accounting for the peculiarities of its style, will only tend to render it the more interesting to our readers:—

MY DEAR BROTHERS AND SISTERS,—May happiness and peace be unto you all! Now I also write and tell you my affairs. Several years ago, on account of distributing books, I suffered persecution, and our beloved brother, J. R. Morrison, assisted me in my troubles. But alas! he is now dead, and has departed to the happy place, leaving us in this troublesome state, daily exposed to griefs and temptations. We do not know in what day or year we may go to the joyful country, to meet our beloved brother Morrison, and praise our heavenly Father and our Lord Jesus.

Now when I see that I cannot know the time of my death,—while there is opportunity I will use all my strength to preach the Gospel, and print small tracts to be distributed. Last winter, I went to Hong-Kong to preach, and print some tracts to give to the Chinese there; and on Sabbath I had thirty or forty, and sometimes more than a hundred, Chinese hearers. I preached only a few months, and there is a rumour among the Chinese, both in Macao and Hong-Kong, that your honourable countrymen want me to preach, because by doing so, they hope to subdue the hearts of the Chinese and win the throne of China. But I am not afraid or hindered on account of these rumours, and though I should die for the doctrine of Christ, I will not have any regret. Only do I beg you, beloved brothers and sisters, to pray that God may

send his Holy Spirit to assist me in advancing forward strongly, so that hereafter those who now spread the rumour may also enter the door of true doctrine.

I have composed a small tract, named "God's Gracious Edict Pardoning Sins;" showing the exceeding great love of God to the world, in sending his only-begotten Son willingly to suffer great distress and death for the sins of men, so that those who believe and trust in him may obtain forgiveness, and the salvation of their souls. I and my son have given our own money to have 1,800 copies of this tract printed, to give to the Chinese in Hong Kong, and distribute to those Chinese who are coming and going in passage-boats: we have given some to friends going to Ning-po, Chusan, and Shanghai, to be distributed among the Chinese. Now while all countries are in peace, it is a good opportunity for spreading the Gospel. I also send a few copies of my tract to the Society of your honourable country, that you, my brothers and sisters, may examine it, and if it suits you, have it printed for the Chinese. Ten thousand copies cost about 250 or 260 dollars, and by printing this number every year we shall be able to distribute them widely; and, if God sends down his Holy Spirit to open the hearts of Chinese to believe and obey the happy doctrine of our Lord, then their souls will be saved.

Late years in my country there were four

women, who, on hearing the preaching of the true doctrine, turned unto the Lord, and were baptized; and, with a peaceful heart, they now serve only the true God.

On the third day of the first month of the present Chinese year (i. e. Feb. 20th, 1844,) my father, aged eighty-seven years, went back to his own man, (died.)

I am now fifty-seven years of age, and do not know when our Heavenly Father will call me back to his country. Many times I have been in the danger of death from sickness, but, thanks be to God for his mercy! I have recovered. Whenever the sickness arises, I am unable to walk, and can not go to any far place to preach the Gospel. Even my wife is afraid to let me go far away, for fear the sickness may rise in half of the way, and I might die without any body knowing it. My strength is daily lessened, so that I am afraid before long I

cannot go to any place to preach the Gospel, but must stay in my own house to teach a few believers, always to keep the commandments of the Saviour, and with a sincere heart serve God; and I may also correct tracts and other religious books which your honourable countrymen have made, and preach to those who come to my house.

Dear beloved brothers and sisters, while in this world I am afraid we shall not be able to see each other face to face; but my wish is, that we all may keep to the holy doctrine: then, in heaven before our Lord, we shall meet, and with one voice praise our Heavenly Father—this is what I most earnestly desire.

May the grace of our Lord Jesus Christ be with you all, and ever more. Amen.

I am, most sincerely, your Christian friend,
LEANG AFA.

AFRICA.—EXTENSION OF THE GRIQUA MISSION.

In South Africa, a large amount of good has been effected by the blessing of God on the labours of Native Agents. At Griqua Town the system, as commenced by our late devoted brother, Mr. Wright, has for many years been in extensive operation, and with signal advantage to the work of God among numerous native tribes in that part of the country. The latest instance of the divine favour in connection with the labours of the Native Evangelists, employed under the superintendence of our brethren in Griqua land, is contained in the appended extract of a letter received from the Rev. E. Solomon, under date 20th October last:—

About two years ago, an out-station was formed among a mixed tribe of Griquas and Corannas called the Cobesi, under a Chief named Witboog, living along the banks of the Great River, about 150 miles westward of Griqua town; and one of our members was sent there as a native teacher. He is not a man of great intellect: his natural abilities are not above mediocrity, and his actual attainments are low; but he has engaged in his work with ardour, and the Lord has blessed him in it. What can we do but employ the best instruments we have at our disposal, though they may not possess all those qualifications which we know to be of importance? During his residence with Witboog, a great interest has been excited in divine things, and many have come forward and expressed their desire to become the disciples of the Lord Jesus. He was at Griqua Town about four months ago, and informed me of the interesting state of many of the people under his charge. I told him I was very anxious to pay them a visit; but, as Mr. Hughes was from home, I could not possibly take so long a journey at that time, and it would therefore be better for him to bring with him as many of the candidates as he conveniently could to Griqua Town.

He accordingly came with twenty, with whom I spent ten days, questioning them as to the principles of their faith; listening to the recital of their experience; and endeavouring to communicate to them further instruction. After fully examining them, I felt no hesitation in receiving seventeen of the number: the remaining three being deficient in Christian knowledge, it was thought better that they should continue a time longer in the class of catechumens. The seventeen, with whom I felt satisfied, were baptized on the first Sabbath of October. It was a solemn and interesting service. The congregations were larger than usual, filling the place of worship, and listening with an appearance of deep interest. I preached from Isaiah liii. 11, and at the conclusion of the service, these seventeen individuals were questioned before the congregation, and witnessed a good confession. I then addressed them on the important step they were taking; warned them of the folly and danger of placing any dependence upon an external ordinance; and pointed out the course of conduct which would now be expected of them as the professed disciples of the Lord Jesus. They were then baptized in the name of the ever-blessed Trinity, and afterwards commended to God in prayer.

The season was peculiarly refreshing and encouraging to my own soul, and I trust not altogether unprofitable to the congregation. It was indeed cheering to see so goodly a number, belonging to a tribe so lately brought under the sound of the Gospel, coming forward to profess their attachment to the Lord Jesus, and their determination to yield themselves to his service. It was a proof of the efficacy of

the Gospel, and a token of the still greater triumphs which we trust it will achieve. It is pleasing to know that the work of the Lord is still going forward at that station; that there is an excellent attendance on the means of grace, and a pretty general spirit of inquiry excited. About twelve or fourteen individuals have lately come forward as candidates for church membership.

THE CAFFRE OF AVONTUUR.

THE station at Avontuur, which is situated in a locality called the Long Kloof, not far from Pacaltsdorp, was commenced in 1840. The progress of the work harmonised with the promising circumstances under which it was begun; and, in 1843, a church was formed which, by successive additions, now contains thirty-nine members. Among the numerous instances of the divine blessing on the labours of the Missionary, Mr. Hood, in the past year, he mentions the following:—

One of those that joined the station this year is a Caffre, who has been many years in the Colony and bears an excellent character with all who know him. He had lived long in the neighbourhood; and, without being under the means of grace, was awakened to a sense of his sinfulness and utter helplessness. In the wilderness he came to me to open his heart: he said his heart was heavy—heavy as lead—he had no rest—he conceived that he heard a voice continually behind him, saying, “What do you here, Genoot?” he could not help himself, and felt he must seek help from one much wiser and better—therefore he had come to me for advice.

I had an interesting conversation with him, and among other things asked him if he had reason to think that his heart was changed? He said,

“Yes, for a few years since I lost a son—I was frantic, and only constrained by force from taking my own life: a month ago, my son Cain was sick—I felt he would die—I gave him over to the great God from whom I received him. I said, ‘Take him, if it is pleasing to you.’ I loved my child. When he was dying, the people began to cry and lament. I put them all out, because I felt that if they stayed I should forget that I had given him to God, and join their lamentation. He died—I did not cry: thus I think my heart is changed—who could have changed it but God?”

“You know God,” I observed, “and yet you wish me to instruct you?”

“I know God,” he said, “as Creator and Preserver of all things, but I want something more; tell me what it is.”

I told him, as clearly as I could, respecting the Fall; how we all became sinners; and of the great love of God in giving his Son to suffer and die for them.

After listening with intense interest, he requested me to tell him the wonderful news again. On his return, he told his master that he intended to leave him. When the time of parting came, the master was loth to lose his faithful servant, and said to him,

“Genoot, what possesses you? you can go to the church when you like—I never denied you.”

“True,” said he, “but you hold an account of all the days that I am away, and they will all be brought forward at the day of reckoning: beside, I am old and lame—I cannot get over the mountains.”

“Oh,” said the master, “what have you to do there so often? I don’t go to church so often.”

“Well,” said Genoot, “master has a great Bible in the window, and I hope he reads in it every day. I cannot read—all must come in at the ears; and I must be by the man that can tell every day, for I do not know how short my time is.”

“Well,” said the master, “why do you not do as we do? we invite our minister to one of our places, and come together and hear the word.”

“Yes,” said Genoot, “but we have no places where we can meet our minister?”

He left his master, and I am now waiting until he gets a clearer perception of the way, the truth, and the life, when I hope to receive him and his wife into church-fellowship.

TAHITI.

WE have much pleasure in inserting the following extract of a letter recently received by the Directors, from a friend in the country, enclosing an order for One Hundred Guineas, as a donation to the general funds of the Society :—

You will receive herewith for the general purposes of the Society, 105*l.*; which, as one of your voluntary constituents, I give as a token of my approval of your Christian-like Remonstrance with the King of the French.

Allow me to remark, that you have, in this instance, shaken yourselves as it were from the dust—from the guilt which attaches to contemporary existence when great crimes are committed and they, who are near and look on, say nothing.

As slavery in its different branches of stealing, selling, and detaining, was a reproach to human nature, so is this affair of Tahiti to all civilised nations, (as well as to France) who would not lift their voice against it, an abominable stigma—a proof of the low scale of their moral character. This remonstrance will not be wholly lost upon the King of the French. As a monarch he may appear to disregard it; but, as a man who has experienced the vicissitudes of life, he cannot but in some degree feel a sympathy with the distressed islanders, who are suffering from the unwelcome and unnecessary interference of the French, in their distant, small, and unimportant domain.

PORTRAITS OF QUEEN POMARE AND GEORGE PRITCHARD, Esq.,
BY G. BAXTER.

IN these productions, we have received additional proofs of the exquisite taste and talents of Mr. BAXTER, in his peculiar line of art. Apart from the intrinsic interest attaching to the subjects he has chosen, nothing can exceed their pictorial beauty. The life and clearness of the colouring are only equalled by the correctness of the drawing and the vigour of the execution. While their qualities as pictures will awaken admiration,—to the friends of liberty, justice, and religion, the moral associations that surround them will impart an additional charm. From personal knowledge of our friend, Mr. Pritchard, we are able to bear testimony to the fidelity of his portrait; and, on the authority of Missionary brethren, who have had personal intercourse with the exiled and homeless Sovereign of Tahiti, we can recommend the picture of Pomare as a correct transcript of the original.

ANNUAL MISSIONARY COMMUNION.

WE are happy in being able to supply the names of the respective Ministers who presided, delivered addresses, and led the devotion, at the Sacramental Services held in connection with our recent Anniversary, on Monday evening, May 19; and which were omitted in our last number, not having been all received at the Mission House in time for publication.

ZION CHAPEL, Rev. Dr. Harris presided; prayers and addresses by Rev. Messrs. Stallybrass and Cooper, Rev. Dr. Hewlett, and Rev. Mr. Redford, of Essex.

GRAVEN CHAPEL, Rev. Dr. Bennett presided; prayers and addresses by Rev. Dr. Archer, and Rev. Messrs. Cobbin, Davies, from Barbice, and Milne, from China.

FALCON-SQUARE CHAPEL,* Rev. John Reynolds, Romsey, presided; prayers

and addresses by Rev. Messrs. Ford, G. Mundy, from India, Wilkins, Man-ning, and Roberts.

SURREY CHAPEL, Rev. James Hill presided; prayers and addresses by Rev. Messrs. Sherman, Dr. Alliot, Glanville, J. Lyon, Dr. Steinkopff, and Rev. Peter Jones, the Indian Chief.

CLAREMONT CHAPEL, Rev. George Smith presided; prayers and addresses by Rev. Messrs. Morris, T. James, Bramhall, Blackburn, Gilbert, and Hollis.

ST. THOMAS'S-SQ., HACKNEY, REV. Dr. Reed presided; prayers and addresses by Rev. Dr. Smith, Rev. Messrs. Davis, of Hastings, Viney, Harrison, Raven, and A. Reed.

STOCKWELL CHAPEL, REV. Caleb Morris presided; prayers and addresses by Rev. Messrs. Kennerly, Warraker, Stamper, Smith, of Halesworth, Arundel, Freeman, Eldridge, and Fletcher.

MABERLY CHAPEL, REV. Henry Townley presided; prayers and addresses by Rev. Messrs. Drew, Jefferson, Aveling, Dukes, and Robinson.

TOTTENHAM COURT-ROAD CHAPEL, REV. John Ely, of Leeds, presided; prayers and addresses by Rev. Messrs. Jack, Pullar, D. Davies, W. Jones, and Woodward.

HANOVER CHAPEL, PECKHAM, REV. John Burnet presided; prayers and addresses by Rev. Messrs. Campbell, Jeula, Timpson, Hands, and Pullen.

TREVOR CHAPEL, CHELSEA, REV. Dr. Jenkyn presided; prayers and addresses by Rev. Messrs. Smith, Thomson, Mather, from India, Dr. Morison, and S. Martin.

Errata.—In the notice of the Anniversary service at the Tabernacle, given in our last number, (p. 1.) a mistake was made which we take the first opportunity to rectify. The Rev. Richard Fletcher, of Manchester, should have been named as having read the Scriptures and offered prayer at the commencement of the service, instead of Rev. S. Curwen, of Reading, who was unable to officiate according to the original arrangement.

EMBARKATION AND ARRIVAL OF MISSIONARIES.

THE Rev. John Sugden and Mrs. Sugden, appointed to Bangalore, embarked for Madras in the *Minerva*, May 8; Rev. William Fairbrother and Mrs. Fairbrother, appointed to Shanghai, arrived at Calcutta, per *Kelso*, March 15; and the following have arrived in England—Rev. R. C. Mather, Mrs. Mather and family, from Mirzapore, *via* Calcutta, by the *Southampton*, April 27; and on the same day, also from Mirzapore, Rev. J. H. Budden, by the overland route; Mrs. John Campbell, from Calcutta, per *Maidstone*, May 4; Mrs. Lewis, with four children of the late Rev. George Walton, from Madras, per *Wellington*, June 2; Rev. William Morton and Mrs. Morton, from Calcutta, per *Queen*, June 8.

MISSIONARY CONTRIBUTIONS. .

From the 23rd April to 31st of May, 1845, inclusive.

£	s.	d.	£	s.	d.	£	s.	d.			
C. J.	2	2	0	J. Peek, Esq. per Rev. J.		Craven Chapel.....	68	0	0		
B. Claydon, Esq.....	12	0	0	Sugden, for his children,		For the Nat. Tea John					
A Friend, by Mr. Bird ..	1	0	0	Henry Wm. Peek	15	0	0	Craven	15	0	0
Miss Whalley, Brothers,				Elizabeth Peek, Jun....	15	0	0	For the Jubilee Fund,			
and friends	3	0	0	Julia Peek	15	0	0	C. Hindley, Esq. M.P.			
Mrs. Boyce's young ladies	1	1	0	James Peek, Jun.	15	0	0	per G. Wilson, Esq.	100	0	0
A Friend, St. John's Wood	1	1	0	Hannah Peek	15	0	0	1831.			
Peter O'B.....	1	0	0	Charles Peek	15	0	0	Esher-street.....	7	6	0
S.	2	0	0	Edward Peek	15	0	0	Falcon-square	27	0	4
Collected by the Misses				105s.				Porter-lane ...	45	16	0
Stone	2	8	4	George Kemp, Esq.	25	0	0				
Third payment under the				Robert Charles, Esq.	20	0	0	Finsbury Chapel.....	29	16	4
Will of Thos. Hill, Esq.				Mrs. and Miss Collie	1	0	0	Catechetical Seminary	3	11	5
late of Surbiton	399	13	0					33s. 7s. 9d.			
Collected by Miss Shrimpton,				FOR ORDINARY PURPOSES.				Hackney, St. Thomas's			
for the Jubilee Fund ..	0	8	0	Al'ermanbury.....	12	5	0	square	25	11	0
Ditto, towards the support				Barbican	30	0	0	Well-street	1	19	2
of the Missionary Ship	1	2	1					Holloway	28	7	9
Anon. mous, for the Chi-								Holywell Mount	23	0	0
nes- Mission	20	0	0	Bethnal-green	14	2	0				
Mrs. Potter and Mrs. Wil-				Juvenile Association ...	6	18	5	Hoxton Academy	20	0	0
iams, for N. Tea, E. Cook	10	0	0	21s. 5d.				J. C. Donation.....	10	0	0
Mrs. Field and friends, for				Bishopsgate Chapel	23	8	7	Miss Fleureau, do.....	5	0	0
the Nat. Tea, Surrey... ..	10	0	0	Chadwell-street	6	8	8	35s.			
				Clapham	60	10	1				
FOR THE JUBILEE FUND.								Islington Chap-1.....	17	8	0
E. J. per Rev. G. Collison	15	0	0	Clapton	65	14	5	lover street.....	40	0	0
H. D. R. per Rev. Dr.				Mrs. Elliott	20	0	0	Union Chapel	50	0	0
Campbell	15	0	0	85s. 14s. 5d.							
Collected by Master H.	1	0	0	Claremont Chapel	36	3	9	Barnsbury Chapel	13	10	0
Hamam	0	8	6	Collier's Rents.....	6	3	6	For the Jubilee Fund	7	2	7
								20s. 12s. 7d.			

£ s. d.		£ s. d.		£ s. d.	
River-terrace, Mr. N. H. Cotes	1 1 0	Ashbourne	10 3 3	Girl at Nagerecoil, to be called Mary Sole	2 10 0
John-street, per J. R. Elsey, Esq.	40 0 0	Belper	15 16 1	Standground, Mr. B. L. Ward, "as a token of approval of the Christian like remonstrance of the Directors with the King of the French"	105 0 0
For the Chinese Mission 43s. 2s. 6d.	3 2 6	Fritchley	3 16 1	<i>Isle of Wight.</i>	
Kensington	30 0 0	Wirksworth	1 11 3	Ryde	87 11 11
Maberly Chapel	17 12 1	Riddings	1 2 9	For Nat. Tea. T. Guyer	10 0 0
Latimer Chapel	10 0 0	Alfreton	1 10 3	For the School at Shortwood	2 10 0
Mile End New Town	3 18 3	Marlpool	3 0 0	For Mrs. Porter's Sch. 101s. 1s. 11d.	1 0 0
Limehouse, Coverdale Ch.	8 9 0			<i>Kent.</i>	
Northampton Tabernacle Sunday-school	4 13 2	Bakewell, Mr. J. Taylor	1 1 0	Gravesend, collected by Miss Muller	1 1 0
Orange-street Chapel	14 13 4	<i>Devonshire.</i>		Greenwich road	10 11 2
Pav-mont Chapel	4 6 9	Axminster, for the Jubilee Fund	3 10 0	Greenwich, Maize-hull	14 0 0
Peckham, Mr. Jas. Large	5 0 0	Buckfastleigh	1 14 0		
Punlico, Buckingham Ch.	10 12 1	For Jubilee Fund	1 6 0		
Poplar, Trinity Chapel	35 10 6	Sidmouth, for the Jubilee Fund	1 10 10		
Poultry Chapel, on acco 200 0 0		Totness, J. Windett, Esq. for the Jubilee Fund	2 0 0		
Girls of the Elementary Sch. for Jubilee Fund ... 202s. 14s. 4d.	2 14 4	<i>Dorsetshire.</i>			
Stoke Newington, Abney Chapel	15 12 0	Bere Regis	2 9 2		
Miss Rust, for China	5 0 0	Bridport, Mr. R. Waylen	2 0 0		
20s. 12s.		Morecomb Lake, the Request of Fanny Legge, per Rev. J. Harrgrave	0 10 6		
Spa Fields	18 5 0	<i>Durham.</i>			
Tabernacla	42 9 1	Durham, for the Jubilee Fund	19 12 7		
Tottenham Court-road	25 13 6	South Shields	5 18 9		
New Tottenham Court Chapel, per Mrs. Fletcher	10 0 0	Standport	6 11 6		
Union-street	11 12 10	South Aux. Soc. per J. C. Hopkins, Esq.	61 10 5		
Walthamstow	18 18 9	For the Jubilee Fund	13 11 9		
Walworth, York-street	7 17 7	75s. 2s. 2d.			
Wardour Chapel	18 0 0	<i>Fyfec.</i>			
Weighhouse	46 12 6	Wilson, Mrs.	0 10 0		
Westminster Chapel, balance	7 15 0	Barking	5 3 9		
Whitefield Chapel	13 0 0	Epping, Collection for Jubilee Fund, including 25s. from S. Latham, Esq.	42 14 6		
<i>Bedfordshire.</i>		Maldon, Collected by Mr. H. May's Children, for the Jubilee Fund	0 6 4		
Bedford, Old Meeting, a moiety	34 17 6	<i>Gloucestershire.</i>			
Howard Chapel	17 5 9	Per Rev. B. Backhouse			
For Nat. Tea. John Howard	10 0 0	Painswick	5 15 6		
For Jubilee Fund	1 7 0	Cambridge	1 2 0		
28s. 12s. 9d.		Stonehouse	12 10 4		
Cotton End	20 0 0	Ruscombe	0 12 1		
Luton, a moiety	30 10 7	Rodborough, on account	60 0 0		
Mr. B. Bolton, for the Jubilee Fund	10 10 0	Frampton-on-Severn	11 8 2		
Ditto, Work-people in the factory	1 0 0	Cirencester	9 13 1		
42s. 7d.		For the Jubilee Fund	0 8 0		
<i>Berkshire.</i>		101s. 9s. 2d.			
Windsor, Mr. T. Wooldridge, for Jubilee Fund	5 0 0	Chalford, for the Jubilee Fund	7 6 0		
<i>Buckinghamshire.</i>		<i>Hampshire.</i>			
High Wycombe, on acco.	2 2 0	Altou, Balance	4 0 0		
Marsh Gibbon	4 7 3	Fareham, Sunday-school	7 6 0		
<i>Cambridgeshire.</i>		Titchfield	9 4 4		
Barrington, for the Jubilee Fund	2 0 0	<i>Hertfordshire.</i>			
Chatteris, per J. H. Wright, Esq.	5 0 0	For the Jubilee Fund			
<i>Cheshire.</i>		Bishop's Stortford	35 3 4		
Altrincham, Bowdon Down Chapel	25 0 0	Hertford	17 6 6		
Chæster, Octagon Chapel	5 5 0	<i>Huntingdonshire.</i>			
Hatherlow, for the Jubilee Fund	5 0 0	Houghton, Mr. Porto Brown, for the Jubilee Fund	100 0 0		
Middlewich, Queen-street Sunday-school, for the Jubilee Fund	2 6 0	Huntingdon, for the Jubilee Fund			
<i>Derbyshire.</i>		Mr. W. Harratt	5 0 0		
Per J. Harrison, Esq.	4 0 0	Mr. Dear	5 0 0		
Marlpool Chapel	4 0 0	Mr. Miller	5 0 0		
For the Jubilee Fund		Mr. Wright	1 0 0		
		Collections, less exps. 19s. 9s.	3 9 6		
		St. Ives, for the Jubilee Fund	18 7 6		
		Miss Pocock, Somersham	1 0 0		
		19s. 7s. 6d.			
		St. Neots, collected by Mrs. Abbott, for a Nat.			

£ s. d.		£ s. d.		£ s. d.	
Middlesex.		Staffordshire.		Seces. Church, Rev. Mr.	
Edmonton and Tottenham	7 11 0	Tean	1 3 6	Brown's	13 0 0
Enfield	9 16 2	Produce of fancy work,		Edinburgh Aux. per G.	
Enfield Highway	1 1 1	by a Lady	0 15 0	Yule, Esq.—	
Finchley	8 10 0	Ditto, for Mr. Moffat	0 15 9	James-place, Relief Ch.	
Hammersmith—		J. J. R.'s box, ditto	0 17 6	Sab.-school	2 0 0
Broadway Chapel	5 15 10	34. 11s. 9d.		A poor woman, a thank-	
R. Watson, Esq. for				offering for merces	
Native Teacher at		Suffolk.		received	0 5 0
Umxelo	0 10 0	Aux. Soc. per S. Ray, Esq.	1000 0 0	Houston School of In-	
Poyle	31 13 6	on account		dustry	0 5 0
Stanwell, R. Heath, Esq.				Three Friends, per Rev.	
for the Jubilee Fund	5 0 6	Surrey.		A. Gregory	0 3 6
Totteridge and Whetstone	16 3 5	Chertsey	1 12 4	Perth, Free West Ch.	
Uxbridge, Cong. Church,	6 8 16	Croydon	10 18 0	Sabbath-school	0 19 2
		Dorking, per Miss White-		Lady Glenorchy's Free	
		house—		Church Sabbath-sch.	0 5 0
Norfolk.		Mrs. Stent, Miss Ohrlly,		A Friend, by Rev. Dr.	
Foulsham, col. by Miss		Mrs. Jackson, Mrs.		Paterson	3 0 0
Cubitt for the Jubilee		Whitehouse and fam-		Laswade Seces. Ch. Sab-	
Fund	1 10 0	ily, and friends, for		bath-sch. for Mr. Mof-	
Norwich, J. Venning, Esq.		Nat. Youth at Nager-	12 10 0	fat's Station	0 10 0
for two girls in Mrs.		coil		For Jubilee Fund	0 10 0
Mault's School	5 0 6			For Jubilee Fund—	
		Norwood	10 12 6	Peebles, Northgate	
Northamptonshire.		For Jubilee Fund	11 12 0	Sab. Evening Sch.	1 0 0
For the Jubilee Fund—				Portsburgh Seces. Ch.	10 0 0
Buckby	5 18 0			Mrs. Alex. Leitch	2 0 0
Daventry	7 12 0	Less expences	1 9 6	Burntisland Free Ch.	1 10 6
Wel'ord	17 13 0			Boys' Prayer-meet-	
Northampton, King's-				ing for Tahiti	0 7 0
street Chapel	20 0 0			221. 15s. 2d.	
511. 4s.				Burntisland, per Mr. R.	
Woolaston, Mr. J. Ward,		Putney	14 3 3	Johnstone, from chil-	
for the Jubilee Fund	20 0 0	Juvenile Col. for the Ju-		dren attending his Sch.	
Extra for the debt	20 0 0	bilee, in addition to		for the Jubilee Fund	2 15 0
		41. 11s. acknowledged	0 15 0	Collected by Miss Fin-	
Northumberland.		in March		lay's pupils for two or-	
For the Jubilee Fund—		141. 18s. 3d.	2 7 9	phan girls at Salem	6 0 0
Newcastle Aux. per J.				Forres, Bequest of the	
Finlay, Esq.		Guildford	2 7 9	late Mrs. Mann, per	
Postern Chapel	16 15 3			Mr. T. Ross	2 0 7
Sunday school Children	1 11 6	Sussex.			
St. James's Chapel	31 6 2	Hurstmonceux, for the		Fraserburgh, Mr. J. Park,	
Blackwall-st. Chapel	4 0 0	Jubilee Fund, includ-		for Nat. Tra John Fra-	
Bruswie' place Cha.	31 0 10	ing 11. from H. B. Cur-	5 0 0	serburgh, and Lawrance	
Chester-le-street	5 3 11	tes, Esq. M.P.		Park	16 10 0
Sunday-school	1 3 2	Petersfield, for the Ju-	12 0 8	Mr. Moodie	0 10 0
Wall's End	3 0 6	bilee Fund		171.	
				Glasgow, Sab. Even. Sch.	
Less Expences	6 15 11	Wiltshire.		in Duncan's Close, per	
		Ashton, Keynes, and		Mr. J. D. Bryce	5 0 0
		Cricklade	1 15 5		
		Cahne, for Kalpa, the Nat.		Leith, for the Jubilee Fund—	
		Tra. at Umxelo, per H.		Children attending Miss	
		Rowman, Esq.	10 0 0	Grierson's School	0 14 10
Morpeth	7 14 5	Wilton, for the Jubilee	5 18 0	C. E. Stallybrass	0 7 2
Nottinghamshire.		Fund		G. S. Dobson	0 4 7
Newark, Mr. J. Robinson	1 0 0	Worcestershire.		17. 6s. 7d.	
Oxfordshire.		Kidderminster, Mrs. Wal-		Mrs Swan and Miss	
Ifenley, per J. Maynard,		ker, for the Chinese	1 0 0	Cullen, for Nat. boys	
Esq. on account	30 0 6	Mission		at Benares	6 0 0
For Mrs. Johns, per Rev.	0 10 0	Worcester, Legacy under			
J. Rowland		the Will of the late Miss			
Stokenchurch Sunday-sch.		Ann Gamidge, less duty	90 0 0		
per Miss E. Akerman	1 0 0	Yorkshire.			
Shropshire.		Barnsley, Salem Chapel	16 13 7		
Marton	2 14 6	Mr. R. Birks	1 0 0	Paisley, Hill-court Sab-	
Somersetshire.		Sheffield, &c. Aux. balance	89 3 2	bath-school	0 5 0
Per Rev. J. Bishop—		York, G. Leeman, Esq.	5 0 0	Ruthwell, per Mrs. Dun-	
Milbourne Port	10 0 0			cannon, from S. P. New	
Temple Coombe and		WALES.		York	5 0 0
South Chertion	8 0 0	Ruthun, Denbigh	8 8 8	St. Andrew's Juvenile	
181.		A Friend in Carmarthen-		Mis. Society	1 0 0
Taunton, for the Jubilee		shire	0 10 0		
Fund—		Llangollen, Mr. E. Cooper	1 0 0	IRELAND.	
Collections at North-st.				Hibernian Aux. for the	
Chapel	39 13 5	SCOTLAND.		Jubilee Fund, on acco.	100 0 0
Ditto in the Sun.-sch.	5 8 1	Cambuslang Cong. Ch.	1 0 0	WITTEMBERG.	
Collection at Public		Col. by Mrs. M. Robert,		Per Rev. Dr. Barth, for	
Meeting, less 34. 14s.		for Nat. Agency under		Mr. Lechner's School,	
Exps.	14 19 8	the direction of Mr. Liv-	24 0 0	Salem	1 10 0
801. 1s. 2d.		ington		NOVA SCOTIA.	
Whitechurch, Esq. (D.)	2 0 0	Cumnock, a Friend	20 0 0	A Friend, additional do-	
Winanton, col. for the		Dalkeith, First United		nation	30 0 0
Jubilee Fund	2 0 0				



Rev. E. Jenkins.
Minister.

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR AUGUST, 1845.

MEMOIR
OF
THE LATE MR. ROBERT ADAMSON,
Student in the United College of St. Andrew's.

THE following sketch of a most promising and devoted youth, removed by death during his college studies, will, we doubt not, be very interesting to a large circle of the readers of the Evangelical Magazine. We are indebted for it to a discourse just published by the Rev. William Lothian, of St. Andrew's, who well knew the deceased, and has done what he could to embalm the memory of his lamented friend.

Mr. Robert Adamson was a native of St. Andrew's. From his earliest youth, according to the testimony of those who best knew him, he was remarkable for humility and modesty, and was distinguished among his companions for his quiet and inoffensive deportment. Besides attending on the common branches of education in the public seminary, at an early period he entered the sabbath evening school taught in Market-street chapel, and soon acquired the esteem of the teachers by his diligence and steadiness, and attracted their attention by the correctness with which he went through the different exercises prescribed. After

completing his education at school, he was placed in a writer's office, with a view to the study of law. Here he continued for about three years; but his inclination not going along with that profession, at his own request, he was bound apprentice to a merchant in Edinburgh, and was afterwards engaged, as clerk or shopkeeper, to a gentleman in Dundee, who carried on an extensive mercantile concern. In this situation he conducted himself with much fidelity and propriety, and was much beloved by his employer, in whose house he was boarded, as well as by the different members of his family.

About six years ago, a striking revolution took place in his religious views and feelings. Though strictly *moral* in his outward conduct anterior to this period, and regular in his attendance on the means of grace, he had hitherto, according to his own account, remained a stranger to the power of religion on the heart; and, like the apostle of the Gentiles before his conversion, was disposed to rest on his external conformity to the

law of God, being ignorant, in a great measure, of the depravity of his own nature, and of the spirituality of the Divine Law, and of the "exceeding breadth" of the commandment. In confirmation of this view of his character at this time, he told me that, had he got his desert, at his first admission to the Lord's table, he might (like the man in the parable without the wedding-garment) have been bound hand and foot, and cast into hell.

At this period, he was exposed to considerable danger, from being thrown into the society of a young man belonging to the same establishment, to whom he was much attached, but who was tainted, unhappily, with Unitarian sentiments. They had many discussions together on the peculiar doctrines of the gospel, especially on the divinity and atonement of Christ, which set our young friend to search the Scriptures, in order to obtain proofs of these important points; and he was mercifully enabled to defend the truth, and was thus kept from falling into the snare. Soon afterwards, his companion was suddenly cut off by typhus fever; and his death, under these circumstances, left a powerful impression on the mind of the survivor.

About the same time, he was led to attend the ministry of the late Mr. M'Cheyne, of Dundee, for whose memory and virtues he ever entertained a sincere veneration. During the absence of this esteemed pastor in the East, as one of a deputation to Palestine, in connection with the Jewish mission, his pulpit was supplied by Mr. William Burns, whose faithful instructions appear to have been blessed for thoroughly awakening Mr. A. to a sight and sense of his guilt and danger as a sinner, and of his need of a better righteousness than his own. The all-important subject of *personal* religion now laid fast hold of his mind, and occupied his thoughts night and day. For some weeks he could obtain no rest to his soul, and was called to undergo a severe conflict with the powers of darkness. So great was his mental

anxiety, that he could scarcely attend to the ordinary avocations of business. In these circumstances he sought relief in the reading of the Scriptures and prayer, and was much comforted by the "exceeding great and precious promises" of the Word of God. Such passages as these were brought powerfully to his mind, and afforded him strong consolation: "Look unto me, and be ye saved, all the ends of the earth;" "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool:" still they failed to produce any settled persuasion of his personal interest in Christ. While his mind was in this state, he was led by Divine Providence to visit his friends in this place, at the period of the first revival meetings in November, 1839; and a sermon which he then heard, by the late Mr. Napier, of Dalkeith, was the means, under the Divine blessing, of bringing him to a decision, of dispelling his doubts and fears, and of imparting peace to his soul. The text was in Galatians iv. 20; "I stand in doubt of you." Among other young persons who were impressed at the same time, were several of his own relations. The concern manifested by *them* about the salvation of their souls served to deepen the impressions made on his own mind, and he formed them into a society for prayer; and, for the first time before his fellow-creatures, he ventured to pour out the desires of his heart to God in the midst of this little band.

On returning to Dundee, he endeavoured to make himself useful in various ways: he spoke seriously to the servants of the family, one of whom was a Roman Catholic, and there is reason to believe that his labours for their spiritual improvement were not in vain. As an evidence of this, they continued to correspond with him on religious subjects long after he came back to this place. He also became a teacher in one of the Dundee sabbath-schools, and found great benefit from this employment, as serving

to open up to him the Scriptures, and to prepare him for future usefulness.

Like many other young men, when first impressed with the value of the gospel, he became anxious to make known its saving truths to others, and this desire was increased by a correspondence which he carried on with a young relative, who was himself influenced by similar views. After long and prayerful deliberation, he resolved, not from fickleness of disposition, but from a solemn sense of duty, to abandon the pursuit of secular business, and to devote his attention to the work of the ministry. Afraid, however, to trust to his own discretion in a matter of such importance, he made his case known, with much diffidence, to one of the ministers of Dundee, on whose instructions he attended. That gentleman, with becoming caution, and with a view to try his resolution, set before him the various difficulties he would have to contend with in the prosecution of this scheme, and endeavoured to dissuade him from any rash change. These arguments, however, failed to shake his purpose; and, after a short interval, he returned to the clergyman, and informed him that his mind was made up. He now received him very cordially, and offered to assist him with the loan of books, or in any other way that might be useful. His next difficulty was, how to broach the subject to his employer; and, with a view to spare his own feelings, and to foreclose any further solicitations, he determined to make known his resolution in writing. The letter is dated 12th January, 1842, and is written with becoming deference and affection. As might be expected, his master expressed much regret at the prospect of parting with him, but kindly refrained from offering any opposition, and promised to give him his liberty so soon as he could get his place supplied. He also prudently concealed the contents of the letter, in the meantime, from the family. Before this, our young friend had mentioned his intention to a fellow-teacher in Dundee, distinguished for his

piety and zeal, who warmly approved of it, and encouraged him to proceed. He felt rather discouraged at times, on the ground of his being beyond the usual age for entering a university; but some person having put the Life of the late Rev. John Newton into his hands, without being aware of his state of mind, and perceiving that *that* eminent minister of Christ was considerably advanced in life before he commenced his course of study, this difficulty was removed, and he was emboldened to proceed.

Having thus obtained the object which lay nearest his heart, he returned to St. Andrew's in March, 1842, and immediately began, with great ardour, to prosecute his studies for the ministry. After improving his mind by a course of private tuition, he entered the university at the commencement of the session 1842—3, and took the usual classes prescribed in the *curriculum*. What progress he made in the languages, in mathematics, and logic, during his two years' attendance at college, I had no means of ascertaining by personal observation, but it is admitted by all his fellow-students that he was diligent and persevering in his application to these different branches of education; and his ample and neatly-written note-books bear marked testimony to his assiduity and zeal as a student. Nor was his attention confined to the ordinary routine of study. It soon became evident that his great desire was to make himself useful to the souls of men, and that he viewed education rather as a *necessary preliminary* to public usefulness, than as the means of acquiring literary fame. Every spare hour was devoted to some work of piety or benevolence. He took an active part in devising a more extended system of sabbath-school teaching throughout the town, and engaged himself with great eagerness in that department of labour. He was also one of those who organised the Young Men's Loan Tract Society, which is still kept up with commendable zeal. In the visitation of the sick he ever manifested the deepest interest, and excelled in expound-

ing the Scriptures, and engaging in prayer in the humble dwellings of the poor. He further exerted himself in promoting social meetings for prayer in different localities of the city; and, in conducting this exercise, it was apparent to all who heard him, that he seemed to live in an element of devotion—a rich vein of scriptural sentiment ran through the whole, and there was a depth and expansiveness of Christian experience rarely to be found in the prayers of young converts. At the same time, there was the total absence of everything like affectation, and the most unequivocal evidence of sincerity and humility. It was like the pleading of a child with a father, so much of the “spirit of adoption” did he seem to possess.

The parish of Denino, in this neighbourhood, had long been considered, by pious students, as a very destitute locality. It was the scene of the early labours of the lamented Urquhart, who, about twenty years ago, commenced a sabbath evening school there for the benefit of the young. This station was revived about six years since, by a pious and devoted young man, who felt for the spiritual wants of the people, and was anxious for their religious improvement. On his removal to another part of the country, the care of the school was transferred to Mr. Adamson. Soon after his return home, he entered on its important duties with great zeal and perseverance, and continued for more than two years, during summer and winter, to visit the place, mostly on foot, till his increasing weakness compelled him to desist. Besides catechising the children in this school, he expounded the Scriptures for the benefit of the more advanced hearers, and sometimes read extracts from pious writings of a practical nature, which he thought might be useful. In this way he went through the Pilgrim's Progress, and had begun to analyze and illustrate Edwards's History of Redemption. He also took an active interest in the library, which had been founded by his predecessor in connection with the school, and

took great pains to promote its efficiency, by procuring subscriptions and collections, and applying for grants of books from the Sunday-school Union of London. These publications were highly prized, and were very generally read, both by old and young. He told me, that sometimes he would have given out seventy volumes in one evening. Besides his labours in the sabbath-school, he sought out, and visited the sick in the parish, to several of whom, it is believed, his instructions were highly beneficial.

When the Free Church of Scotland was founded, he hailed it as an instrument for the further extension of the gospel, both at home and abroad, and took an active part in collecting funds, and in otherwise aiding the movement in this place. But there was nothing *sectarian* or exclusive in his religion. While attached to what he believed to be the will of God, on points of church government, he delighted to join in worship with Christians of other communions, and cordially esteemed all who loved the Lord Jesus Christ in sincerity.

In the course of last summer his health began visibly to decline; and with a view to relax his mind, he paid a visit to his former employer in Dundee, by whom he was kindly received, and who asked him to conduct the worship of God in the family during his stay, an arrangement which afforded him much gratification. He also spent some weeks in Kinross, with a friend there, and seemed to derive much benefit from the change of air and scene. On reaching home for the winter session, he was again seized with the symptoms of that insidious disease which at last proved fatal to his constitution, and was obliged to give up all thoughts of attending the public classes, and to confine himself chiefly to the house. Several friends who were interested in him, recommended a removal to a warmer climate; and proposals were generously made to him, with a view to enable him to undertake a voyage to Madeira. He seemed much gratified with this mark of their attention, and

expressed his willingness to avail himself of it, should it appear to be the will of God. The design was, however, laid aside; and it soon became evident that the complaint was too deeply seated to admit of his receiving much benefit from such an undertaking. At a subsequent period, it was arranged that he should spend the spring at Rothsay, in the isle of Bute, which had been recommended to him as a favourite resort for invalids. This plan seemed much more congenial to his mind, and he evinced considerable anxiety to get everything in readiness for his departure. On the night preceding his intended journey, however, he became suddenly worse, and the scheme was reluctantly abandoned. Though much disappointed at this result, he meekly acquiesced in the will of God, and often expressed his thankfulness that he had been prevented from carrying his intentions into effect. From this period he gave up all hope of recovery, and prepared for his approaching change.

It was my privilege to visit him almost every day during his last illness; and I can sincerely say, I never attended a death-bed with more comfort to myself, and never left his room without feeling both humbled and reproved by his matured views of divine truth, as well as pleased and instructed by his cheerful and edifying conversation. He entered at once on those topics which were dearest to his heart, and opened his mind to me without reserve, while, with evident gratitude and unaffected simplicity, he went over the leading events of his life, and recorded the dealings of God with his soul.

He bore his sufferings, which, from the violence of the cough, and the difficulty of breathing, were often acute, with much fortitude, and frequently expressed his fears lest he should be tempted, during the paroxysms of his disorder, to utter a word that would be expressive of impatience, or that would seem to reflect on the wisdom or goodness of God. If any such expression escaped him, it was always a source of

deep regret. There was generally a sweet smile on his countenance when I entered his apartment, and he always expressed much gratitude when he had had a favourable night's rest, and was enabled to lie free from pain. A few days before his death, he said that at first he felt a great desire to live, that he might be useful to the souls of his fellow-creatures, but that now his mind was made up, and he was quite resigned to the will of God. Having lent him the memoirs of the late pious Halyburton, he had it read to him by his brother and other friends, (who waited on him with great tenderness,) and expressed himself highly delighted with the dying sayings of that excellent man. He also intimated a wish to see Dr. Owen's Meditations on the Glory of Christ, which I promised to bring to him; but a few days afterwards, feeling his end approaching, he observed, that it would be unnecessary to do so. On sabbath, the 16th of March, he became much worse; and, mustering all his remaining strength, spoke to the different members of the family with great earnestness and affection, exhorting them to attend to the concerns of their souls. I visited him at his own request, in the afternoon of the same day, and was much struck with the change in his appearance; the disease had for some days been making great ravages on his shattered constitution: having repeated to him several passages of Scripture suited to his case, he frequently marked his assent by a significant nod of the head; and having prayed with him, he took me by the hand, and bade me farewell, saying, in allusion to a passage that had been repeated to him from the Revelation, "I trust we shall yet walk together in the streets of the New Jerusalem." Next morning he rallied a little, and on going in to see him, said, very pleasantly, "I did not expect to see you to-day." Not apprehending his meaning at first, I observed, I generally had most time for visiting on Monday; when his mother explained, that he thought he would

have been away before then. He was quite sensible, and on asking him if his mind was in peace, said it was, and that there had been no cloud over it for some time. He had once or twice before referred, in conversing with his friends, to his being harassed with temptations, but added, that the Lord had enabled him to resist the enemy, and to triumph over him. The last time I visited him, being Tuesday forenoon, he asked me to engage in prayer, as usual, before leaving, and on inquiring what he would wish to be specially made the subject of prayer, begged that I would pray for *strong faith*, (laying much emphasis on the former word,) and that he might be enabled to bear, with patience, whatever was laid upon him. He then added, "This is a sore conflict, but I trust that I shall be carried through." Having to go from home that afternoon, I had no opportunity of seeing him again, but was informed by his friends that, during the course of the night, he was often heard to repeat the words, "Why are his chariot-wheels so long in coming?" Shortly before his departure he uttered the prayer, "Lord Jesus, come quickly;" he also expressed his gratitude that he "had been kept faithful to the end." These were the last words he spoke. After this his articulation became indistinct; still the language of prayer seemed to breathe from his lips; and about three o'clock on Wednesday morning, the 19th of March, he gently fell asleep, to enter into the joy of his Lord. He had just entered on his 29th year.

In attempting to sketch the *character* of our departed friend, I would mention, as being perhaps its most prominent feature, his simple views of Divine truth, and the decided manner in which he spoke of his conversion. Without the slightest semblance of *boasting*, he could refer to the very *day* in which it pleased God to call him out of darkness into his marvellous light; the whole circumstances were vividly before his mind at the distance of years; and he delighted to expatiate on the freeness of that grace

which had made him to differ. On one occasion he said to me, "There have been many disputes about faith, and I used sometimes to puzzle myself respecting it; but, after all, saving faith must be admitted to be the gift of God, through the operation of the Holy Spirit."

His love for the Scriptures was very conspicuous. The Bible was literally his daily study and constant companion. As soon as he was able to read the Greek Testament, he purchased a copy of Bagster's version, with the Greek and English on alternate pages; this he showed me with evident satisfaction, mentioning that it was his intention to get it interleaved, for the sake of marking down illustrations of texts that might occur to him in the course of reading, and to bind up along with it a collection of Scripture doctrines and promises, with the corresponding proofs, which he had procured for the purpose.

During his residence in Dundee, feeling the want of some help, as a sabbath-school teacher, for the better understanding of the Scriptures, and hearing that there was a copy of Henry's Commentary to be sold at an auction, he hastened to the sale, and, after some difficulty, succeeded in obtaining it; and never (as he said) would he forget the joy he felt as he had it carried to his lodgings. Like David, he "rejoiced at God's word as one that findeth great spoil." He told me it was also his intention, had he gone abroad, to have taken this work along with him as his sole companion. Burkitt's Notes on the New Testament was another favourite author, which he got often read to him on his death-bed: he was particularly pleased with one passage, which delineates the character of our Saviour, and requested me to read it over in his presence, as having greatly impressed his own mind.

He was a great economist of *time*, never allowing himself more recreation than what he judged to be absolutely necessary for his health. He seemed always to act under the impression that his opportunities might soon be over, and

that it behoved him to work while it was called to-day. In order to accustom himself to a regular *method* in the employment of time, he commenced keeping a diary or journal soon after his coming to reside with his friends in St. Andrew's, in which are set down the various duties and transactions of each successive day, from which it appears that he was an early riser, and that, besides praying daily in the family, he spent a considerable time every morning and evening in reading the Scriptures, and in secret prayer. It commences in March, 1842, and ends in April, 1844.

Humility and simplicity marked the character of our young friend. Amidst all his plans of usefulness, he never seemed to think that he did any more than his duty: he seldom spoke of what he did, and appeared to feel that he was but an unprofitable servant, who had nothing to boast of, and all whose dependence was on the mercy of God through Christ Jesus. The 130th psalm was a great favourite with him. It expressed the sentiments of his heart, as evincing deep self abasement on the one hand, and lively apprehensions of the fulness and freeness of redemption on the other. The language of the 62nd psalm was also frequently in his mouth during his illness, as expressive of his entire dependence on God: "My soul, wait thou only upon God, for my expectation is from him." For the same reason he delighted to repeat those words in the prophet Isaiah, chap. xli. 10, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness." Having asked him, on one occasion, if he did not think he had injured his health by going so frequently to the country on the sabbath evenings, he replied, that he felt quite strong at the time; that he often got a ride out; and though he was sometimes exhausted, especially with giving out the books from the library, he never regretted having engaged in the work, as the people

seemed interested, and he had reason to believe, that in several instances good had been done. He also added (as marking the kindness of Divine Providence) that the weather was generally favourable, and that he had only had two or three wet evenings during the whole time.

He was distinguished for great tenderness of conscience. Soon after his conversion, conceiving that certain customs in trade were scarcely consistent with adherence to truth, he hesitated to comply with them, though he had often done it before; and the firm, but respectful manner in which he assigned his reasons, was so satisfactory, that he was allowed to take his own way. For the same reason, he became anxious that the temporal concerns of the family should be wound up as soon as possible after his father's death, that they might retire into private life; and was quite delighted when they got into a smaller house, where they would be more free from interruption and temptation. He greatly lamented the profanation of the sabbath at inns, by commercial travellers and others, and observed, that, from what he had seen in this way, he would be more able to expose the corrupt manners of the world.

Nor was he less distinguished by his zeal for the *spiritual* welfare of his relations and friends, and lost no opportunity of addressing them on the things of God. On the death-bed of one parent he attended with great tenderness and assiduity, frequently engaging in prayer, and expounding the Scriptures to him. The illness of his affectionate mother, who was mostly confined to bed during his own distress, gave him much concern. He seemed afraid to show any symptoms of uneasiness before her, and was ever anxious to soothe her mind with the rich consolations of the gospel. Indeed, she acknowledged to myself that she had never known so much of spiritual religion till he came to reside with her. When absent from home, he kept up a close correspondence with his friends; and his letters, which they have kindly

allowed me to peruse, evince the most tender affection, combined with the most earnest desires for their spiritual improvement. I have already adverted to the admonitions which he addressed to his brother and sisters before his death. To

this I alluded in one of my last interviews with him, when he meekly observed, "Yes, I have exhorted them all as faithfully as I could." May his dying words never be forgotten by those to whom they were addressed!

TO STUDENTS IN THEOLOGY.

AN ADDRESS DELIVERED BY DR. MORISON TO THE STUDENTS OF HIGHBURY COLLEGE, ON TUESDAY, JULY 1ST, AT THE ANNIVERSARY OF THAT INSTITUTION.

Highbury-place, July 5, 1845.

MY DEAR SIR,—I listened with great interest to the very appropriate and seasonable address which you delivered on Tuesday last to the students in Highbury College. Being deeply convinced of the indispensable necessity, in order to a successful prosecution of the Christian ministry among orthodox Protestant Dissenters, that our theological students should be energetic, impressive, and eminently evangelical preachers, as well as of the great importance of their being also sound and respectable scholars, I trust you will consent to give your faithful and brotherly address that extensive circulation which it will obtain by being printed in the Evangelical Magazine, in accordance with the unanimous and strongly expressed wish of the ministers and other gentlemen present.

I am, my dear sir,

Yours sincerely,

JOSHUA WILSON.

To the Rev. Dr. Morison.

MY DEAR AND RESPECTED BRETHREN,—Though it is full thirty years since my college life terminated, I can yet enter with as warm a sympathy as ever into all those peculiar feelings which pertain to the theological student. I well remember on this anniversary day, how my mind was wont to be exercised, at the close of a summer session, when our annual examinations took place, when some of our beloved brethren took leave of us for their spheres of pastoral labour, and

when all the college inmates were dispersed in various directions—some to their family circles, and some to scenes of interesting but anxious toil.

It seems but as yesterday to me, when my first college vacation arrived, in 1812; when, to my great dismay, I found myself appointed for six weeks to supply a vacant pulpit, where I was expected to preach four times a week, at a period when my entire stock of sermons only amounted to six. The prospect seemed utterly overwhelming; and yet, to the hour of my death, I shall have reason to bless God for the events which then happened to me. For the first time in my life, I was compelled to enter on the laborious study of the word of God; and, though I appeared among the people with fear and trembling, yet I then acquired a habit of diligent application, which never afterward forsook me, and which has been one of the greatest blessings of my subsequent life. The feelings which then so powerfully agitated my mind, will never permit me to be unmindful of the position of a theological student in the novitiate of his great and solemn undertaking: I seem now, my beloved brethren, to be identified with you in those deep and anxious thoughts which I am sure must press upon you, as you look forward to the scenes of your future ministry. There is, however, this great difference between you and me, that the mistakes which I have made in prosecuting the duties of my sacred calling are well nigh beyond remedy; while

you may yet profit by the errors and shortcomings of those who have gone before you.

I am sure you will not mistake my motives, if I venture, with great respect and affection, to remind you of how much depends upon the views you entertain, and the habits you form, during your college course. In looking around me on those who were my fellow-students thirty-five years ago, I can assure you that in every case the student has proved the type of the future minister. Some, indeed, have surpassed, and others have come short of their early promise; but, in no instance that I am aware of, has college-failure issued in ministerial success, or college-proficiency been followed by ministerial failure. If my observation has been correct in this matter, and I firmly believe it to be so, what an air of responsibility does it throw around the scenes and duties of your college life! It is next to certain, my brethren, that you will carry with you through life the character and habits which you here acquire; and that the figure you make in different departments of literary and theological study will give the colour and complexion to your ministerial standing in the Christian church. I can conceive of a light and trifling man becoming grave and thoughtful, as he enters upon the duties of the sacred office; or, I can conceive of one who has loitered away the precious hours of his college-curriculum awakened to a sense of the importance of mental pre-eminence, at a subsequent period of his career; but such things are not in general to be looked for; and, even where they occur, they are only to be regarded as beacons of warning to the rising ministry.

My dear brethren, when you have laboured with conscientious assiduity to improve the great advantages you now possess, (and great, indeed, they are, as compared with those of former years) you will hereafter feel that there has been sufficient indolence and neglect to occasion you much pungent regret in the review of your student's life.

Some of us, who never ranked with the idle or the frivolous, would give worlds could we bring back our college days, with the feelings of responsibility which now press upon us. The opportunities, brethren, you now enjoy are hallowed seasons, never again to return. The problem is now being solved, in the history of each of you, whether you are to take high or low standing in the Christian church. Under God, all will depend on the spirit in which your studies are conducted, and on the effort which you put forth to lay the foundation of a sound and substantial education for your future ministry. I would entreat my younger brethren not to dream of ever being able to supplement the neglects with which they may be chargeable as students. Your opening ministry will demand the best attainments and the best energies you can bring to it; and if, instead of building a fair superstructure on the foundation you have already laid, you are again compelled to waste your time upon the preliminaries of an education which you might have acquired, it is obvious that the sin, in this particular, of your college life will be visited upon you through every stage of your future ministry.

Be concerned, my brethren, then, to lay a solid and accurate foundation, in the several departments of knowledge embraced in your college studies;—more especially in classics, in biblical criticism, and in pure theology. If you are careful to secure this, you will be in possession of the clue to future pre-eminence; and will escape that confused and desultory literary habit which attaches to so many worthy and useful ministers through life.

There never was a period in the history of our country, in which it was more imperative on the rising ministry to avoid everything like surface disqualification for their work. There is a floating intelligence among the people, which will detect elementary ignorance in the pulpit; and rest assured that no talent or attainment, in other directions, will compensate for a defect so palpable and humiliating.

If I might not be suspected of entering upon details foreign to the present address, I should long greatly to offer a few hints for your candid consideration upon the subject of your early preparations for the pulpit. Upon the character of those preparations your acceptance and usefulness will, in a great measure, depend. With a growing persuasion that nothing but a vigorous pulpit administration will sustain the cause of Protestant Dissent, I would affectionately entreat you to bend your undivided attention to the attainment of this primary object of ministerial solicitude. When the Church of England could boast but of few evangelical teachers, Protestant Dissent kept its ground by the scriptural and fervid theology of its pulpits. If it is to maintain its standing, and to spread forth its branches, on the right hand and on the left, it must preserve its relative position in that new state of things which has arisen in the Established Church. Dissenters must be *the best preachers in their localities*, if they are to cope with the prejudices of the national system. And, allow me to say, it is our own fault if we do not far outstrip the clergy in our style of pulpit ministration. They have little or no instruction upon the duties of their office; while our education, from first to last, is directed to this one and all-important object. Yet, brethren, in our day,—and we rejoice to record it,—many of the evangelical clergy are popular and highly qualified teachers. They willingly consecrate all their learning to the simple and faithful preaching of the cross of Christ. We, my brethren, must not come behind the very chief of them in “the simplicity that is in Christ Jesus.” The truest source of eloquence in the Christian pulpit is a fervent exhibition of “the glorious gospel of the blessed God.” If anything in our teaching is suffered to supplant the grand peculiarities of the apostolic ministry, nothing but discomfort and failure will await us in the prosecution of our arduous enterprise. Let me beseech my younger brethren, with all earnestness, to cultivate a settled and

determined love of those simple elements of evangelical doctrine which have been the instrument of every great revival of religion which has taken place in the new and in the old world. Do not imagine that I suspect you of anything like indifference to the gospel of Christ. Far be it from me to entertain an impression so derogatory to your character. I believe you love the truth, and desire to spend life in conveying its saving energy to the minds of your fellow-men. But there are degrees of evangelical ministration; and I am anxious, for your sakes, and for the sake of the churches to which we belong, that your preaching should partake of the very highest character of apostolic fervour and simplicity. I have a growing conviction, that the only sure way to success for the rising ministry of our day, is the cultivation of a style of preaching that shall be direct to the human conscience, full of “Christ and him crucified,” adapted in structure and phrase to the common people, and energetic and earnest as was the ministry of the immortal Whitefield. In determining to reach such a standard of pulpit ministration, you must be prepared to sacrifice everything to the grand object of winning souls to Christ. Let this object take full possession of your minds, and you will then feel that your talents and attainments are only valuable as they are dedicated to the glory of Christ, and the good of souls. If you look around you upon the church, you will find that this mode of preaching never fails of success; that the adored Saviour everywhere stamps it with the seal of his own approbation; and that the entire history of the past commends it to your most earnest and devout imitation and regard.

Pardon me, my beloved brethren, for this free expression of my views of the great and honourable work to which you have devoted your future life. I would not willingly mislead you in your public course. My best wishes and kindest sympathies are warmly enlisted on your behalf. Those of us who have become

grey in our Master's service, and who must very soon lay aside this tabernacle of clay, may be pardoned if we look with thrilling interest to those who are to succeed us in our toil. It cannot be presumptuous, on our part, if we venture to tell our beloved young brethren what has sustained us in our lengthened career of arduous and anxious service. We have not been indifferent to the charms of literature and science; we have not lingered behind the spirit of our age; we have not relied on our little stock of early preparation for the duties of our sacred calling; we have not relaxed any of our efforts at mental improvement; we have not folded our hands in ignoble ease, and trusted to the grateful recollections of the church. No, brethren, these may have been adjuncts to our ministry, which have had their due share of influence on our character and standing, as public men. But, under Him "who holds the stars in his right hand," we have been indebted for our position and usefulness in the Christian church, to the effects produced by an unceasing and fervent exhibition of the grand peculiarities of the gospel of Christ. This it is which has sustained our own spirits; and this it is which has drawn around our ministry an attached and grateful people, who have clung to us as much in the decline as in the meridian of life.

Go forth, then, dear brethren, to your work, in the spirit which animated Paul in his visit to Corinth. Be determined to know nothing among men save Jesus Christ and him crucified. If you would gather multitudes around your ministry; if you would long to hear sinners crying, "Sir, what must we do to be saved?" if you are anxious to take a deep and lasting hold of the community; if you would wish to lay a foundation for that kind of reputation which will not forsake you in old age, when your strength

faileth; if it is your ambition to leave behind you a contribution to Protestant Dissent, which shall carry your name with honour to posterity—I beseech you to lift high the standard of redeeming love, to "contend earnestly for the faith once delivered to the saints," to baptize your spirit and your ministry with the love of Christ, and to "watch for souls as they that must give account."

Dear brethren, you are now, for a season, about to relax from your college studies, and to journey to various parts of the United Kingdom. Carry with you a feeling of the sacredness of your character. Be it your ambition to be everywhere known as men of God. Let a sweet savour of Christ distinguish all your social intercourses. Seek for opportunities of usefulness. Aim at the conversion of sinners. Cultivate habitual communion with God. Seek the revival of those spiritual energies which may in any measure have been impaired by the influence of academic pursuits. Let your vacation be a season of grace to your souls,—a time "of refreshing from the presence of the Lord."

Some of you, dear brethren, may not return to this hallowed retreat. But you will never forget it, nor the dear brethren with whom you have been associated within its walls, nor the distinguished men of God at whose feet you have sat. Highbury College will be a kind of household word with you, while life lasts; and in your dying hour you will think of it as the scene of your early training for the work of God. May the presence and blessing of Christ attend your steps. May your opening ministry be full of promise. May it be followed by a bright meridian. And may your setting sun be calm and tranquil, the appropriate sequel to a day of laborious service for Christ and souls.

THE MYSTERY OF INIQUITY.

RELIGION, which was formerly under a ban of exclusion from the literary world, having, at last, forced its way into all quarters, the Edinburgh Review has learned to touch the tabooed theme, and, in some form or other, to treat its readers with theological discussions; now, satirically describing the Clapham sect, and now gravely attacking Oxford. A late number, on account of a powerful article on the recent developments of Puseyism, roused me by a disclosure of infamous sentiments and unprincipled conduct in the Anglo-Catholic party. But when I came to an atheistic passage, I was reminded of what was told me some time back, with great confidence, that a leader of that coterie was an atheist. The startling assertion I had been disposed to dismiss from my mind as an incredible calumny; but, when I came to the passage which the reviewer quotes, I said, "Why, here is the monstrous fact coming out to view, not by surmise, or report, or at second hand, but by their own words!"

Thus my reflections were thrown back to past ages and to the words of Scripture—"the mystery of iniquity." What musings this singular expression creates! If it mystifies us, who can wonder? This "mystery of iniquity," which, in the apostle's days, did already work, was to "come with all the deceivableness of unrighteousness." Oh the profound wisdom, the clear foresight, which dictated the language of the Divine book! When we read the history of the progress of Popery we are embarrassed to know what to think of the men who played "such tricks before high heaven," and combined such professions of sanctity with so much of "the deceivableness of unrighteousness." Verily, it was a "mystery of iniquity!" Were they honest, but deceived? Or, were they intentionally deceiving the world? When we see the cruelties at length perpetrated, we give little credit to the actors for their sincerity. I find it hard to believe that a real Christian

would burn a man alive, and send him into eternity with his sins upon his soul, when it is known that Christ charged us to love our enemies, and do good to them that hate us. If it be said, Did not Christ declare, "The time will come when whosoever killeth you will think he doeth God service?" I answer, True, but did he not add, "These things will they do because they know not the Father nor me?" I can easily believe that a natural man's religion may thus deceive him to work wickedness, sincerely thinking he did God service. For what mischief may not the religion of a man in a state of nature achieve? Ask Saul of Tarsus. He says, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth."

Such sincerity may be consistent with fearful iniquity; but proves nothing concerning the sincere Christian, who, in the most unfavourable circumstances, and in the darkest age, "has an unction from the Holy One" that teacheth all things, and who is kept by a faithful God. When I see Fenelon in the Catholic church stipulating, before he took the see of Cambray, that he should not be required to sanction, or employ, the dragonading which Louis XIV. was carrying on against the Protestants; and when I remember how Leighton acted in Charles the Second's attempt to force Episcopacy on the Scotch, declaring that he would not introduce Christianity itself by such violence, and much less a particular form of it, I see the difference between the sincerity of a mistaken Christian and that of a devotee in a state of nature, who can put darkness for light, and evil for good. That Calvin's conduct has been grossly misrepresented, I hope shortly to show. But "the mystery of iniquity" is displayed to perfection in those who were not sincere believers in their own system, of which they were the animating soul, while it was palmed upon the world as the holy church. Not only deism, but even atheism, has been rife in the Church.

of Rome. Popes were not merely fools who make a mock of sin, but were fools enough to make a mock of religion too, boasting how profitable had been to them the fable of Christianity. Historians have named the Popes who were atheists. That most Catholic country, Spain, so abounded with atheists that priests have pointed with scorn to the man who was fool enough to believe a God. France was hurried to her revolution, not merely by profligate kings and philosophers, but by priests and abbés, who, in literary coteries, always took the side of infidelity. So that when Dr. Priestley was in Paris, before the grand convulsion, he was respected as the philosopher who had discovered the gases, and wondered at as the only sensible man who believed the Bible. The eldest son of the church, as France was called, was the only nation that ever publicly abjured the being of a God.

It may be to some a mystery that such men, deists and atheists, should ever have kept up the system of Popery. But it was a gainful trade. "See," said one of the Popes, who was found counting over the heaps of money poured into his treasury; "Peter can no longer say, 'Silver and gold have I none.'" They kept up the trade, not merely for its profits, but for its power, and shut out all others from the rights of conscience and the liberty of religion, sometimes from sheer atheistical hatred of God and truth, so that he who departed from evil made himself a prey. During the atheistic period of the French revolution, it was demonstrated that, with all the boast of liberality, infidelity can persecute as furiously as bigotry. The dark chambers of the Inquisition have been the dens of atheism. "The fool said in his heart, 'There is no God: corrupt are they, and have done abominable deeds. Have all the workers of iniquity no knowledge, who eat up my people as they eat bread?'"

But it will be said, "Were not some of them very sincere bigots to their own system, making great sacrifices to their

own mistaken views of religion?" To this I have two answers. First, these sacrifices and mortifications, which are supposed to prove their sincerity, were often hollow pretences, that could beguile none but "unwary souls." Mr. Froude, whose *Memoirs* were made by the Puseyites the avant-courier of their Tracts for the Times, amidst all his laudation of Popish austerity, owns he "never could conquer his love of roast goose and buttered toast." O rare martyr! Conquered by a goose! The austerities which some of the Puseyites are parading, often fall short of resigning their livings in a Protestant church for the sake of their Popish principles, which honesty demands, and which nothing hinders but a want of "the troublesome virtues of sincerity and courage." The two thousand Nonconformists quitted their livings for far less differences from the Establishment than these monkish persons openly avow. The more honest ones are they who have gone over, from time to time, to the Church of Rome, though leaving behind them the snake's slimy track in a church whose bread they have eaten for years. But these more honest Papists have usually been men of fortune, to whom their livings were but an insignificant addition.

But "the mystery of iniquity" was most astonishingly demonstrated where there was most sincerity. Monks in hair shirts, scourging their flesh to maintain their vow of continency, have bowed reverently to Popes who lived not only in whoredom, but in incest, calling them most holy fathers, Christ's vicars upon earth! The mistaken piety of Popery has been the main security of its iniquity, and men tolerated, even adored atheists, for the sake of the host of satellites with which they were surrounded, in the persons of real ascetics. The modern Puseyites play the same game. Monkish-looking men shuffle about with downcast looks, the perfect shadows of the Jesuits, keeping fasts and vigils, and openly avowing that fox-hunting parsons, who are risking their necks over hedges and

ditches, and singing lewd songs over the bottle, are the true successors of the apostles, the only men that can regenerate souls and forgive sins. This is "the mystery of iniquity."

Considered as a whole, viewed as a party, if the design of Puseyism were to drive sincerity and truth and all religion out of the world, by beginning at the most taking step, they could scarcely pursue a more politic course to bring our country to the state of Spain, or revolutionary and atheistic France. The inspired Scripture, that self-evidencing book, which, like the heavens, declares the glory of God, they put out of sight, as an atheist would say, "I hate the sight of it." When they have found it on the table of a poor man, they have bidden it be gone, and put their Tracts in its place. This is one of the worst sins of Popery, though it is too bad to be confessed and too true to be disproved. The Protestant liturgy, whose chief excellence is the quantity of Scripture which it contains, is made a dumb show by priests with their backs turned upon the people and their eyes towards the altar, the cross, or a picture of the Virgin Mary.

The system which has set up atheists as the head of the church they laud, as the only authoritative Christianity, and the miracles of monks, which the devil invented to discredit those of the Scripture, are made of equal credibility; *i.e.*, that both are equally incredible is the meaning of the thoroughly initiated, whatever may be the creed of the dupes.

All truth and honesty and sincerity are banished from their domains. The first meetings of the authors of the Tracts developed so much Popery as to alarm some; but their fears were despised, showing that others were prepared to go all the lengths which the better men dreaded. One of the writers in the *British Critic* says, "Our twelfth article is as plain as words can make it on the evangelical side (observe, in particular, ~~and necessarily~~). Of course I think natural meaning may be explained away, for I subscribe it myself in a

non-natural sense," which, as the Edinburgh reviewers observe, "is no sense at all." Now, what security can such a man's subscription to the Scriptures themselves afford? Nay, what reason have we to suspect that he thinks human language can convey no Divine revelation? for it may always be treated in this way. He talks, indeed, of being "taught from above to discern the marks of Divine wisdom and authority in the Roman church;" but who can be sure that he does not use these words in a non-natural sense,—that, being taught from above, is taught by our own brain, the upper part of ourselves, and Divine wisdom is that which teaches us to reign as gods over the understandings and consciences of men? Mr. Newman has retracted the objections which he (simply or wilfully?) made to the Church of Rome. The equivocation, hesitation, and evasion in their apparent assertions; and their tergiversation, called, "further developments," are such that no man who employed them in common life would be deemed worthy of credit in anything that he should say.

But now comes the atheistic discovery. Observe, it is dropped by the bye, and enveloped in folds, that you may not be alarmed. The monkish miracles are defended by the following sentence: "As our creation is now contemplated by philosophers as possibly subject to fixed laws, so it is more probable than not, that there is also a law of supernatural manifestation. It should be known that one of the philosophical geologists is an atheist, who sees the gaseous nebulae cooling down, forming into globes, by the centripetal force, and combining into systems, without a God-Creator. He does not tell us how the gases came there; how they came to be hydrogen, or oxygen, or the elements of metals, or to have a centripetal tendency. Creation, when employed intelligently and sincerely, by a believer in the existence of God, means, the production of the being with its laws; and, therefore, cannot be according to a law, but is by the pure

will and power of the Creator." The language of this Puseyite is just what the atheist alluded to would adopt, and what a wise believer in a God would abhor. Miracles, too, occur according to a law like comets, say Puseyites. With the introduction of Popery, its infidelity, its atheism may be foretold. The men that aim to have dominion over our souls would say, "You may believe anything, or believe nothing, only let us live and reign." Anything is better than real evangelical religion, with its private judgment. "The best way," says the atheist, "to bring men to believe nothing is to make them believe too much. Be-

lieve in monkish miracles is the cleverest way of sapping the belief in those of Scripture. We have seen in France the way to make a nation of atheists."

Such is "the mystery of iniquity." Blessed are they who lift the banner because of the truth. For the end will crown the whole. "To as many as have not this doctrine, and who have not known the depths of Satan, as they speak, saith the Son of God, who hath his eyes like a flame of fire; he that hath my words and keepeth them, to him will I give power over the nations."

FOREWARNED.

A PROPOSAL RESPECTING THE MODE OF CONDUCTING OUR WEEKLY PRAYER-MEETING.

In the Evangelical Magazine for May there appears six important questions, addressed to church members, respecting the prayer-meeting. Something was, indeed, needed, to call the attention of our people to the subject. The prayer-meeting is often neglected, culpably neglected, and I believe the blessing of God is withheld from some of our churches in consequence. Oh that all our members would ponder seriously the six questions proposed to them, and, where the prayer-meeting has been neglected, repent, "and bring forth fruits meet for repentance."

While we are thus calling on our people to attend these meetings, it is worth our while to inquire whether we may not make some improvement in the mode of conducting them, so as to make them more attractive, more devotional, and more useful. The cold, dry, monotonous manner in which some prayer-meetings are conducted, is calculated to suppress devotion, rather than to excite it; and the wonder is, not that more do not attend, but that those who do attend, do not stay away. The great fault in most of our prayer-meetings is, *a want of feeling*. Our prayers are very

orderly, orthodox, and sometimes comprehensive; but there is little soul in them, nothing of the earnestness that must be heard, of the importunity that cannot anticipate a denial. One of the causes of this want of feeling is, the great number of topics ordinarily pressed into each prayer. What is gained in surface, is lost in depth. The mind of man is not made to feel intensely on all subjects at once. There must be a concentration of attention to produce intense feeling; where there is intense feeling, there will be sure to be warm, earnest, and importunate prayer. One way to secure this happy result would be, to make our prayer-meetings *more special* in their object. Let the following list be taken, as containing a specimen of the objects which may claim our special sympathies and supplications, at the weekly prayer-meetings of the coming half of the present year.

August 4. London Missionary Society.

August 11. The revival of religion in our own church.

August 18. Our Sunday-school teachers and children.

August 25. The afflicted, and all persons in trouble.

Sept. 1. London Missionary Society.

Sept. 8. Ministers and colleges.

Sept. 15. The conversion of the Jews.

Sept. 22. The children and young people of the congregation.

Sept. 29. Our village congregations and schools.

Oct. 6. London Missionary Society.

Oct. 13. The union of the universal church.

Oct. 20. Our country.

Oct. 27. Ireland and our colonies.

Nov. 3. London Missionary Society.

Nov. 10. The unconverted hearers of the gospel, who meet with us in the house of God.

Nov. 17. Our widows and fatherless children.

Nov. 24. The parents of our Sunday-scholars.

Dec. 1. London Missionary Society.

Dec. 8. Our tract distributors, and the families visited.

Dec. 15. Our tradesmen, and heads of families.

Dec. 22. Our servants, apprentices, and workpeople.

Dec. 29. The aged of the church and congregation.

In order to secure the success of this plan—

1. The minister should enter into it heartily himself. If he merely consent to try it because some of his friends may wish it, without intending to do all in his power to make it successful, it is most likely that, in his case, it will fail, and had better, perhaps, not be attempted.

2. The specific object of the prayer-meeting on the following night should be distinctly announced in the chapel on the sabbath. Let the minister, for example, on the preceding Sunday, address

his people in some such way as this: "We are going to meet together to-morrow evening, my friends, especially to pray for your unconverted relatives. Parents! we are going to pray for the conversion of your children; will you not come and meet with us for this purpose? Husbands, wives, brothers, sisters! is it not the desire of your heart, that your 'kindred according to the flesh' should be saved? Have you not often separately in the closet prayed for their conversion? We invite you to come with us to-morrow evening, that we may together send up a united, earnest cry to Heaven on their behalf. If we be much in prayer for them during the day, and come together in the spirit of prayer in the evening, exercising strong faith in God, who can tell but that he will open the windows of heaven, and pour down salvation on many of your families?" Surely no minister would have to complain of the voluntary absence of his members on the following night, after such an invitation as this.

3. Where ministers are in the habit of delivering an address at the prayer-meeting, it should be made to bear directly on the special object of the meeting, and would thus deepen the feeling desired.

Any minister can draw up his own plan, adapting it to local circumstances. This is merely given as a specimen. Where the prayer-meeting is already well attended, and much of the spirit and power of prayer is enjoyed, there is no necessity for any alteration; but where this is not the case, something should be done to rectify the evil. Ministers must not satisfy themselves with throwing all the blame on the people, until they have tried every means in their power to make the meetings interesting, attractive, and useful.

J. C.

Derby, May 17, 1845.

SOME PASSAGES IN THE LIFE OF THE LATE REV. ROWLAND HILL.

MR. HILL'S CONVERSION.

It was soon after the age of eighteen that Mr. Hill entered into his Master's "sweet service," as he frequently termed it; and he was fond of illustrating his grateful feelings at that time, by relating the tale of a poor negro, who had been kindly treated by his employer. After he had been some time in his service, the master kindly said to his slave, "Now you are of age you may go where you please, and serve any master you think proper. I did not buy you to keep you as a slave, but that you might enjoy the sweets of liberty. You can leave my house to-morrow, if you like." The poor slave was melted by the power of kindness; and, with the deepest emotion, he exclaimed, "Me leave you, my dear massa! oh! not for all de world. Me want no wages to serve you; if massa turn me out at one door, me will come in at de oder."

MR. HILL'S BENEVOLENCE.

Mr. Hill's acts of charity and benevolence were great and manifold; and even in his charitable deeds, the eccentricity of his mind often showed itself in a remarkable way. One instance of this occurred on the following occasion. A pious woman, a member of Surrey chapel, was married to a husband, who, though kind to her, had no sense whatever of religion; but delighted in spending those hours in drinking which she spent in attendance on the preaching of the gospel. Through some disappointment in business, the parties were unable to pay their rent on the quarter-day. The consequence was that a distraint on their furniture was put into their house, and a person was employed to "take possession." After turning over every scheme in their minds which would suggest itself, for extricating themselves from the difficulties in which they were involved, the idea suddenly occurred to

the wife of submitting the whole circumstances of the case to Mr. Hill. She accordingly proceeded to his house, at once got access to him, and with no small degree of tremor made a short and simple representation of the case.

"How much would you require to save your furniture, and to get rid of the person in possession?" inquired Mr. Hill.

"Eighteen pounds, sir, would be quite sufficient for the purpose," answered the poor woman, with a palpitating heart.

"I'll let you have the loan of twenty; and you can repay me at your convenience."

The heart of the other was too full to give utterance to distinct expressions of gratitude for so great a mark of kindness on the part of her minister.

"Send your husband to me on your return home," said Mr. Hill, after she had returned her thanks in the best way her feelings would allow her; "send him to me presently, and I will have two ten-pound notes waiting for him by the time he arrives. I wish to give the notes to him rather than to you."

The poor woman quitted the house, and hurried home with a light foot, but with a still lighter heart. Having communicated to her husband the results of her visit, he lost no time in proceeding to Mr. Hill. The latter received him with much kindness of manner.

"And so," said he, "you are so unfortunate as to have a person in possession."

"We have, unfortunately, sir."

"And twenty pounds will be sufficient to get rid of him, and restore your furniture to you?"

"It will, sir."

"Well, then," said Mr. Hill, pointing to the table, "there are two ten-pound notes for you, which you can repay me when you are able. Take them."

The man hesitatingly advanced to the

table, took up the notes, and was in the act of folding them up, at the same time thanking Mr. Hill for the act of kindness he had done him, and expressing a hope he would soon be able to pay the amount back again,—when the reverend gentleman suddenly exclaimed, "Stop a little!—just lay the notes down again until I ask a blessing on them."

The other did as he was desired; on which the reverend gentleman, extending both his arms, addressed a short prayer to the Divine Being, imploring his blessing on the small sum thus appropriated, that it might conduce to the present and eternal welfare of the receiver.

"Now, sir," said Mr. Hill, "now, sir, you may take the money."

The man a second time took up the notes, and was in the act as before of folding them up, when Mr. Hill interposed, and requested him to wait a moment, adding that he had forgotten one thing.

It may easily be supposed that by this time the individual was a good deal confused: His confusion was increased a hundred fold when Mr. Hill remarked, "But, my friend, you have not asked for a blessing on the money—you had better do it now."

"Sir," faltered out the other, scarcely able to support himself, "sir, I cannot pray—I never prayed in all my life."

"You have the more need to begin now," observed Mr. Hill, in his own cool and rebuking manner.

"I cannot, sir; I do not know what to say."

"Make the effort, however short your prayer may be."

"I cannot, sir; I am unable to utter a single sentence."

"Then you cannot have the money: I will not lend twenty pounds to a prayerless person."

The man hesitated for a moment, and then closing his eyes, and with uplifted hands, he said with great earnestness, "O Lord, what shall I say to thee, and to Mr. Hill, on this occasion?" He was to begin another sentence, when

the reverend gentleman interrupted him, by observing, "That will do for a beginning;—it is a very excellent first prayer. I have not uttered a more sincere or fervent petition to God for the last fifty years. Take the money, and may God's blessing be given along with it." As he spoke, Mr. Hill took up the two ten pound notes, and transferring them to the half-bewildered man, cordially shook him by the hand, and wished him good morning.

MR. HILL'S MODE OF REPROVING ILL-TEMPER.

On one occasion Mr. Hill recommended his friends who had troublesome tempers, to put the thirteenth chapter of the first of Corinthians between their bread and butter at breakfast time, and they would find the advantage of it during the whole day.

When the Religious Tract Society published "The Important Discovery; or, Temper is Everything," Mr. Hill mentioned from the pulpit that he had bought a good supply of these tracts; and that as he understood some of his hearers were troubled in their tempers, he should be happy to present them with a copy, if they would call on him at the chapel-house. Notwithstanding this kind offer, no applications were made for the little book.

ONE OF MR. HILL'S LAST JOURNEYS TO THE COUNTRY.

A friend of Mr. Hill relates that the most interesting scene he ever witnessed in connection with Mr. Hill, and which strikingly displayed the peculiarities of his mind, was on the day he left London for his country residence in 1822. The rapid manner in which he passed from the "grave to the gay," was a strong indication of the excited state of his mind. Having finished his lunch, he called out, "Charles, are the horses ready?" "Not quite, sir." "Horses are good things, sir," he remarked: "I had one that carried me many miles to preach the gospel; he was a kind creature. I re-

member I taught him to dance, and he managed it very well indeed. Oh, me! I am now leaving this place never, perhaps, to see it again. Oh! 'tis a solemn thought. Charles, where is the old cat? I've not seen him for a long time; he used to keep my feet warm in the winter, and curl his tail round my legs. How does Dr. — go on? I don't much like that man—there's something odd about him, and his temper is queer. Charles, are the horses ready?" "Nearly so, sir." "I had a cow once at Wootton, and she was a great favourite; I tried to teach her to dance, but, poor thing! she made a sad out of it. I once permitted her to give me a ride, but I had no sooner got on her back, than away she went, quite delighted with her load; but I was soon upset, so I never gave her another treat. Pray, sir, how is the Trinitarian Bible Society going on? Trinitarian, too!—what right have they to assume that title? Our Bibles are as Trinitarian as theirs." At this moment the servant entered and said, "The horses are ready, sir." "Oh, dear, must I go?" He rose with difficulty from his chair. He walked to the door, and, turning back, he sighed, and gave a searching look round the room, and then in a subdued tone, with his eyes raised, he exclaimed, "Oh! 'tis a solemn thought—I am not likely to see

this place again." He paused, and in a voice little louder than a whisper, added, "But what a mercy to have lived here fifty years, and by heavenly grace to have been kept unspotted from the world!" He then said to his attendant, "I'll go into the kitchen, and see the servants." He slowly descended the steps, where he found them all waiting to receive him, and to bid him farewell. Standing in the centre of the kitchen, with deeply affected feelings, he said, "You'll not see your old master again." All present were in tears. Just at this moment the old cat made his appearance. "You naughty old creature," said Mr. Hill, "so you have just come to say mew, mew, before I go, where have you been?—ah, you may mew!—let me stroke her back, Daniel." The cat was caught; and the good man, having patted poor puss several times, ordered him to be set at liberty. Mr. Hill then proceeded to the coach-yard. He looked for a second or two with deep interest at the chapel. "There I have preached for fifty years; but my work is done." He got into his carriage, and then as he drew up the window blind, "Farewell, till bodies meet to part no more."

The effect of this scene can be scarcely conceived. The venerable man was, however, spared to return to London.

Poetry.

FLOWERS.

(From Miss Roberts's "Flowers; or, The Morn and Even Song.")

THE torrent is foaming,
Its waters are roaming,
In the deep glade by the side of the hill;
Where the wild bird is singing,
And blue bells are springing,
And the cowslip and primrose are lingering
still.

Ah! linger ye yet,
With pearly dew wet,
No step o'er the green sod is speeding;
And a few stars on high,
Still look down from the sky,
While the pomp of the night is receding.

Ye innocent flowers,
Beloved in bright hours,
Ere the young heart had yielded its gladness
I would gaze on ye still,
By the gush of the rill,
In the depth of my spirit's lone sadness.

It is full sad to think,
As I gaze on the brink
Of the stream, in its deep and fresh flowing,
Of the primrose and blue-bell,
In my own native dell,
And of hours that with rapture were glowing.

Oh, the glee of those hours,
Young hands fill'd with flowers,
True words in their freshness then spoken,
But the bright eyes that shone,
Are by tears dimm'd, or gone,
As the buoyant young spirits are broken

They were broken too soon.
Few of those reach'd their noon,
Whose young steps on the green sod were
springing;
But I still am left,
Of those loved ones bereft,
To list to the birds' blithesome singing.

She poureth her trill,
By the gush of the rill,
Mad the bloom of the blossoming May,

The primrose and blue-bell,
Open still in the dell,
But the friends of my youths!—where are
they?

Where, where are they?
By our old church grey,
Some hearts have ceased their aching;
Others were scatter'd wide,
Or whelm'd beneath the tide,
Sunk deep for a far off waking.

Yet, weep not, child of sorrow,
There cometh a bright morrow,
Gaze eastward, for its light is on the hills.
When the earth in glorious beauty
Shall yield her solemn duty
To Him whose might the whole creation fills

Now the heart is weary,
And the wide world looketh dreary,
But there shall be no sorrow then,
Yea, rather, heavenly gladness,
Chasing all forms of sadness,
From the hearts and the homes of men.

Review of Religious Publications.

WHAT WAS THE FALL? or, *A Brief Statement of the Doctrines of Divines on the First and the Second Death With observations, in which it is attempted to be shown that the two deaths are to be literally understood.* 8vo. pp 81

Jackson and Walford

(Second Notice)

WE gave, in a late number, a short outline of the statements of this pamphlet, adding to that outline an expression of the general opinion we had formed of the work, and a promise to enter upon a little more extended examination of its statements in a future number than we were then able to do. We now proceed to redeem our promise.

The great object of the writer of this pamphlet is to show that the second death of the ungodly, or the punishment upon which they are destined to enter after the judgment of the great day, will be, not eternal misery, but simple destruction both of soul and body, or rather destruction of the soul, since, according to the statements of our author, the body must have been destroyed long before, even when it entered "the house appointed for all living."

The basis of the reasoning which concludes to a conclusion so powerfully adapted to invest eternity of all its terrors to the

ungodly, and, therefore, by a fair presumption, false as well as dangerous, seems to be this, namely, that the death which will finally overtake all who reject the gospel must be identical with that which resulted to the entire family of man, from the transgression of our first parent. In the title page we find the inquiry, "What was the Fall? or," our author adds, "A brief Statement of the Doctrines of Divines, on the First and Second Death." By the first and second death, we presume we are to understand, though the subsequent statements render this in some measure uncertain, the death in which the race would have been involved by the breach of the Adamic dispensation, and that which will overtake the proud rejector of the great salvation revealed in the gospel. Now this assumption—the identity of the two deaths—we maintain to be *a priori* most improbable. The great scheme of mercy, revealed to man immediately after the fall, must have brought with it corresponding obligations and duties; and the violation of these may (it is unnecessary to say more) have equitably exposed to far severer punishment than the breach of the first covenant. Were it possible, then, for this writer to show that the death threatened in the Adamic constitution was to the race simple destruction, it would by no means follow that such will be the death of the rejector of the mercy which the gospel

reveals. Each covenant may, or rather must, be supposed to be guarded by its appropriate punishment,—the heavier attaching itself to the sin of higher magnitude. And yet the present writer totally forgets this, the question, “What was the Fall?” being represented in the title page as identical with the inquiry, “What will be the second death; or the death inflicted upon the ungodly at the great day?” To other parts of the inspired volume, rather than the third chapter of Genesis, we must manifestly look for an answer to this second question.

Further, the basis of our author’s reasoning is not uncertain merely, but false. “The original threatening,” he says, “required an immediate and remediless extinction of Adam’s life.” This we take the liberty to deny. The question, whether it did so or not, has been examined at length by Dr. Payne, in his recent Congregational Lectures. To that work we refer this writer for an answer to his rash assertion. In the mean time, we beg him to observe that his own statements contradict that assertion. If the threatening, by which the Adamic dispensation was guarded, required the *immediate* extinction of Adam’s life, it is as manifest as anything can well be, that not death but *non-existence* must have been the consequence of his transgression to the race. The apostle tells us, however, that it was the *former* that reigned from Adam to Moses, and even over infants, as this writer admits. Now, if children *die* after they are born, as the result of Adam’s sin, it is evident that that sin could not doom them not to be born at all, *i.e.*, the original threatening did not require the *immediate* extinction of the life of Adam.

We scarcely know what the writer means when he says, “The intervention of the system of redemption seems to have *modified* the execution of the original curse.” If by modified he means *delayed*, why does he not say so? But, even in that case, the statement is incorrect. In this writer’s opinion the threatening was not death merely, but *immediate* death. It precluded, accordingly, the existence of the race; and, therefore, the sparing of Adam for a thousand years, and the giving of a race to him, was not a mere *delay* of the execution of the original curse, but its entire *non-execution*.

The immediately subsequent passage is to us still darker, and founded on what is, if meant for criticism at all, dishonest criticism. The statement seems to be this. The system of redemption so modified the execution of the original curse as to secure not only the prolongation of Adam’s life, but the continued existence of the soul when he had returned to the dust. His words were, “*in death*” (we

presume he refers to Adam) “although the body returned to the earth as it was *because of sin*, the spirit *lived on because of righteousness*, or the system of justification.” The sentence of death, the “*dissolution*,” he adds, “of the man” (what can the words mean?) “was executed in such a manner as to admit of a recovery of the identical man from the grave, through the dispensation of mercy.”

He seems further to think that the spirits of all men, on the same ground, thus *live on*, when the body dies. “They are reserved,” he says, “until the day of judgment.” What he means when he adds, “they are reserved *in death* until the day of judgment,” we have not the most distant conception.

We have called the criticism on which this supposed living on of the spirit of Adam, and of the spirits of the race, after the death of the body, seems to be founded, dishonest. How could we otherwise designate it? The reference is to Rom. viii. 10. The life of the spirit (whatever the words may mean) is there represented, not as a privilege common to the race, but as exclusively enjoyed by the people of God. “*And if Christ be in you*,” says the apostle, “the body is dead”—doomed to die—“because of sin, but the spirit is life”—will live, in the highest sense of the word,—“because of righteousness.” How, then, can it be justifiable to refer to these words in proof of the opinion that the spirits of “*all mankind*” will live on, or, as our author expresses it, “are reserved *in death*, until the day of judgment?”

It does not appear to us that the writer of this pamphlet entertains correct views of the result of the intervention of the system of redemption. “It modifies,” he says, “the execution of the original curse.” Now, in so far as that curse bore upon, and fixed, the eternal condition of Adam himself, the opening of a door of mercy may perhaps be said to have done this. A sentence of eternal death, resting upon a man in consequence of past disobedience, is, of necessity, virtually abrogated, by the introduction of a system which suspends his final state upon his conduct under that system. The sin of Adam, considering him personally, deserved death in the full sense of the term. The original threatening exposed him to death in this sense. His case was hopeless, till God, in infinite mercy, said, “The seed of the woman shall bruise the head of the serpent.” Then his position was changed. Salvation from the direct consequences of transgression became possible. Whether he should die eternally, was now made to depend, not upon what he *had done*, but what he *should do*. By faith in the promised seed he might escape eternal death.

But the establishment of this system of redemption did not modify the execution of that part of the sentence which was designed to be put in force in the present state. It did not preserve Adam from sinking into a state of spiritual death, for he had already thus died when the revelation of mercy was made known to him. It did not save him from the death of the body. It did not delay his death, in this sense of the term, for the original threatening had not fixed, as we have seen, the period when life was to be taken away. It merely rendered his escape from the spiritual death into which he had fallen—and which prolonged, his eternal death—possible; his subsequent faith in the promised seed, raising him to spiritual life, rendered eternal life certain.

And how did it affect the condition of the race? It did not, as we have seen, secure their existence, for the entire family was destined to be brought into being, whatever might be the result of the trial of Adam. His fall would, indeed, affect their condition in this world, but it would not shut them out of it. It did not, as in the case of Adam, even conditionally rescue them from a sentence of eternal death, for no such sentence was brought upon the race, though it was, we think, upon Adam himself, by the fall. It did not, again, save them from the death of the body, it did not delay the death of the body, for the original curse, which brought death upon them, did not fix the time of its infliction. It threw them upon their own responsibility, so that their state, both in this world and the next, would be decided by their faith or rejection of "the seed of the woman." In no sense that we can conceive of, did the introduction of the scheme of mercy modify, to the race, the execution of the original curse. Its various members enter the world under the full burden of that curse, destitute of the Spirit and of spiritual life, doomed to return to the dust, thus suffering all that the original threatening exposed them to suffer, and entering upon their course of personal responsibility under all the disadvantageous circumstances to which the fall subjected them, though still such as to afford no just ground of complaint of the severity of the trial allotted to them.

The author devotes much time to the inquiry, "Whether Adam was created immortal in body and soul;" apparently with the intention of showing that, if his soul was not naturally immortal, the threatening of death must mean the destruction of the soul. Now, unless by immortal here, the author understands immortal by Divine purpose, we think the question an absurd one. Though the soul is immaterial, it is a created and dependent being, and so can only be immortal by the sustaining power of its Maker.

We willingly surrender the doctrine of the natural immortality of the soul. But what does it avail our author to prove that the soul is not indestructible *per se*, when it may have been so by intention? How does the natural mortality of the soul, supposing it conceded, bear upon the question, "What was to become of the soul of Adam when separated from his body?" Whatever else was involved in the death denounced against transgression, there can be no doubt that such separation was involved in it, that death, partly at least, consisted in it. Adam died when the spirit left the body. We, indeed, talk of the body dying, but in reality it is the man that dies; and death to the man is the separation of the two constituent parts of his nature. It may be followed by the destruction of both, but it does not consist in this destruction. Our author, indeed, says, that "Death, when applied to the body of Adam," (does "*death*" here mean the thing, or the term? In either case the language is most inaccurate,) "is allowed to mean destruction." This, we reply, is a mistake. What does the writer mean by destruction? No one believes that death destroys the substance of the body. Perhaps he will say that it destroys the form and organization of the body. Even this, however, may be disputed. The organization remains, for a season, after death has taken place; and when it is at length broken up, it is by the action of causes which begin to operate immediately after death. Death itself merely separates the soul and body, or, rather, is the separation.

Now, as "death, when applied to the body of man," to adopt our author's phraseology, does not mean destruction, that is, extinction of being or existence, what becomes of his argument? The amount of his reasoning is this. The death of the body is the destruction of the body; the death of the soul must, therefore, be the destruction of the soul. The premises being unsound, the conclusion must of course fall.

We have seen that the existence of the race was contemplated and provided for at the creation of man; that *death*, not non-existence, was to be the result of federal failure. We may, consequently, ascertain the nature and extent of the death threatened, in the Adamic dispensation, by examining the death that is endured on account of the breach of that dispensation. Is that the death of the body merely? Is it not the spiritual death of the soul? It appears to us that, in the depraved condition of man by nature, and in his descent into the house appointed for all living, we have the most complete refutation of this writer's opinion that the original threatening contemplated the simple destruction of our first parents.

But, suppose we had not sufficient authority to believe that the *first* death, as this writer calls it, involves more than simple destruction, would this justify us in extending the same conclusion to the *second* death? Our author has, indeed, done this, as we have seen, by the help of a prodigious fallacy; for the first death was brought upon the race by the disobedience of Adam; the second by their own. Is it at all likely, then, that federal failure and personal transgression can bring the same consequences upon the members of the race? We think not. The former may equitably expose them to the loss of chartered benefits; the latter must subject them to punishment proportioned to the number and magnitude of their crimes. The first and second death, when, not Adam himself, but the race is considered, cannot be reasonably conceived to be identical. The nature and degree of the second death cannot be ascertained from the first, but from the general current of Divine revelation.

Our limits will not allow us to go into an extensive examination of inspired testimonies on this point; nor do we conceive it to be at all necessary. We think that an individual who can bring himself to believe that the whole inspired representations of the future condition of the ungodly may be made to harmonize with the theory of their simple destruction at the day of judgment, may bring himself to believe anything. The single passage, to which a distinct reference was made in our last notice, is sufficient to overturn the whole theory; for, if the sentence which dooms the finally impenitent to everlasting punishment—a sentence which exhibits their future state in the direct light of contrast with that of the righteous—may be supposed to mean the simple destruction of the impenitent, then we will venture to say, that any words whatever may bear any meaning whatever. The criticism of the writer—if it can be called such—upon these words is not a little remarkable; if the eternal punishment consist in everlasting destruction from the presence of the Lord, the text will not confine us to the idea of eternal misery. Thus he first assumes, without any reason, that the term destruction, 2 Thess. i. 9, means *annihilation*; and then he says, or his argument requires him to say, "If destruction mean annihilation, and if punishment mean destruction, then the wicked need not dread everlasting misery." Happily this is but small consolation for them, and so is adapted to do them less injury. The text appears to us to give them as much reason to dread eternal misery, as to afford the righteous hope of eternal happiness. We cannot devote more space to this work, and, considering its reasonings and criticisms, we

should not; but for the purpose of warning our readers against it, have noticed it at all. Our author has complained of us, that we have dealt with him as a sincere man did not deserve. The more sincere he is, the more we feel compelled to withstand his errors.

The YOUNG LADIES' READER; or, Choice Extracts from Modern Authors, adapted for Educational or Family Use. With Observations on reading aloud, as connected with social improvement. By Mrs. ELLIS, Author of "The Women of England," &c. 18mo.

Grant and Griffith, St. Paul's Churchyard.

This effort of Mrs. Ellis's pen has laid her young readers, especially those of her own sex, under deep obligations to her. It is an admirable selection from the best authors, and contains a vast amount of beautiful moral and religious sentiment, for the most part expressed in good, not to say elegant, English. We greatly approve of Mrs. Ellis's opinions, on the much neglected accomplishment of correct and impressive reading. "The art of reading aloud and reading *well*," she observes, "is entitled to our serious consideration, inasmuch as it may be a highly influential means of imparting a zest, and an interest to domestic associations, and of investing with the charm of perpetual freshness the conversation of the family circle, the intercourse of friendship, and the communion of kindred minds."

We value much this little volume, and earnestly recommend it to the notice of Christian families, in the middle and upper circles.

The POWER of the SOUL over the BODY, considered in relation to Health and Morals. By GEORGE MOORE, D.D., Member of the Royal College of Physicians, London, &c. &c. 12mo, pp. 303.

Longman and Co.

"Thou hast a noble guest, O flesh!" said Bernard. Dr. Moore's book may be regarded as a commentary on this motto. We can find no sound philosophy in materialism; but the nonsense put forth by some advocates of the rickety science of phrenology, and some other modes of materialism, renders a work of this kind, at the present time especially, very valuable. It is a scientific and most satisfactory exposure of all such theories; and marks out, clearly and strongly, the line between the material and the mental; the superiority of the latter over the former, and the power with which

it operates through the instrumentality of the bodily fabric. It touches on not a few interesting and important topics, such as,—the adaptation of the body to the soul; the connection of the mind with the brain; its relation to the nervous system; the mind in the waking, sleeping, dreaming, somnambulistic states, and in the state of reverie; on the effects of excessive attention on the body and on the health; on brainular irritability; on the effect of the passions on the health; and on the highest triumphs of the mind over the bodily frame.

Some of these topics are dwelt on at considerable length; but where, as is the case on some of them, hints only are thrown out, these are so suggestive that they leave the mind little to wish for in further illustration.

The book ought to be read by our young people generally, but especially by our medical students. It deserves to be classed with Abercrombie on the Intellectual Powers; and will present as good a defence against many of the intellectual follies and fopperies of the day as does that very valuable volume.

An APPEAL in FAVOUR of ECCLESIASTICAL UNITY, to be sought by the gradual approximation of all Evangelical Protestants, &c. By GEORGE BALDERSTON KIDD. CVO.

Ward and Co.

Those who know the writer of this book, need not be told that his master passion is Christian union. In conversation, in the pulpit, on the platform, and from the press, in every shape, his common cry is,—Union! Union! Union! And it is impossible to read this book without catching something of the same spirit; and especially no one with a spark of Christian feeling can read the part headed, "Primitive Union Gone," without sighing for its restoration. We think the author has done well in separating the appeal for unity from the appendix or large body of notes; for though everything that he writes is original, and will, therefore, repay the intelligent reader, still to the greater number the appeal itself will be most interesting, because most plain, and bearing most immediately on the subject of the book. We would invite particular attention to the measures proposed for promoting Christian unity in the same neighbourhood; and should it be found difficult to get some of the plans adopted, we would say, procure some of the separate tracts on this subject, and stitch them up with your loan tracts, and thus prepare the different religious bodies for farther measures. Without plunging ourselves to every statement, we

sincerely wish the work an extensive circulation, hoping that it will considerably tend to allay the spirit of sectarianism, which almost every minister and every private Christian professes to deplore.

FLOWERS of the MATIN and EVEN SONG; or, Thoughts for those who rise early.
By MARY ROBERTS, Author of "Ruins and Old Trees, associated with memorable events in English History," "Progress of Creation," "Conchologist's Companion," &c. Royal 18mo, pp. 208.

Grant and Griffith, St. Paul's Churchyard.

This is a volume of modest pretension, but of considerable scientific merit and beauty. The fair author is a great admirer of nature, and possesses, in no ordinary degree, the powers of communicating her own impressions. She has evidently an intense love of flowers; and her fresh musings on them are admirably fitted to foster the love of them in other minds.

"Every flower," observes Miss Roberts, "telleth its own tale to the ear of reason; yet men pass by unheeding. Women, too, and young children, who love flowers, and ask questions concerning them, seem alike regardless of the small voices which speak from out the breaks and hedge-rows, the gaily-decked meadows, and daisied commons.

"I have listened to those voices, heightening the delight of every country walk, and I have desired that others should profit likewise. Amid those mingled voices, therefore, I have sought to embody a few of the most interesting, and to describe especially, such flowers as observe a fixed time of opening or shutting, and from which Linnæus constituted his celebrated horologue, or Watch of Flora."

... "When considering the regular opening and closing of those flowers which Linnæus termed solar, because, rejoicing as it were when the sun arises, throwing wide their petals to his beams, and closing them at eventide, as if to guard their tiny households from the dangers of the night, I have thought what a theme for meditation to the passer-by! And, thus thinking, I have given to such flowers a more appropriate designation, as it seems to me, than that assigned by Linnæus, by calling them Flowers of the Matin and Even Song."

Where so many beauties appear as are combined in this exquisitely interesting little volume, we are not disposed to be severely critical; but the phrase "Matin and Even Song" smacks a little of a school for which we have no particular favour. It is not a Protestant collocation of language, and has

better have been avoided by the esteemed author.

The flowers so beautifully illustrated in this volume are the meadow-saffron, the daisy, the purple sandwort, the dandelion, the yellow goat's beard, the scarlet pimpernel, the wood-sorrel, the globe flower, the water lily, the great briniseed, and the pasque flower.

The coloured botanical illustrations in this work are in the first style of art; and the moral and religious reflections are in the highest degree tasteful and improving.

The special BLESSEDNESS of those who DIE in the LORD before the last Tribulation. A Funeral Sermon for Major-General Josiah Marshall, preached at Trinity Church, Clifton, Wednesday, April 2nd, 1845. By the Rev. E. BICKERSTETH, Rector of Watton, Herts. 12mo, pp. 21.

Secley, Burnside, and Secley.

Everything from the pen of Mr. Bickersteth distinctly indicates the Christian spirit by which he is animated. This funeral sermon for a beloved friend is full of Christ, and will be read with much profit by those who delight in simple, earnest, and touching exhibitions of scriptural truth. The text is, Rev. xiv. 13; from which the author takes occasion to set forth the blessedness of those who die in the Lord, with its special confirmation by the Divine Spirit. Many instructive trains of thought are introduced under both heads of discourse, more particularly in reference to the chronological position of the text, its immediate objects, the signs of the present times, the doctrinal truth unfolded by the apostle, the rest and glorious reward of God's people. Mr. B. is evidently of opinion that a great crisis is coming upon the church and the world; and though we do not absolutely commit ourselves to all his views of prophetic Scripture, yet we are frank to confess that the aspects of society, all the world over, are strange and portentous. Happy they who know and feel that "the Lord reigneth!"

Mr. B.'s notice of Major-General Marshall, appended to the sermon, is one of the best obituary notices of modern times, and adds much to the interest of the other matter contained in the discourse.

LETTERS, selected from the Correspondence of HENRY PLUMMER, Author of "Scriptural Stories," &c. 12mo, pp. 540.

James Nisbet and Co.

These letters were never written with the slightest intention of their being published;

but it would have been a great loss to the church had the friends of the deceased withheld them from public view. They contain a full utterance of Christian experience very uncommon in this rather skimming and superficial age. From the time of her conversion, she evinced a degree of decision which abundantly proved that she had devoted herself a living sacrifice to Christ. Sprightly in her mental character, affable in her manners, and fitted by her accomplishments, no less than by her dispositions, to adorn and please the most polished circles, she learned to count all things but loss for the excellency of the knowledge of Christ Jesus her Lord.

The letters evince a peculiar talent for turning the ordinary incidents of life to spiritual account. This rendered her correspondence in a high degree edifying. She was a great admirer of nature, and drew from its various objects many a lesson of instruction to herself and others. "She took delight in her garden and her flowers, but they were the more sweet and lovely because a Father and a Saviour's love beamed through them to her heart." Her insight into the human heart was deep and penetrating. She describes in such dark colours her sense of personal unworthiness, that no one can doubt how habitually she realized the Divine purity, and the spirituality and extent of the Divine law: yet she was a happy Christian, ever glorying in her infirmities that the power of Christ might rest upon her. After thirty years' service of her Lord, from the time of her conversion, she was removed to her eternal rest and reward. When she felt the approach of the last enemy, she said peacefully, "This must be the chariot!—oh, how easy it is!"

We have more than ordinary delight in recommending these letters to the attention of our readers.

A VOICE from the SANCTUARY on the MISSIONARY ENTERPRISE; being a series of Discourses delivered in America, before the Protestant Episcopal Board of Foreign Missions, the American Board of Foreign Missions, &c. &c. By the most eminent Divines of that Country, belonging to various Denominations. With an Introduction by JAMES MONTGOMERY, Esq. 8vo, pp. 550.

Hamilton, Adams, and Co.

Mr. Montgomery's Introduction to this volume is one of his finest efforts; and will tend, in no ordinary degree, to serve the cause of missions, which claims at this precise juncture the vigorous aid of all who take interest in carrying out the commission

of our Divine Redeemer. This essay, from the pen of our venerable bard, is a fitting accompaniment to a volume of sermons on the Missionary Enterprise, possessing extraordinary merits. No ordinary skill and discernment have been displayed by the Editor in the selection he has made from the vast store of missionary sermons which obtains in the western hemisphere. It will be found, we believe, that not a single missionary topic has been left out in this admirable series; and that most of the topics introduced are urged with a force of argument, and an elegance of diction, entitling this volume to a high place among missionary records.

The subjects treated are—the Missionary Character and Duty of the Church; the Missionary Character of the Church; the Missionary Argument; the Moral Dignity of the Missionary Enterprise; the Love of Christ the Motive of Missionary Efforts; Moral Freedom conferred only by the Gospel; the Gospel adapted to the Wants of the World; Hope for the Heathen; Concern for the Spiritual Wants of Men; the Obligation of Christians to promote the Extension of Christ's Kingdom; Hindrances to the Spread of the Gospel; the Missionary Enterprise dependant on the Religion of Principle for Success; Objections obviated, and God glorified, by the Success of the Gospel among the Heathen; the Gospel Harvest and Christian Duty; Human Agency in the Evangelization of the World; the happy Influence of Foreign Missions on the Church; Missionaries purified by Affliction; Resources of the Adversary, and means of their Destruction; Christians to exemplify the Spirit of Christ in Efforts to convert the World; the Aspect of the Times, and the appropriate Training of Youth; Scriptural Measure of Benevolent Effort; the Divine Method of raising Charitable Contributions; the Spirit of the Lord the

Builder of his spiritual Temple; the promised Advent of the Spirit; Progress, the Law of the Missionary work; Messiah's Home; the Day Approaching; the Earth filled with the Glory of the Lord; and Ministerial Responsibility.

This mere outline will show the wide range occupied in this volume. The preachers are Drs. M'Ilvaine, Doane, Wayland, Allen, Beman, Mason, Payson, Wood, Alexander, Witt, Beecher, Yale, Edwards, Anderson, Skinner, Bacon, and Miller; and the Rev. Messrs. De Witt, Green, Barnes, Tappan, Abell, Thomson, Clark, and Dickinson.

We very cordially recommend this volume to the friends of missions, as an important accession to the already interesting stock of missionary intelligence, and missionary appeal.

Fifty-three PLAIN and PRACTICAL SERMONS. By THORNHILL KIDD. Fourth Edition. 8vo, pp. 432.

Aylott and Jones.

For village and family use, these discourses possess claims of the highest order. For many years they have maintained a distinguished and just reputation; and are likely, for years to come, to rank with such productions as Burder's "Village Sermons," and the equally pointed and practical discourses of Beddome, and others.

The present is a very neat and compact edition, including the two volumes in one. To village preachers, and those who address themselves to the poor, we particularly recommend this series of discourses. Full of evangelical pathos, they are at the same time rich in simple and appropriate illustration. Mr. Kidd was no ordinary man; but a scribe well instructed in the mysteries of the kingdom.

Obituary.

REV. J. F. GIRTON.

Died on Friday, May 9th, the Rev. Joseph Francis Girtton, of Hemel Hempstead, aged 49.

The deceased was for eighteen years minister of the Independent chapel, Box-lane, near Hemel Hempstead, having been ordained pastor of that church in April, 1827. In the earlier part of his ministry he was much devoted to village preaching, but during the last few years he found himself, in consequence of ill-health, unequal to that part of his work, and he was obliged unwillingly to resign it. He continued to

labour among his own people, fully devoted to his heavenly Master's cause, until Sunday, 2nd of March, 1845, after which he was entirely laid aside, and soon fell asleep in Jesus, experiencing one of the most delightful and triumphant death-beds ever witnessed.

His funeral took place on Friday, the 16th of May, and his death was improved by the Rev. Wm. Hodge, of Great Berkhamstead, on the sabbath following, when the great respect entertained for him in the neighbourhood was evinced by the vast numbers who attended.

REV. WILLIAM DAVIES,
Llanddover.

The Rev. Wm. Davies, for nearly seven-teen years pastor of the Independent church and congregation at Salem, Llanddover, Carmarthenshire, terminated his mortal career on the 2nd of November, 1844, in the forty-fourth year of his age, leaving a widow and two children wholly unprovided for.

On the Wednesday following, the neighbouring ministers and Christian friends of every denomination assembled at the house of the deceased, to pay him their last token of respect. After prayer his mortal remains were taken to the above-mentioned chapel, when the Rev. D. Jones, of Gwynfe, commenced through prayer, and the Rev. D. Williams, Llanwrtid, preached a most impressive sermon from Proverbs x. 7, after which the deceased was carried to Pentrety-gwyn for interment. Previous to committing the body of our departed brother to the house appointed for all living, a most serious discourse was delivered in the chapel by the Rev. G. Griffiths, Brecon, from John xv. 7, and after interment the Rev. Wm. Williams, Llandilo, addressed the audience at the grave, and the Rev. R. Jones, Ffoldybrenhin, concluded by prayer.

In delineating the irreproachable character of Mr. D., it is requisite to notice that he was the son of John and Elizabeth Davies, Glascoed, in the parish of Henllan Amgoed, Pembrokeshire. He was admitted a member of the church of Christ at Henllan, July 25, 1815, under the pastoral care of the Rev. J. Lloyd.

In the year 1816 he was admitted to the North Wales Independent Academy, then at Llanfyllin, under the superintendence of the late Dr. G. Lewis, and with great credit to himself and satisfaction to his tutors and

friends he passed through the usual curriculum of this highly esteemed institution. After which he was ordained at Llantrissant, Glamorganshire, where he discharged his ministerial functions with great success for three years, when he received a unanimous invitation from the members of the Independent church assembling at Salem chapel, Llanddover, to become their pastor, which office he accepted and fulfilled with undaunted perseverance and an unimpeached character, to the glory of God and the salvation of hundreds of souls. His labours were the most arduous. Few, either in England or Wales, laboured harder than Mr. D. He was a man of bodily vigour, gigantic mind, eloquent delivery, Christian feelings, and heavenly affections. As a preacher he stood as a star of the first magnitude. His texts were always well selected, and his sermons the best studied, so that an unction of success generally attended them. Never was there a man more beloved than Mr. D. by rich and poor. He was remarkable for the serenity of his mind and the inoffensiveness of his temper. These qualities continued up to the moment when the last sand dropped and the spirit passed to the regions of bliss. The Divinity of Christ, the value of his atonement, and the blessed work of the Holy Spirit, wore the themes of his constant meditation and delight. In his severe but short affliction, he exemplified the fortitude of a Christian. A little time before he died he sung with his last breath—

"Yn y e Anial 'rwyf yn geidafan,
Am cael gweld bynïau Cannaan," &c.

May the God of all grace protect and provide for his widow and bereaved children. May the great Shepherd of the sheep provide for the now bereaved flock.

Home Chronicle.

HOW TO DO GOOD.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—It is well known to many of your readers that the Rev. David Johns, late missionary in Madagascar, died near the coast of that country about two years ago, leaving a widow and three children. The elder of the two sons, now nearly sixteen years of age, is much in want of a situation where he could support himself, and it has occurred to some of the friends of the family, that if the case were made known there might be found some kind-hearted Christian, who, from love to the

memory of so good a man and devoted a missionary as Mr. Johns, and from a tender regard to an orphan, would be willing to take the youth as an in-door apprentice, (without a premium,) and who would act the part of a father towards him. A chemist and druggist would be preferred, but no suitable opening would be declined, whatever might be the line of business.

Our well-known friend, Rev. G. Collison, Hackney, unites with me warmly in commending this case to the attention of your readers, with any of whom I should be happy to correspond.

Yours very truly,
JOS. JNO. FREEMAN.

Walthamstow, July 8, 1845.

GRANTS TO THE WIDOWS OF EVANGELICAL MINISTERS,

From the Profits of the Evangelical Magazine,

VOTED AT THE HALF-YEARLY MEETING, HELD JULY 8, 1845.

REV. H. F. BURDER, D.D., TREASURER, IN THE CHAIR.

At the Christmas Distribution of Profits, the Trustees had the happiness of voting the large sum of 770*l.* to 89 widows of pious ministers, of various denominations,—528*l.* to the widows of English ministers; 144*l.* to the widows of Welsh ministers; and 98*l.* to the widows of Scotch ministers. On the 8th of July they voted the sum of 458*l.* to 51 other widows,—326*l.* to English widows; 104*l.* to Welsh; and 28*l.* to Scotch; making a sum total for the year of 1,228*l.* As a few of the widows' applications had not arrived on the day of distribution, it may be that 40*l.* may yet be added to the Midsummer votes, thus raising the annual amount to about 1,300*l.* Is any other argument necessary to induce all our friends in the United Kingdom and throughout the world, to promote, by every means in their power, the circulation of the Evangelical Magazine?

We beg very affectionately to renew our call on our ministerial brethren, and on the deacons of our churches, to lose no opportunity of pressing the claims of the Magazine. It has been injured a little by the competitions of the day; and it will be for them to say whether they will suffer the reproach to fall on the churches of allowing a periodical to decrease in sale, which has served them so well for the space of some more than fifty years. While they do their best to advance the sale of other useful works, they will never consent that the Evangelical Magazine should lose its hold on the public mind, or that *one hundred and fifty widows* of pious ministers should be deprived of supplies upon which they have been encouraged fully to rely.

DISTRIBUTION.

Name.	Denom.	Age.	Sum.	Name.	Denom.	Age.	Sum.
ENGLISH.				ENGLISH.			
H. A.	Ind.	54	10	A. S.	—	36	8
H. B.	—	51	8	M. S.	—	52	8
M. B.	—	81	10	M. T.	—	57	10
M. A. C. ...	—	71	10	E. W.	—	66	10
F. D.	—	40	6	G. W.	—	88	10
M. D.	—	61	10	S. W.	C. of Eng.	57	10
A. F.	Cal. Meth.	69	10	E. J. W. ...	Ind.	38	8
M. G.	Ind.	43	8	M. W.	—	75	10
E. G.	—	71	10	WELSH.			
A. G.	—	62	10	M. B.	Ind.	43	4
H. H.	—	53	10	E. E.	—	83	8
J. H.	—	60	10	E. F.	Cal. Meth.	86	8
A. M. H. ...	—	60	10	M. G.	Ind.	77	8
M. J.	—	50	8	M. G.—s ..	—	66	8
S. J.	—	42	8	A. J.	—	53	8
C. K.	C. of Eng.	41	8	H. J.	—	73	8
J. L.	Ind.	62	10	M. J.	Cal. Meth.	64	8
A. L.	Pres.	69	10	M. J.—s ..	Ind.	68	8
S. L.	Ind.	63	10	M. L.	—	56	8
S. M.	—	76	10	E. P.	—	67	8
M. M.	—	46	8	B. S.	Cal. Meth.	77	8
H. N.	—	62	10	E. W.	Ind.	68	8
S. P.	C. of Eng.	57	10	SCOTCH.			
E. P.	Ind.	81	8	C. D.	Ind.	47	4
M. P.	—	60	10	J. R.	—	41	8
M. P.—e ..	—	73	10	A. G. M. ...	—	67	8
J. R.	—	57	8				

TREVOR CHAPEL, BROMPTON.

It is now almost thirty years since this place of worship was erected, during which period it has been four times enlarged. The congregation assembling in it is numerous, and the church members amount to five hundred. It has a Sunday-school of from three to four hundred children, and a day-school on the British system, containing about two hundred and fifty.

For the sake of preventing inconvenience to strangers, we beg to state that this chapel will be closed for repairs on the *second, third, and fourth* Lord's days in August, and will be re-opened (D.V.) on the *last*, when Dr. Morison will preach, morning and evening.

COUNTRESS OF HUNTINGDON'S COLLEGE, CHESHUNT.

The fifty-third anniversary of this College was held on Thursday, the 3rd of July, and was one of the best and most encouraging festivals which the friends of the institution have ever witnessed. The services in the chapel were conducted in the usual manner. The themes were delivered by Mr. James Pantom Ham and Mr. Henry Trigg, the former discoursing on the Types, the latter on the Predictions, of the Old Testament. They were decidedly above the average of such performances, and were not only characterized by sound theology and dialectic skill, but also by much real eloquence; and it was evident that Mr. Trigg's discourse especially told with much effect upon the audience. A sermon, in which the graces of an accomplished mind were most happily blended with the simple and faithful exhibition of Divine truth, was preached by the Rev. James Hill, of Clapham, from Psalm xcvi. 1, "The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad thereof." The devotional services were conducted by the Rev. Henry Allon, of Islington; the Rev. George Clayton, of Walworth; the Rev. George Smith, of Poplar; and the Rev. John Owen, of Bath.

The subsequent proceedings derived additional interest from the use of the ancient hall of Cheshunt House, for the cold collation. This hall forms, together with some interesting subterraneous structures, the chief remaining part of a palace of Cardinal Wolsey's, and its antique character has been carefully preserved. It is ornamented with a portrait of the Cardinal and other relics, which are said to have been his property, with armour, banners, and escutcheons, and with a number of fine portraits relating to the Stuart period, besides several other paintings, among which the pictures of the Shaw family, its late possessors, are conspicuous. Its present owner

is the Rev. Charles Mayo, formerly professor of Anglo-Saxon in the University of Oxford, a most venerable and estimable man. It was truly gratifying to hear that, when the tutors waited on Mr. Mayo, to request the use of the hall, he not only gave the most cordial assent, but begged them to tell the friends of the college that he warmly sympathized with their object, and that, as a clergyman long resident in Cheshunt, he could bear the strongest testimony to the good which the college had done in the neighbourhood.

In this interesting room about one hundred and thirty sat down to dinner, while two other rooms were filled with the overflowing of the company. Altogether about one hundred and eighty dined, and the muster of friends of the college after dinner was so great, that it was found necessary to hold a supplementary meeting out of doors.

After the health of the Queen and the Royal Family, the company was constituted a meeting of the subscribers and friends of the college, with Sir Culling Eardley Smith, Bart., in the chair.

The report, which was read by Dr. Harris, gave a very gratifying account of the state of the college, the settlements of the students, and the numerous applications for admission. It also adverted to the lamented death of Mr. Moreland, the oldest trustee of the college; to the munificent donation of Mr. Caddick, of Tewkesbury, who (during his life) has presented the college with 1,500*l.*; and to the Conference of Colleges, held in London last January.

The report was followed by resolutions which were spoken to by the Revs. Dr. Cumming and Archer, and the Rev. Messrs G. Smith, G. Clayton, Yockney, Sherman John Jones, James Hill, Sortain, Owen B. Hollis, Philip Smith, and Allon, and by Mr. Alderman Challis, Dr. Stroud, and Mr. Charles Burls. Several of the speeches were of first-rate merit, and we much regret that, by some accident, no arrangements were made for reporting them.

One of the chief features in the proceedings was the foundation of several scholarships. The scheme of founding scholarships in our theological colleges has been long talked of, and the subject was introduced at the anniversary of Cheshunt College two years ago. The first scholarship actually founded was that in the Lancashire College, by the bequest of the late Moses Hadfield, Esq., whose example has now been followed at Cheshunt. After reading the report, Dr. Harris announced the intention of the tutors of the college to found a scholarship of thirty pounds per annum, to be called "The Tutor's Scholarship." The plan was afterwards more fully developed by Mr. Sortain, who stated that the

object of the foundation was to encourage and reward merit, and to raise the standard of education in the college; that the requirements would be high, and that the scholarship would be open to students of the college of not more than two years' standing, and to candidates for admission; and he added that, in order to testify and confirm that perfect bond of affection by which, for five years, the tutors had been united in their work, as "a threefold cord which cannot be easily broken," they only pledged themselves to maintain this scholarship so long as they should continue together at their present posts. The response which this announcement called forth was most hearty and liberal. Sir Culling Smith, Mr. Alderman Challis, and the Rev. J. Sherman, engaged each of them to maintain a scholarship, very fairly, however, reserving to themselves the option of renewing it or not on the first vacancy. Proposals were also made and subscriptions commenced for the maintenance of scholarships by the ladies, and by the old students. We trust soon to hear of others coming forward to promote this new plan of advancing the efficiency of our colleges,—a plan which is certainly less open to objection, and more likely to call forth talent and industry, and to advance sound learning, than any which has been yet acted upon.

The meeting broke up between five and six, enjoying, in addition to the other pleasures of the day, the most delightful weather.

NEWPORT PAGNEL COLLEGE.

The anniversary of this institution was held at Newport, on Wednesday and Thursday, 11th and 12th of June.

The examination of the senior class in Hebrew, the Greek Testament, and mental philosophy; and of the junior class in the classics, was conducted by the Rev. W. Alliott, of Bedford. The extent and accuracy of acquirement exhibited in these several branches of study were such as very much to gratify the committee of examination. It may be proper to add, that in the month of March previous, the senior class had undergone an examination in the classics.

In the evening of Wednesday, an introductory service was held for the special object of imploring the Divine blessing on the institution. Addresses were given by the Rev. Messrs. Wilks and Wilkins; and prayer offered by the Rev. Messrs. Watson, Castleden, Phillips, and T. P. Bull.

The annual sermon was preached on Thursday, by the Rev. James Sherman, of Surrey Chapel, the same being introduced by the Rev. E. T. Prust, of Northampton.

At three o'clock, P.M., at the public meeting of the institution, the chair was taken by the Rev. T. P. Bull; and various resolutions were proposed and seconded by the Rev. Messrs. Castleden, Prust, Gilbert, Wilks, W. Foster, and Tomlin.

After tea, the adjourned meeting was addressed by the Rev. Messrs. Jukes, Sherman, Watson, Wilkins, J. Bull, and by H. Bateman, T. Piper, jun., and J. Rogers, Esqrs.

The report contains a very encouraging statement of the present position and prospects of the institution, and a highly satisfactory account was given by the tutor of the diligence and growing piety of the young men in the house. During the past year exertions have been made to increase the income of the college, and only a very small balance remains due to the treasurer.

The committee have great cause to acknowledge the goodness of God in thus continuing and prospering the college at Newport. Convinced as they are, not only of the ability with which it is conducted by the present tutor, but increasingly impressed with the advantages of its peculiar constitution, both as liberal in its character, and limited in the number of its students, they earnestly recommend it to the consideration and the support of the religious public.

AN APPEAL ON BEHALF OF THE WINCHMORE-HILL CHAPEL.

This beautiful chapel is still 700*l.* in debt. At the anniversary, which was held on the 1st of July, Dr. Leifchild presided. On that occasion our friend at Winchmore-hill offered 200*l.* if 300*l.* can be raised by the 1st of October. Towards this sum the following donations were kindly promised at the meeting:—A Friend, 20*l.*; — Worsley, Esq., 10*l.* 10*s.*; G. Knox, Esq., 10*l.* 10*s.*; Joshua Wilson, Esq., 5*l.*; and other sums, about 20*l.*

If 300*l.* can be raised by the 1st of October it will leave only 200*l.*, the interest of which will be only a small rent charge. An appeal is thus made for the purpose of raising the 300*l.* to Christian friends throughout the kingdom. On the 1st of October, Dr. Leifchild has engaged to preach in the morning at eleven; and in the afternoon a meeting will be held to receive the amounts collected. Donations towards the above will be thankfully received by the Rev. Dr. Leifchild, 6, Camden-street South, Camdentown; and the Rev. C. Gilbert, 25, Manchester-terrace, Islington; also at Messrs. Jackson and Walford's, St. Paul's Church-yard; Ward's, Paternoster-row; Snow's, Paternoster-row; and the offices of the Patriot, Nonconformist, and Christian Examiner newspapers.

BRITISH REFORMATION SOCIETY.

The annual meeting of this society was held at the Hanover-square rooms, on May 13th, and was attended by a respectable audience, Captain Vernon Harcourt in the chair. After prayer by the Rev. Mr. Parker, the chairman stated some awakening facts, as regards the superstitions of Popery.

The secretary then read the report, which gave an account of various meetings that had been held in various provincial towns, by Dr. Cumming and himself, at all of which Roman Catholics had attended. Operative auxiliaries had been formed at some of these towns, and great good had also resulted from those in the metropolis and its vicinity. The society's labours, so far as they had gone, were most satisfactory; in no year had the blessing of God more evidently rested upon them. The receipts amounted to 1,504*l.* 4*s.* 1*d.*

Noel Hoare, Esq., moved the adoption of the report, and he was ably followed by the Revs. Peter Hall, C. J. Yorke, and Dr. Cumming, who powerfully exposed many of the present errors and superstitions of the Papists; and urged on the friends of this society to renewed exertions. And after the resolution of thanks to the chairman, the meeting broke up, having sung the doxology.

NATIONAL TEMPERANCE SOCIETY.

The anniversary meeting of this very laudable institution was held at Exeter-hall, on Monday evening, May 19th. The chair was successively occupied by S. Bowley, and J. J. Gurney, Esqs.

The secretary, Mr. Crompton, read several letters from various well-known advocates of temperance, and one from Father Mathew, gratefully acknowledging his reception of 8,300*l.*, chiefly "from the noble-minded people of England," which had placed him in his former position before he engaged in the temperance mission. The reports from all parts of the kingdom state, that intemperance is steadily diminishing. The most important feature in the operations of the past year, has been the institution of the Metropolitan Temperance Mission. Besides speaking to various parties in the street, the nine missionaries have made visits to 20,945 persons, and 30,962 tracts have been distributed. The number of drunkards who have signed the pledge is 577. In our various colonies the report stated that the temperance cause was advancing also.

The chairman and Mr. Buckingham then addressed the meeting in long and able speeches, who were succeeded by the Rev. J. Burns, Mr. Heyworth, Dr. Oxley, Mr. Vincent, Rev. W. M'Kerrow, Messrs. Live-

say and Logan, and other gentlemen, detailing a variety of facts, some painful, and yet pleasing on the whole, to the friends of the cause, till about eleven o'clock, when the proceedings terminated.

FOREIGN AID SOCIETY.

The annual meeting of this society was held in the Hanover-square rooms, on the 20th of May, the Marquis of Cholmondeley in the chair. The great room was crowded with a numerous and highly respectable assembly.

The noble chairman having briefly addressed the meeting, the Rev. R. Burgess read the report, which adverted to the union of all true Protestant Christians, in England and on the continent of Europe, to spread the doctrines of the Reformation, and evangelise the nations. The Société Évangélique de Genève, now in the fiftieth year of its existence, divides its work into four departments—a theological school, a Bible colportage, external civilization, and home missions. In the theological school, which is superintended by professors M. Merle D'Aubigne, Gaussen, Pilet, and De La-harpe, there were forty-three students last October, four of whom had been Roman Catholic priests. The expense of this establishment is about 1,400*l.* per annum, nearly one-half of which is applied to the maintenance of poor scholars. More than sixty colporteurs, almost all of them converts from Romanism, were sent out in the winter season to circulate the word of God among the rural population. The whole amount of the Geneva Society, exclusive of the home missionary expenses, is about 4,290*l.*, towards which the Foreign Aid Society has contributed 705*l.* The Société Évangélique de France has steadily advanced for twelve years, winning continual accessions of souls to the faith of the gospel, until now; "the fields are white to the harvest," and an extensive demand for "more labourers" has arisen. Whole districts have been awakened by the proclamation of the gospel. One cause of this movement is the wide dissemination of the Scriptures. In the course of a single year, 190,000 copies were sold in France, chiefly among Roman Catholics; and not fewer than 300 colporteurs have traversed its provinces. The last report mentioned the conversion of a whole commune, of 600 souls, near Limoges; they continue steadfast in the faith, and have induced several neighbouring districts to receive the gospel. There is a great stir at Marseilles and the neighbouring communes. Whole districts, entirely Roman Catholic, have expressed their desire to embrace the Reformed faith, &c., &c.

Sir D. Mackworth, Bart., the Rev. E. Bickersteth, the Revs. Pasteur Roussel and Calliate, from France, and Panchaud, from Brussels, but particularly M. D'Aubigne, most energetically urged the claims of these respective societies on the assembly, who were deeply interested in the many facts they detailed, and by the fervour of their eloquence.

After the vote of thanks to the noble chairman, the proceedings terminated.

PROVINCIAL.

TESTIMONIAL OF AFFECTION.

A plain, though handsome headstone, of Aberdeen red granite, very highly and beautifully polished, has this week been erected in front of the Baptist chapel, High-street, to the memory of the late Rev. J. Spence, M.A., by his friends in Aberdeen. It bears the following inscription:—

To the Memory of the
Rev. JAMES SPENCE, M.A.,
Who died at Newport, 9th December, 1813,
Aged 51 years.

Erected by the Congregational church, Blackfriars-street, Aberdeen, in affectionate remembrance of his eminent talents and worth, as exhibited during a pastorate of 14 years, from 1821 to 1835.
Heb. xiii. 7, 8.

TESTIMONIAL TO THE REV. H. BIRCH.

On Wednesday evening, April 30th, the members of the church assembling in Providence chapel, Driffeld, kindly presented to their pastor, the Rev. Henry Birch, "Hanbury's Historical Memorials of the Independents, or Congregationalists."

Mr. George Shepherdson, deacon, in presenting the books, said, that after they were ordered, some of the friends expressed a wish that something of higher value had been procured; but he hoped Mr. Birch would not estimate their worth by pounds, shillings, and pence, but accept them as a mark of unabated attachment to his person and ministry, of gratitude for past services, and of sincere sympathy with him in his domestic afflictions, with their earnest desires that the great Head of the church, who had supported the devoted men whose names and sufferings those books recorded, would uphold and bless him in all his future labours amongst them.

In acknowledging the present, Mr. Birch said—"My dear friends, I seldom stand before you, without knowing, for the most part, what I intend to say. On this occasion, however, I am at a loss to know what to say, for I am utterly unable to express what I feel. But I do say, that I feel all

that is kind, affectionate, and grateful. I do assure you I do not estimate the gift by its pecuniary worth, but I do prize it—I prize it as the record of holy and self-denying men, whose principles I value, and whose spirit I would imbib; and I prize it as the token of your Christian kindness and love. I will record your names in the books, that those into whose hands they may fall, when I am no more, may have a memento of the kindness of those who now form the church at Providence chapel, Driffeld: and I pledge myself to unremitting exertion to promote your highest well-being, with that of your beloved families and the congregation at large. May you all be admitted to the enjoyments of the church in heaven, when death shall dissolve your connection with the church on earth."

RECOGNITION.

Rev. Thomas Greenfield.

On Thursday, the 26th ult., the Rev. T. Greenfield was publicly recognised as the pastor of the church and congregation assembling in Endless-street chapel, Salisbury.

In the morning, the Rev. J. Reynolds, of Romsey, delivered a discourse on the nature of a Christian church; and the Rev. J. Wills, of Basingstoke, asked the usual questions, and offered the designation prayer.

In the evening, the Rev. Dr. Morison, of London, gave the charge to the newly-elected pastor; and the Rev. J. Stoughton, of Kensington, preached to the church and congregation.

On the previous evening, (Wednesday, the 25th,) the friends connected with Endless-street chapel met in the school-room, to take tea and to devise means to liquidate their chapel debt, amounting to more than 260*l*.

The Revs. Dr. Morison and J. Wills were present at the meeting, and gave most appropriate and stirring addresses to the assembly.

Promises of liberal sums of money (to be paid in twelve months) were made, collecting books were distributed, and the church and congregation are encouraged to hope that, with the aid of generous friends, they may soon be free from debt.

ORDINATIONS.

Rev. R. Soper.

On Wednesday, April 16th, the Rev. R. Soper, late of Grantham, was publicly recognised as pastor of the Congregational church meeting in Lendal chapel, York.

The Rev. J. Alexander, of Norwich, commenced the services with reading and prayer; the introductory discourse was delivered by the Rev. J. Barfett, F.A.S., of Grantham, which was a searching examination of the nature and tendencies of church establishments; the questions to the pastor were proposed by the Rev. T. Stratten, of Hull; the designation prayer was offered by the Rev. J. Parsons; and an appropriate charge was delivered by the Rev. R. W. Hamilton, LL.D., D.D., of Leeds.

In the evening, the Rev. T. Room, of Silcoates, began the service with reading and prayer; the Rev. T. Raffles, LL.D., D.D., of Liverpool, delivered an impressive discourse to the church and congregation; and the Rev. — Robertson, of Knaresborough, gave out the hymns.

The day was one of hallowed enjoyment, and Mr. Soper has entered on his new charge under prospects and circumstances very encouraging.

Rev. W. A. Popley.

On Tuesday, June 10th, 1845, the Rev. W. A. Popley, lately in connection with the London City Mission, was ordained as pastor of the church assembling in Burnham chapel, Buckinghamshire.

The Rev. L. Hall, of Poyle, commenced the service with prayer; the Rev. J. Stoughton, of Kensington, delivered an interesting and instructive discourse on the mischiefs which have ensued in consequence of departing from the church principles of the New Testament; the Rev. T. Davies, of Maidenhead, proposed the questions to the minister and deacons; the Rev. J. Rowland, of Henley, offered the special prayer; and the Rev. J. Morison, D.D., of Brompton, gave an impressive and valuable charge to the minister.

In the evening, owing to the unavoidable absence of the Rev. J. Adey, of Horsleydown, the Rev. Dr. Morison very kindly preached with much effect to the people.

The Revs. J. Harsant, of Beaconsfield; G. Adeney, of Ealing; G. Bulmer, of Chalvey; G. Newbury, sen., G. Newbury, jun., of Feltham; T. Styles, of Marlow; and T. Rounce, of Langley, also took part in the services.

Rev. C. Winter.

On Tuesday, 17th of June, the Rev. C. Winter, late of Homerton College, was ordained to the pastoral charge over the Independent church at Southminster, Essex.

The Rev. J. H. Price, of Woodham Ferris, commenced the service, by reading the Scriptures and prayer; the Rev. Mr.

Robinson, of Witham, stated the nature of a Christian church; the Rev. E. F. Bodley, of Rochford, asked the questions; the Rev. R. Burls, of Maldon, offered the ordination prayer, and gave suitable counsels to the young minister and people; and the Rev. Mr. Garrington, of Burnham, concluded the solemn service with prayer.

Rev. James Spence.

On Thursday, the 3rd of July, the Rev. James Spence, M.A., of the University of Aberdeen, and of Highbury College, London, was solemnly ordained to the pastoral charge of the Congregational church assembling in George-street Chapel, Oxford. The Rev. — Tyso, Baptist Minister, Wallingford, commenced the services with reading the Scriptures and prayer. The Rev. George Legge, M.A., of Leicester, delivered a powerful and lucid discourse on the principles of nonconformity, from Exodus xii. 26: "What mean ye by this service?" The Rev. W. Woolley, of Pangbourne, Berks, asked the usual questions, and the Rev. William Legge, B.A., of Reading, offered the ordination prayer; after which the Rev. Dr. Henderson, of Highbury College, gave a very faithful and excellent charge to the newly ordained pastor, from 1 Tim. iii. 15, and the Rev. S. Lepine, of Abingdon, concluded with prayer.

After the service many of the friends sat down to dinner in the council chamber of the city—a circumstance unprecedented in the history of Dissent in Oxford. In the evening the Rev. Dr. Morison, of Chelsea, delivered a powerful and eloquent address to the people, from the latter part of the 10th verse of the 4th chapter of Paul's Epistle to the Colossians. The devotional exercises were conducted by the Rev. Messrs. Woolley, of Pangbourne; Davies, of Wheatley; Young, of Watlington; Howell, of Brill; Brown, of Summertown; Dobney, of Oxford, and Chancellor, of Highbury College.

Rev. G. W. E. Brown.

On Tuesday, the 24th of June, 1845, the Rev. G. W. E. Brown, (late pastor of the Independent church, Woolhampton, Berks,) was solemnly designated to the pastorate of the Congregational church of Summertown, in the parish of St. Giles's, Oxford. The interesting service commenced by singing; after which the Rev. S. Lepine, of Abingdon, read the Scriptures and prayed. The Rev. W. Legge, B.A., of Reading, delivered a lucid introductory address upon Congregationalism, and also asked the usual

questions; the Rev. Isaac Caterer, of Peppard, offered the recognition prayer; the Rev. W. Woolley, of Pangbourne, delivered a very solemn and effective charge to the pastor; and the Rev. James Spence, A.M., of Oxford, concluded the service by imploring the Divine blessing upon the proceedings.

After a public tea meeting the congregation again assembled, when the Rev. H. B. Bulteel, A.M., (late Fellow of Exeter College, Oxford,) preached an excellent sermon, which was listened to with the deepest and most devout attention by the auditory that crowded the chapel.

It is confidently hoped that the truly delightful services of this happy day will very much advance under the blessing of the Great Head of the Church this infant but rising and prospering cause; the attendance at the chapel, only erected last summer, being now such as to lead its friends to anticipate that not many summers will come and go before the note must again be sounded, "Let us arise and build."

REMOVAL.

The Rev. R. Thomson, M.A., of Upminster, has accepted the call of the Congregational church at Ilfracombe, and entered on his stated labours on Lord's day, the 6th of July, with good prospects of success.

THE OPENING OF THE CONGREGATIONAL HOME MISSION CHAPEL, MARSHALSEA, DORSET.

The above place of worship, which is one of the three chapels upon the Morcomlake Home Missionary station, was opened for Divine worship on May the 20th, 1845, after an enlargement by lengthening the chapel, and the erection of a gallery.

The Rev. A. Bishop, of Beaminster, offered the dedicatory prayer, and the Rev. P. James, of Lyme Regis, preached.

In the evening a sermon was preached by the Rev. R. Keynes, of Blandford; the devotional services were conducted by the Rev. J. F. Newton, of Charmouth; the Rev. — Pearce, of Crewkerne; the Rev. — Evans, of Winsham; and the Rev. James Cheney, of Broad Winsor.

The day was fine; the sermons suitable and impressive. The friends from the churches around came once more to cheer the heart of the missionary. About two hundred friends took tea on the occasion. The chapel was crowded, and many unable to get in. The collection was 14*l.* 8*s.* 10*d.*

But a debt still remains to depress and burden the missionary.

DESBOROUGH, NORTHAMPTONSHIRE.

The inhabitants of this thriving and populous village, who have hitherto been supplied by students, under the care of the Rev. Walter Scott, of Airedale, have succeeded in obtaining the establishment of a permanent place of worship here.

Thomas Loak, Esq., having converted a large and commodious building, originally intended by him for a factory, into an Independent chapel, it was opened for Divine worship on Lord's-day, the 13th April last, when three sermons were preached by the Rev. J. Orange, of Nottingham. Crowded congregations assembled at every service; and in the afternoon and evening great numbers went away unable to gain admission. At the collections, which were made at the close of each service, 13*l.* were obtained. Mr. Ellaby has been engaged as the minister, with flattering prospects of success.

CROSSBROOK-STREET CHAPEL, CHESHUNT.

The anniversary of Crossbrook-street chapel, Cheshunt, Herts, took place on Thursday, June 5th, when two sermons were preached: that in the morning, by the Rev. John Harris, D.D., president of Cheshunt College; and that in the evening, by the Rev. Alfred Morris, of Holloway.

This chapel, some little time subsequent to the pastorate of the Rev. Mr. Mason, the author of "Self-knowledge," fell into the hands of Unitarians. With them it remained for a considerable number of years. At length an orthodox ministry succeeded, and for a time the interest seemed to prosper. It declined, however, again, and the chapel was closed for two years.

One of the trustees, a Unitarian, took possession of the keys, and would not suffer the chapel to be re-opened for public worship. The Rev. Dr. Harris, feeling the importance of an evangelical ministry, and the necessity of securing to the neighbourhood (particularly the dissenting portion of its inhabitants) facilities by which they might worship God in accordance with their avowed and deeply-cherished principles, undertook the task of procuring the keys, and re-opening the chapel. This he effected, and preached a sermon upon the occasion. The Rev. Philip Smith, B.A., classical tutor to the same college, kindly and efficiently supplied the pulpit for twelve months. But finding that the duties of the

colleage in connection with the pastorate were by far too onerous, he relinquished the latter, and, in conjunction with Dr. Harris, provided supplies from among the students.

It was still thought advisable to have a minister settled over the church and congregation which had been thus gathered. One in the providence of God was found, and unanimously elected.

This is the second year of the present pastorate. Dr. Harris still feeling great interest in the cause which he was thus instrumental in re-establishing, notwithstanding his numerous engagements, most kindly consented to preach a sermon upon the occasion. Any attempt to describe the cha-

racter of this sermon would signally fail in conveying a true notion of its beauty, energetic simplicity, and useful tendency. The effect which it produced was of a most interesting, and will, no doubt, prove to be of a lasting, nature. We feel that it will live for ever. Every one was grateful for it.

The Rev. John Blackburn had engaged to preach in the evening, but was unavoidably detained in Dublin.

The Rev. Alfred Morris, of Holloway, at a very short notice, kindly consented to preach in his stead. We cannot be too grateful for his prompt and efficient aid.

Both services were well and most respectably attended, and the collections far exceeded the utmost expectations.

General Chronicle.

DR. D'AUBIGNE'S LETTER TO DR. CHALMERS.

We have unfeigned pleasure in inserting Dr. D'Aubigne's letter to Dr. Chalmers. It is, like all his other productions, a glowing composition. We are, however, at a loss to understand precisely what our author intends to teach respecting the Voluntary principle. He speaks hesitatingly about Church and State; too hesitatingly, we think, to be quite consistent with himself. His notion, too, of an historical church, to say the least of it, is narrow, and borders on the sectarian. Voluntaries of the truly orthodox class must consider themselves misrepresented: they have kept the faith better than his historical church. We say all this in love.

Newliston, June 21, 1845.

DEAR DOCTOR,—I am going to take leave of you, giving thanks to God, who has led my steps into the midst of you. For thirty years I have known you by your writings; and for long you were to me all Scotland. I have seen you, I have spoken to you, I have found in you a friend; and the affection with which you have welcomed me, has led me often to ask if I have not always known you. I love Scotland and the Scotch. I have met in your country with a hospitality and cordiality which prevented me from perceiving that I had quitted my own. I can make no exceptions: from those of all different opinions I have experienced the same regard.

I have been affected by those great and noble Christian assemblies, in which there seems but one heart, but one soul, and in

which all Christian sentiments find so energetic a response. I have admired the works of God in the beauties of your Highlands and your lakes, which, compared even with our Switzerland, possess charms peculiar to themselves.

It was not without emotion that I landed on the shores of Iona, whence, so many centuries ago, Christianity was borne to a part of our continent, and even to our Switzerland; and when crossing the churchyard where the chiefs of the clans rest, I heard that there the Free Church assembled,—when entering one of the miserable huts on the shore, I heard that there, almost exposed to the inclemency of the weather, the minister and his family had taken refuge,—then, dear doctor, I better understood the Free Church,—I better understood the devotion and the sacrifice of so many of your friends.

Shall I tell you the painful impression which I afterwards experienced, in seeing a minister obliged to remain out of the parish in which so many souls were yet attached to his ministry,—banished ten miles from his church, because a house was refused to him: and how much my astonishment increased when I learned that this refusal came from his own brother-in-law?

I may tell you frankly, dear and venerable brother, that this refusal of sites is perhaps the only painful impression which I carry away from Scotland. A foreigner comes into your land as into that of the gospel and of liberty, and he sees there things which are not to be met with in the most despotie countries of the continent. How can this denial of religious liberty ac-

cord with the national character of Scotland? This is, to the stranger, an inconsistency which it is impossible for him to explain. Had I been deputed to the general assembly of the Establishment, as I was to yours and to the continental associations of Edinburgh and Glasgow, I would have spoken there to propose a measure from that body in favour of religious liberty. I do not doubt, that all the honourable men who are found in it will feel themselves called upon to propose such a step, should the refusal of sites last another year. But I hope that it will not last, and that the painful impression which the stranger now receives will be quickly effaced. I do not hesitate in saying, the honour of Scotland is engaged in it.

I regret extremely, dear and valued friend, that my health has prevented me from seeing still more of your countrymen, and, in particular, from accompanying my friend Monod in the tour which he has made. I wish to offer, in some way, my Christian greeting to the friends whom I could not see. The cause of the society of Geneva and that of the society of Paris is but one cause, that of Christ; and it has been pleaded with eloquence by my friend. I could not have found a more respectable representative. Mr. Monod is called on to be at some time, and perhaps soon, President of the Consistory of Paris, viz., to occupy the first place in the Reformed Church of France.*

I would say one word to prevent an error. Some have thought me the advocate of what is called voluntarism. I respect voluntarism; but I think he must be ignorant of what constitutes this system, who confounds it with the principles which I always professed.

According to the idea which we have on the continent, voluntarism bears reference to two questions in particular, of which the second is most essential to it.

The first point refers to the union of the Church with the State, which voluntarism rejects. It is in this respect that I approach it most nearly, yet without identifying myself with it.

I understand that this union existed at the time of the Reformation. Though it had fatal consequences in various countries,—that of erastianizing the church, and of destroying all her spirituality,—it was, perhaps, inevitable at that time. So much for the past.

For the future, I hope a time will come when Christianity will pervade all human society, when all the prophecies will be ac-

complished, and when the church "shall suck the breast of kings," Isaiah lx. 16.

But, for the present, I think the duty of the church is to seek all her strength, not in man, nor in the help of the state, but in herself, and in the power of her Divine Head.

If I desire that my servant should be a Christian, I certainly desire also that kings and their ministers should be Christians; but I think that, if they love the church, they cannot give a better proof of it than by leaving her independent,—free, and by calling on her to provide for all her own wants.

I think the words of Scripture, that we ought to communicate of our temporal goods to those who minister to us spiritual goods, is as much a commandment of God, as the sixth, the seventh, or the eighth commandments. I know that there are degrees in sanctification and in disobedience; but I think that every state of things in which this apostolic commandment is not fulfilled, is contrary to the will of God and the Christian life. Not to obey this commandment, is to class one's self with transgressors, and in the ranks of adulterers, robbers, and murderers.

I come to the second principle of voluntarism, that to which I am opposed. It refers to the formation of the church, and even to the principle of her formation. According to the voluntary system, (as we understand it,) this principle is solely the will of each individual. Every church, every congregation, is formed according to the law of certain attractions; and, as in civil life, one man chooses the army, another commerce, another the ministry, another the bar, so, in religious life, one man chooses the Episcopal, a second the Presbyterian, a third the Baptist church. I recognise what is true in this system; but I believe that one is not a member of the church in general, nor of a church in particular, by his own will alone, but also, and above all, by the will of God. I attach a great importance to the baptism by which God made me so far a member of the church, even before I had the power of choosing. I fear that, in pure voluntarism, the human will plays too great a part, and the Divine will a part not great enough. In one word, I like in all things to place the election of God above the election of man. If, besides the quality of Christian (which I have only by the grace of God) I have another, it is that of being a historical Christian, and not a philosophical Christian. All my inclinations are on the side of history. As to church, I am a member of the Christian church reformed in the sixteenth century, and I do not leave it. I adhere to the historical church; I esteem less the metaphysical and voluntary church. The history of

* This Presidency is given according to age, and for life. M. Monod succeeds immediately after the present President.

our Presbyterian and reformed church is too noble for us to abandon it. I know that there are some countries where they do not adhere to the historical church; it there happens that every church is continually forming and dissolving again. Sometimes they crowd round this minister, sometimes round that; and they run from denomination to denomination, as in the world they run from theatre to theatre. This is a great evil, which lowers religion and degrades the ministry. But while I maintain the necessity of listening to the teaching of history, I never place that teaching but in a very subordinate position to that of the word of God. The word of God should rule, and rule alone, in the church. If the teaching of any church is opposed to the word of God, it must be abandoned and rejected without any hesitation; but if the teaching of a church (as in the case of the Presbyterian or Reformed Church) is conformable to the oracles of God, I say that we should remain in that church, support it with respect, and not precipitate ourselves into the formation of a new church, which would have no reference to the past. I believe the reason that the great secession of two thousand nonconforming ministers which took place in the time of Baxter, has not borne more fruit, to be, that they could not simply remain in the church to which they belonged by re-establishing her on her true principles.

Is it necessary to add, that I do not believe fidelity to the historical church to consist in having the same walls, the same pulpits, or the same pews,—but in having the same doctrines, the same principles, the same hope? I may see the same coat on different men, and I may see the same man with different coats. There is an appearance of identity in the first case, but the reality of identity is only in the second.

Yet more; not only are changes, revivals, reformations, and secessions, possible in the same historical church, but they are necessary. In the same way as weeds spring up continually in a field, bad doctrines and bad principles return incessantly into the church. The Reformation of the sixteenth century is not enough; it is by constant reformations that the true church, the church of our fathers, is to be maintained. Let us watch continually to purify the church from the bad seed which the enemy scatters there; but while giving *sole* and sovereign place to the Divine word, let us all recognise with respect the work of God in history; and instead of improvising new churches, let us stand by that which God has formed and guarded by so many illustrious witnesses. May the Christians of Scotland adhere firmly to their historical church,—the church of their confessors and martyrs!

I believe it essential to the strength, life, and prosperity of your church.

I add one wish. We desire Christian union over all the earth; may we see it fully realized in your country and in mine! It is not man who will do it,—it is God alone; and it must not be forced, yet we must tend towards it. Undoubtedly, it may be desirable that the Church of Scotland should reunite; but I would be wanting to my convictions if I did not add, that if ever that should be, it must be done in liberty as well as in truth,—the Established Church coming to the Free Church, and the Free Church returning to the Established Church. The excellent Bickersteth and the Bishop of Cashel have both pronounced a word lately which should resound through all Christian hearts,—"No establishment, rather than the establishment of Popery!" I am convinced that there is no choice between these two alternatives; and I hope that every truly Christian and truly Protestant minister will be ready to sacrifice his temporal interests, rather than see his country allied with the Pope.

Dear brother, your country has seen great things in these latter days; God grant that it may see still greater! May the Holy Spirit be shed abundantly upon your flocks! May many souls be awakened to their eternal interests; and may the already awakened be themselves revived! for we have always need of it. Perhaps it is not when God works great movements in the institutions of his church that he works most in the secret of men's hearts. The strong and powerful wind, and the earthquake which Elijah witnessed, (1 Kings, xix.) came undoubtedly from the Lord; but it was in the still small voice that he above all manifested his presence. Days of calm may come to your church; new blessings await her; they should be sought with much faith, prayer, and hope from the Lord. There is "a time to break down and a time to build up, a time of war and a time of peace," Eccles. iii. May the Lord himself build up your church in peace!

And now, farewell, dear friends of Scotland! The cordial affection with which you have received us,—me and the companion whom God has given me,—will ever live in our hearts. We will find ourselves often in thought under the roof of our excellent friends, A. Bonar and others, from whom we have experienced such Christian hospitality. Scotland, all Scotland, has become to us our second country. I will tell you frankly, dear friends, one of the things which has touched me most, has been to see persons of very different opinions give me an equally affectionate reception. I am grateful to all. I desire to express it to all. I will recall with equal pleasure the hospi-

talities which I received in the miserable hut of the minister of Iona, and that which I met with in the palace of Holyrood, at the table of the representative of your queen.

Farewell, then, valued friend, of whom I rejoice to have seen the face and clasped the hand. May your last days shed a mild light over the church which the days of your strength have so much contributed to enlighten, to edify, and to defend. Farewell, dear friends of Scotland! perhaps we may never meet again here; but we have an eternal meeting-place,—the table where are seated Abraham, Isaac, Jacob, the Apostles, and the Prophets,—where those arrive who are marked with the blood of Jesus Christ, and of which the Lamb himself is the light.

Your devoted,

MERLE D'AUBIGNE.

FRANCE.

To the Editor of the Evangelical Magazine.

REV. AND DEAR SIR,—It may interest your readers to know something of the Germans in this country. The disturbances to which their father-land has of late been subject, induce vast numbers of them to emigrate. Our port is, therefore, continually thronged with them. Nearly 5,000 have sailed hence for the United States since the opening of inland navigation in Germany last spring. Swiss and German emigrants have, for twenty years, gone in multitudes to America from this port, but at present the numbers are greatly increasing. We have often 1,000 of these people among us at once. Their average departure per week has been 500. I have seen 350 on board a single ship. Whilst here they are visited by our colporteurs, and occasionally by an evangelist, who preaches to them in their own language. They are industrious people. They go to the valley of the Mississippi and beyond it, where they cultivate the rich soil and labour at their respective trades. Few ever return. When they reach their distant field, the emissaries of Rome too often meet them, yet they are visited by our indefatigable home missionaries and colporteurs. In many instances also they enter upon a territory previously settled by their countrymen, and blessed with the ordinances of the gospel. Many visit Paris, from Ham-
burgh, Berlin, and the more southern cities of Germany, for the purpose of perfecting themselves in their professions and arts. They are men of enterprise and education, but rationalists. They profess to have arrived at the sublimity of philosophy and

morals, by a shorter way than that of the Christian revelation. They pride themselves upon a clear vision of the wonders of the universe, maintaining that the Bible and Christianity are well enough for the ignorant and debased, but useless for them. Faith, in the evangelical sense, they discard. Reason is their grand medium of communion with the spiritual world. They believe in the Deity, in conscience, and in the soul's immortality, but, though far less disposed to dissipation than the French and English, they have no claim to a pure and elevated character.

Mr. Byer, a Lutheran evangelist, labours among them in Paris, Balbeck, and other places. He is a Prussian, deeply pious, well educated, and profoundly acquainted with German mind. In addressing them, he does not indulge their love of speculation, but fixing upon their own admitted facts, draws from them conclusions which they cannot fail to perceive. He seizes upon their natural relationships, and plies their consciences with the ideas of filial duty and paternal expectation, then shows how the Bible and Christianity present the high claims of God as a Father; and when they acknowledge these, he brings to view the perfection of the law, the weakness of man, the necessity of an atonement, and the great fact, and then urges them to its acceptance by faith.

His labours have been blessed to the conversion of many souls. They returned to their native cities, and became evangelists. One recently wrote Mr. Byer, from Ham-
burgh, expressing a desire to enter upon a course of study for the ministry. Another, though married, and thirty years of age, has begun the study of Latin, Greek, and Hebrew, at Geneva, preparatory to the preaching of the gospel. He did not at first inform his minister of his purpose, fearing discouragement; but when his plans were matured, and fully entered on, his communication to his pastor was a source of mutual delight.

Germany is now in a most interesting position. The evangelical Protestant party gains ground daily, and the German Papists seem to be yielding to the power of truth. Ronge is a second Luther, a bold, learned, able combatant, who knows where to get his armour. Let Germany arise from her moral prostration, and it will be no momentary show. It will be a sublime resurrection. May it speedily come.

In my next, I shall give you some account of the origin of evangelical movements in Havre.

Yours, affectionately,

E. E. ADAMS.

Havre, June 11, 1845.

GERMANY.

APPEAL ON BEHALF OF THE HOME AND
FOREIGN SCHOOL-BOOK ASSOCIATION AT
CALW, WIRTEMBERG.

In the year 1832, an association of a few clergymen and others, was formed at Calw, in the kingdom of Wirtemberg, which gradually grew into a Home and Foreign School Book Society, without, however, bearing that title. Its main object has been to publish small popular works adapted to promote a clearer understanding of the sacred writings, and to impress the great truths of the Reformation upon ordinary minds, so as to commend them to the consciences of the young and ignorant, and in particular to supersede those juvenile and fascinating publications of a neologian and infidel cast, which, it is much to be lamented, have even found their way into by far the greater number of the German parochial schools and seminaries. For this end, it was necessary that the books to be preferred should come recommended by their more popular adaptation, superior embellishments, and yet inferior cost. But, as in Germany the teachers and superintendents of schools, whose sentiments tend most plausibly and industriously to undermine the very foundations of Christian truth, are everywhere so numerous, it would obviously have defeated the purpose of this association to have announced its object in the public journals. Hence it was obliged to apply privately to Christian friends in Germany, Switzerland, France, England, and North America, for the assistance required.

Though from the year 1832 to the present day the contributions have not exceeded, on an average, the small sum of 80*l.* per annum, (while the books issued by this association have always been disposed of at the very cheapest rate,) much good has already been effected, and 550,000 volumes of various publications, of the kind here described—not to mention some hundred thousands of juvenile books—have already been circulated; several of them having also been translated into the English, French, Dutch, Norwegian, Danish, Swedish, Bohemian, Hungarian, Arabic, Tamil, Canarese, Bengalee, and Hindostanee languages. Thus a field has been opened which this association, at its commencement, never contemplated. It sees also among the German population itself, a much wider sphere of usefulness than its present funds will enable it to compass.

Its "Bible Stories," "History of the Church of Christ," "General History," "Natural History of the Bible," "Geogra-

phy of the Bible," "Book of Prayers for the use of Schools," "School Hymn-book," "Spelling-book," and others of its publications, have been introduced into a great many schools in Germany, and found a welcome reception. Its "Church History" in particular, which evinces, by an unbroken chain of facts, that there has ever been, since the time of the apostles, a succession of true and lively believers, an undefiled, though small body of Christians, protesting from the beginning against everything like Popery, and which further shows how such Christians have ever been persecuted by the Roman hierarchy, has had a very extensive circulation, and been instrumental of much good, even among Roman Catholics; and this, notwithstanding copies of it have been publicly burnt by persons of that creed, at Ratisbon, and the work prohibited and confiscated, by an imperial hand-bill in Hungary; not, however, until after 25,000 copies had been circulated in that country. It has recently been printed at Malta, in Italian; and a translation of it, together with one of the "General History," into modern Greek, is now about to be put forth. The association is also printing a translation of the "Bible Stories" into Polish, for the use of Protestants in Austrian Silesia; and is preparing a new and stereotype edition of the same in German, at a considerable expense. But its funds are at present exhausted; and though the Religious Tract Society has generously and vigorously assisted it from the very first, still, as all the help they can render proves inadequate to its rapidly and extensively enlarging field of usefulness, it is now under the necessity of applying to the benevolent friends of the cause of Christ, and of the Protestant church, requesting all such kindly to lend their aid, lest the association should be obliged to stop in its Christian work, which has hitherto been accompanied with such an abundant blessing.

C. BARTH, *Secretary*,
Calw, Wirtemberg.

Donations in aid of the above association will be thankfully received by the Hon. and Rev. W. B. Noel, Hornsey; Rev. Dr. Steinkopff, Savoy, Strand; Rev. J. A. Jetter, Holbrook, Ipswich; Rev. R. F. Walker, Purleigh, Maldon, Essex; Rev. P. Latrobe, Ely-place, Holborn; Rev. R. Philip, 15, Richmond-road, Dalston; Rev. E. Hoole, Wesleyan Mission-house; Joseph Gurney, Esq., Abingdon-street, Piccadilly; D. Coates, Esq., 14, Salisbury-square, Fleet-street; Josias Forster, Esq., Tottenham-green; W. Mallalieu, Esq., Hatton-garden; W. Jones, Esq., 56, Paternoster-row; and Mr. C. Young, 8, High-street, Islington; to

whom all post-office orders are kindly requested to be made payable.

C H I N A.

TO LITTLE BOYS AND GIRLS OF ENGLAND
AND SCOTLAND.

Ningpo, Jan. 21, 1844.

MY DEAR YOUNG FRIENDS,—I must introduce myself to you, by saying that my parents are both Britons, but I have had the great disadvantage of being born in the East, where children have not the instruction or examples which God has privileged you to have. My two companions, *Ati* and *Kit*, with myself, were much surprised to see, from the new *Juvenile Missionary Magazine*, which Mrs. M— sent to the little Chinese orphan, *Asan*,* how active and successful you were in obtaining money for objects of Christian usefulness. Now I hope you will do something for the first Chinese boarding-school for girls in the north of this empire, which, after a great many difficulties, has been established here. Girls suffer a great deal and are kept in gross ignorance in China. You have heard, no doubt, how little Chinese girls of five years of age begin, to have their feet bandaged, and, every two or three weeks afterwards, bound tighter and tighter, but you never heard their cries. I have; and I have heard also the cries of a poor girl, beaten by a person who was afterwards to become her mother-in-law. She was taken from her home many years ago, and must live with this woman yet a great many years, before she becomes really a daughter-in-law, by marrying her son. That poor girl is treated like a slave, not allowed to eat with the family. Her food is inferior, and she has but little of it. Such is the treatment of almost all girls whose parents are not rich. Miss Aldersey had the plea-

* *Asan*, the daughter of a Chinese soldier, who, with her two brothers, was committed, by their dying mother, to the care of the late Mr. Morrison. Their father was killed in battle.

sure, about a month ago, to receive a girl, about fourteen or fifteen years of age, who had been thus, and even more cruelly treated. She has now grown stout, and looks happy. The outward condition of females is indeed, as they say, *kao*, "bitterness;" but let us think of their immortal spirits! Do reflect how distressed you would be, if your little sisters could be taken out of your happy nurseries, where they are taught to love Jesus, and afterwards placed, although in the very best of all the families of this large city, how awful would be their ignorance of God, of the evil of sin, and the means of salvation! Under such circumstances, were you to hear of any Christian friends residing in the city, anxiously desiring to lead your dear sisters in the path of holiness which yourselves were walking in, what joy would fill your hearts! Now here are thousands of the little sisters of the human family, who are going into eternity unprepared. Here is a lady very anxious to teach them, and *Ati*, *Kit*,* and I, will do all we can to help, but Miss A. does not expect much to be done for the spiritual good of these poor heathen children, except as they are removed from the bad habits of home. Miss A. receives them, therefore, into her house, clothes and feeds them for several years, and the parents write down a promise that they will not take them away until the four, five, or six years have expired: but the food, clothing, &c., of fifty girls, whom she hopes to collect soon, (she has already nine, and the promise of ten more,) must amount to at least 300*l.* per annum, which we are hoping you will assist to collect, as actively as you assisted the collection for the new missionary ship, "*John Williams*."

I am, my dear young friends,

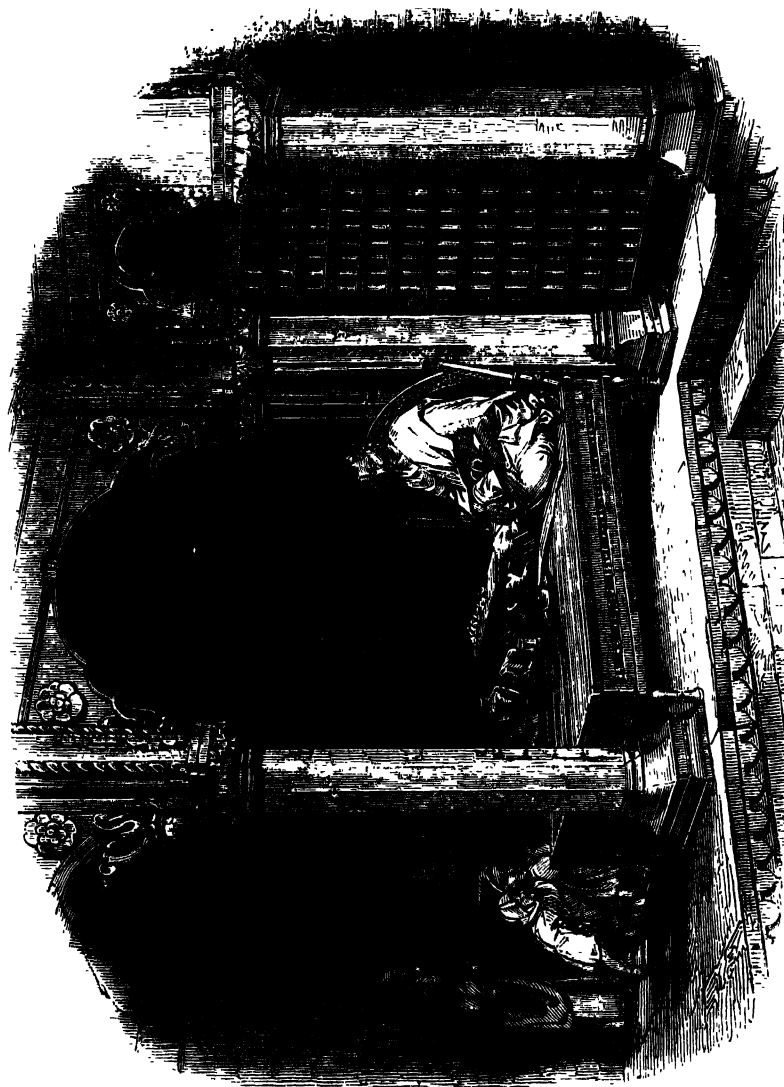
Yours sincerely,

M. A. LISK.

P.S. I should like very much to receive a letter from you.

* The two Indo-Chinese converts, who, fleeing from the persecution of their relatives, joined Miss Aldersey at Hong-Kong, in December, 1842.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



A PREACHER EXPOUNDING THE POORANS IN THE UNNA PJORNA TEMPLE AT BENARES.—*Vide page 434.*

THE HINDOO PREACHER.

WE are indebted to the Rev. R. C. Mather, of Mirzapore, at present on a visit to this country, for the interesting paper which follows :—

In the wood-cut accompanying our present number, we have represented to us a pundit sitting in the corner of the Unna Poorna temple at Benares, and teaching the people. He is not hired by the owners of the temple, nor does he receive a stipend from them, but trusts to the voluntary donations of his hearers, whether in food or money, for his daily maintenance.

This mode of obtaining a livelihood is one which many learned Brahmins pursue, and it is accounted extremely honourable. The shastras, in the opinion of the Hindoos, possess so many excellences that it is a privilege to hear them read, even though the hearers are not able to understand their meaning ; and still more so, when they can have them translated and explained to them. According to the laws of Munnoo, it is not allowed to any but the three higher classes to hear the shastras read ; and, so long as the Hindoos retained the government of their country in their own hands, this regulation was probably pretty strictly observed ; but, in modern times, the rule is as much honoured in its violation as in its observance.

It is considered to add greatly to the honour of a family, and to their stock of religious merit, to invite a pundit to their house to read one of the popular shastras, and on such an occasion all the friends of the family are invited to attend. A singhasan, or throne, is prepared for the pundit, on which he himself sits : before him are placed the sacred leaves of the book ; and on this flowers of all kinds, with ottar of roses and other perfumes, are placed. The pundit first chants the text in Sanskrit, then translates it, and next gives an exposition of its meaning. The writer of this notice has himself been present on an occasion of the kind, at the special invitation of the parties requesting the pundit to lecture on the shastras ; and, after the pundit had finished, he was permitted to ask questions on the doctrines broached, which tended virtually to their refutation, though without giving offence. For such a service, a pundit often receives 200 to 300 rupees, or from 20*l.* to 30*l.* of our money.

On occasions of religious festivals, the writer has seen six or eight pundits all sitting in the open air on their respective singhasans, and all engaged in expounding the shastras to separate congregations. It is also a very common custom when sickness or any other calamity has visited a house, and, when from the circumstances of the case, it is not possible to have the pundit at home, to send to him, and request him to read certain portions of the sacred books so many times over, under the assurance that it will be efficacious in averting the calamity.

The writer has been told by one who was himself behind the scenes, and engaged in this course, that it is very seldom that the pundit really repeats the portion, as it is enough to affirm that he has done so ; and, should the result be contrary to their expectations, the common excuses are, that the faith of the sufferers was defective, or what they intended to give to the pundit was not accompanied by that thoroughly liberal spirit which they ought to have cherished.

“ The architecture of the Unna Poorna temple is a sample of the mixed style now prevalent : it was built about seventy-five years ago, and yields a tolerable income to the Punda, or lay-proprietor. Unna Poorna is the name of the consort of Shiva, typified as the goddess of plenty : from the similarity of her name and attributes, it has been suggested that she is identical with the Anna Perenna of Roman Mythology.”—*Prinsep's Views of Benares.*

"A BRAND PLUCKED OUT OF THE FIRE!"

IN the following pathetic narrative, transmitted by the Rev. A. Leitch, of Madras, under date of March last, we find delightful evidence of the power of the everlasting Gospel to pacify the conscience and rejoice the heart. The case presented to us is that of a poor Hindoo woman brought to the grave by one of the most appalling maladies to which the human frame is liable. Had she remained in the darkness of heathenism, or the errors of Popery, in which the years of her life were chiefly spent, how aggravated would have been the sufferings of the dying hour, how doubly poignant the sting of death! But she found mercy of the Lord, through the instrumentality of his servants; the knowledge of salvation was imparted to her almost on the verge of eternity; her heart was opened to receive the message of life; and she died professing the name of the Saviour and rejoicing in his love.

One forenoon, (writes Mr. Leitch,) a youth called upon me, and, in a simple, frank way, told me, that his object was to solicit my advice respecting a poor Hindoo woman, a servant in his father's house, who was lying apparently at the point of death, and seemed very anxious to receive baptism. On making further inquiry, I found that, on the previous evening, and on that very morning, she had been visited by two of our Native Assistants in the Mission, who gave a favourable opinion respecting her state of mind. Disease, however, was making rapid progress, and it was with difficulty she could converse with any one: in consequence of her inability to articulate words, she resorted to signs in order to convey to others the feelings of her heart. I learned that somewhat more than twelve months ago, she had had the misfortune to be bitten by a mad dog; and though her master, in the exercise of humane and christian anxiety for her welfare, had used every proper precaution, the dreadful disease, so frequently the result of the canine bite, was now making fearful ravages in her constitution.

Having become acquainted with these particulars, I prepared immediately to accompany my young friend to the scene of life and death,—the frail body struggling with its last enemy—and the immortal spirit hearing with anxiety about its eternal destiny. On my way thither, I passed the residence of my highly respected native colleague, who had visited the poor woman early that morning. I stepped in to receive directly from himself his account of the case. The above particulars, so far as they came under his own observation, were confirmed. He testified to her intense suffering, her firm and simple reliance upon the Saviour, and her strong wish to put on Christ by baptism.

I soon reached the compound where the object of my visit was lying; but first waited upon Mrs. P., the mother of the youth. This lady, who is possessed of great vigour of mind, joined with lively christian affec-

tion, entered fully into the details of the case, and gave me the history of the poor woman, who had been in her service for about eight years. During all that time she had been a faithful and useful servant in one of the most menial capacities: she had, while in connection with some Roman Catholics, received a little knowledge of the main facts of Christianity; but it was during her residence in this Christian family that she had acquired the knowledge of the truth as it 'is in Jesus, which now seemed, through the grace of the Holy Spirit, to be quickening and rejoicing her heart.

She knew nothing of the English language, and was unable even to read the New Testament in her own tongue. Her mistress, in conversing with her upon the concerns of her soul, had frequently found her somewhat impressed with the truth, and consequently urged her to make an open and public profession in baptism. She herself also had frequently expressed a wish to be baptized, or had assented to the truth that it was her duty to obey the command of Christ, whom she professed to regard as her Saviour; but the fear of man, the dread of giving offence to her relatives, and of losing caste, were always too strong for her wishes and resolutions. Thus for a good while did she halt between two opinions; but when the arrow of death was rankling in her heart, when she felt that her course was about to close, and she was being summoned before the living God to render her account, all her former impressions returned in tenfold force: her guilt assumed in her enlightened eyes a darker hue; the terrors of the future were arrayed in a more appalling aspect; while the mercy and condescension of the great Redeemer, in giving himself for such a vile ungrateful sinner as she felt herself to be, melted her heart into the tenderest contrition.

We now proceeded to the place where this repenting sinner was lying. The scene was truly painful and yet sublime. A fellow-creature in the last stage of a hideous

disease, rolling on the floor in convulsions, which, at intervals, shook her enfeebled frame; and unable to receive any nourishment, or even any liquid to moisten her parched lips! A single sentence made known to her what character I sustained; and then her eye was instantly fixed upon me, giving expression to emotions of surprise and joy. Though she had great difficulty in speaking, her answers to my questions were by no means ambiguous. There was legibly engraven upon her every feature, a strong and intense interest in the subject of the conversation. In intimating her answer to a question about trusting in idols, the motion of her hand, the shaking of her head, and the whole expression of her countenance, gave a more vivid manifestation of her real sentiments than any language could have done.

In like manner, when I spoke of her guilt and vileness in the sight of God, she hung her head and smote upon her breast; and, as if that were not enough, with a strong effort, which threw her into convulsions, she raised herself a little, and then casting herself prostrate on the ground, exclaimed, more than once, "I am a great sinner." So likewise, when I addressed her upon the love of Christ, stating his sufferings and death, and how ready he was to receive every returning prodigal, with a most significant air she pointed to her heart, as if to intimate that his love was supreme there, while a gleam of joy passed across her emaciated face. Here she made another attempt to speak, which again threw her into convulsions, the only words I could hear were, Joy, joy!

Though I believe that it is proper to be rather slow in administering the ordinances of the New Testament in such circumstances, I felt that the evidence in this case was more than enough to justify a compliance with her request. "What was I, that I should resist the grace of God?" I exclaimed, in the hearing of those around; "What doth hinder her to be baptized?" I conferred with her mistress, and also with her heathen relatives, who were assembled on the occasion, and the result was that arrangements were immediately made to administer the sacred rite. While the arrangements were being made, I retired for a short time previous to conducting the solemn service.

After her removal to a more commodious room, where her relatives, and all the members of the family of her master, and the servants, were assembled together, I was invited to proceed. I commenced the service with a short prayer, imploring the special presence and blessing of Him who quencheth not the smoking flax, and breaketh not the bruised reed. After prayer I read the

eighth chapter of the Acts of the Apostles; and while reading made such remarks as seemed suitable to the occasion, and the audience. While all were deeply attentive, the poor sufferer was especially so; and, by many signs and audible sounds, expressed her hearty concurrence in the truths that were set forth. After this exercise was closed, I addressed myself more directly to the dying woman. The moment she heard me address her by name, she half arose, and, supported by one of her relatives and a fellow-servant, she continued in a half-sitting half-reclining posture, while I put to her the questions suitable to the occasion.

When I finished, and she perceived that I was about to administer the ordinance without the assistance of those on whom she had been leaning, she raised herself to a kneeling position, which she maintained with the greatest steadiness, with her hand clasped and elevated in the attitude of devotion, while I baptized her in the name of the Father, and of the Son, and of the Holy Ghost.

We then all knelt together around the throne of grace, and I prayed for the baptism of the Holy Ghost to rest upon her who had, though late, witnessed so good a profession; and upon her relatives; and upon all present.

During these transactions every heart was touched. In all present, whether Christian or heathen, young or old, the deepest feelings were evidently stirred; but when I had finished praying, these feelings were too strong to be restrained. Many, especially of the young, wept and sobbed aloud while the poor dying woman received a mouth and utterance. Such events not infrequently occur; a dying Christian is often I was going to say, miraculously strengthened in the last hour to lift up a strong testimony to the truth of Christianity, and to peal a loud warning in the ears of careless friends. These warnings ought to be as effectual as if they had been given by the risen dead. Such was the case on the present occasion. I had only uttered a few words by way of practical application, when her voice, like a cry from the tomb, broke in. Throwing herself on the ground near me, she bemoaned her own great wickedness; praised and extolled the matchless loving-kindness of our Lord Jesus Christ; and, clapping her hands in an ecstasy of joy, earnestly entreated her relatives, and all assembled, to receive him and obey him as their only hope. I readily gave place to her, for I verily felt that through her the Lord himself was speaking. Her strength, however, quickly abated, and left me abundant opportunity to improve this remarkable providence. After exhorting and conversing for a long time, I returned home.

I was amazed, and glorified God, saying, "I have seen strange things to-day."

Some hours afterwards a message came from Mrs. P. to inform me that poor Chelly was no more, but that, to the very last moment, she continued to hold fast her good profession, and to rely in simple confidence upon the blood of the great propitiation. Arrangements were made to inter her remains after a christian manner; and, accordingly, at sunrise next morning we proceeded to the

usual christian burial-ground. The whole of the family, her relatives, and many native Christians, attended the funeral. After reading the 90th psalm, and the portion of Luke's Gospel which relates the history of the dying thief, I gave a suitable exhortation. Prayer being then offered, the mortal part of this poor woman, who was as a brand plucked from the burning, was lowered into its narrow home, to wait the morning of the resurrection.

JUBILEE MEETING AT NAGERCOIL.

WE have received from Mr. Whitehouse a very interesting account of the Native Jubilee Meeting held at Nagercoil, on Tuesday, March 25. The attendance was excellent, and the attention and order which prevailed throughout the proceedings, were very pleasing to our Missionary brethren. A hymn composed for the occasion having been sung, prayer was offered by one of the native readers; and Mr. Mault, who presided, then made a few remarks introductory to the reading of the report. The latter embraced a brief review of the general operations of the Society since its commencement, especially in the province of Travancore. The resolutions were proposed and seconded by Native Evangelists; and we have now the pleasure to present the following speeches delivered on the occasion by two of these devoted fellow-labourers. While breathing a spirit of simple yet fervent piety, their observations evince a deep sense of the importance of the Missionary work, ardent compassion for the miseries of the deluded heathen, and just views of the obligations of the native churches to contribute for the support and extension of that Gospel which is the power of God to salvation to every one that believeth.

The Third Resolution, "That we express our gratitude to the Directors and Supporters of this Society, for their liberality in supporting readers in this neighbourhood; in building chapels; and establishing schools;" was moved by Tesudum, of Ella-morli, who spoke as follows:—

Dear Friends: it is right and proper for us to resolve to express the gratitude we owe to the Society. They long ago pitied us, and devised various plans for our benefit, seeking the help of God to guide them aright. Though far from us, and strangers to us, they sent money, and even gave up their relatives to coffee here, where they would be exposed to a great change of climate, in order that they might make known the Saviour among us who loved no one, not even our neighbours. Why do Missionaries come, and why do Christian friends give their money for the support of the Society? Is it not because the love of Christ constrains them? Many have been exposed to danger and death in seeking the salvation of perishing sinners; yet they go on, for they are the children of the Most High, who is kind even to the ungrateful and rebellious. We see no such conduct among idolaters or Mohammedans.

Friends, are we not gainers even in money by embracing Christianity? It was customary to give much to heathen-temples, and spend much in idolatrous practices. But we do not do so now, and thus the money is saved and we are gainers. Now this money would be rightly applied if it were given to assist the Society. The natives of several distant islands, who were even more brutish than we were,—having received the truth, have greatly improved in their worldly circumstances; have built places for public worship, and houses for the Missionaries: they also support native teachers in other islands, and send large contributions to the Society. Should not we do the same. In former days we spent our money on idols, devil-dancers, and foolish festivals. The money not so spent must now be given to God. Many are poor and can give very little, but they can pray for the Society. If we diligently use our talents much good may follow. Then the Society will rejoice, and look on us as brethren in the work of Christ, and will feel that they have a reward for the efforts which they made for our welfare. We must be diligent in our endeavours to praise our

glorious Saviour. May God strengthen us by his Spirit to do so!

The Fourth Resolution, "That we will for the future be more earnest in promoting the cause of Christ, by our pecuniary assistance to the extent of our power, by persevering individual effort, by consistent christian example, and by fervent prayer," was moved by Tisudian, senior assistant in the Seminary. The translation here given was made by the speaker himself, and has only received one or two corrections by other hands.

Dear Friends! We have now heard of the various good results produced among us, and in the South Sea Islands, by the unwearied efforts of the London Missionary Society. But has God nothing to do in the matter? Are we to forget God on such a day as this? Who was it that influenced Christian friends to form the Missionary Society? When they met with great discouragement from people who sneered at their prospects and proceedings, who encouraged them to persevere in their beneficial endeavour?—and who instructed them by his Holy Spirit to form wise plans, and showed them the best method of carrying out those plans? Who preserved our teachers and other Missionaries from storms at sea, and opened to them those hearts which Satan had shut fast against them? Was it not our Almighty God and Father, who has taken such tender care of the Society from its very birth, and has raised it to its present state? Are we then to forget God? This meeting seems to be a source of great joy to you to-day. God looks upon it with infinitely greater joy. You know that the angels of God rejoice at the conversion of one sinner: consider how unspeakably great is the pleasure which the Triune God, the holy angels, and those good men who have sacrificed their lives to spread abroad the knowledge of salvation, take in what you now do for the promotion of God's glory, and for the souls of your fellow-men.

Jesus was the first Missionary, and the object of his mission was to promote the glory of God. When he came down to earth, praises were sung in the sky: when he was about to ascend to heaven, he gave his disciples the important command, "Go and teach all nations," &c. British Christians felt the force of this command; and you know what they have done in com-

pliance with it. Their good example is set before you, and Christ your Lord repeats to you the same command. Are you obeying his command? At the Jewish Jubilee, debts were forgiven and lands restored to their owners. At this time how many lands, the hearts of how many people, which are by right the property of God, lie under the dominion of Satan. Must we not do something to bring back these hearts to God. We must first give our hearts to Him, and then try to deliver the souls of others. We must show men the light of the Gospel not only in our words, but by our holy conduct. Preaching without setting a good example has but little influence over the minds of others.

But we must not think that when we have given our own hearts to God, and made efforts to benefit our neighbours, we have done all our work. There are yet many souls in distant places, to whom the word of salvation has not been sent. It is true that your circumstances do not allow of your going to make known the truth among these; but you can, according to your ability, assist with your money those who have undertaken to send the word of life to them. Are you afraid of losing your money? If you spend your money in the cause of your Redeemer, perhaps you may not have such fine clothes, or so many ornaments; but consider how many souls you will clothe with the robe of righteousness, and ornament with Christian graces. But we have a hard work to perform: we have to work upon rock; to sow the seed of life upon stony hearts. Christians send out Missionaries to soften the hearts of men, but Satan sends out Missionaries to harden them. If any good is to flow from our efforts, we must have the aid of that Almighty God who stood by the side of Moses when he brought floods of water from the rock at Horeb. It is the influence of God's Spirit which we need to prepare the stony heart to receive the seeds of holiness, and we must fervently seek that influence. The world needs our efforts. What are their prospects? Their hopes are set upon this world, and their end is destruction; but, if we do our duty, their end may be peace. Let us then resolve to use our money, our efforts, our example, and our prayers, in seeking to promote the glory of God, and the salvation of perishing souls.

HAPPY DEATH OF A YOUNG HINDOO.

MR. E. PORTER, of Cuddapah, in a recent communication, gives the following pleasing account of a most promising Christian youth, who had greatly won upon his regard, and whom he hoped to see a valuable labourer in the Missionary field

but for his early departure from this life : this event, equally fraught with sorrow and consolation, occurred early in the present year :—

The name of our young friend was Isaac : he was the son of one of our Catechists, and for some time laboured as a schoolmaster. His talents were excellent ; and, during his illness, he gave the most delightful proofs of piety. I had hoped that the Lord would spare him in answer to our prayers, and as a blessing to his deluded countrymen ; but He has seen fit to order otherwise, and it remains for us to submit to the dispensation, and not to murmur.

The immediate cause of his death was the bursting of a blood-vessel ; but, for some time past, he had been afflicted with dropsy : it was during the period of his suffering from this complaint, that I visited him, and I was much pleased to find his views of divine truth so clear and correct, and his soul resting with unshaken confidence on the Rock of Ages. On one occasion, I asked him, "Isaac, do you look to your own merits for salvation ?" He replied, with as much energy as his weak frame would allow, "Oh, no ! I am a great sinner : my only trust is in the merits of my Saviour." I asked him afterwards, "Whether he was willing to go or stay ?" and he answered, "Whichever the Lord pleases."

Two days before his death, I visited him again, and found him in a most delightful state. His spirit was calm and composed, looking to Jesus. When, in the course of conversation, I remarked, "God does not leave his people in their afflictions, but supports and comforts them at such seasons," he replied with much emphasis,

"Oh, no ! will he who has given his own Son for us, forsake us now ? no, he will not forsake us."

It was, indeed, most refreshing to my soul, in this heathen wilderness, to see so beautiful an illustration of the influence of divine grace, and the power of the Gospel to support the soul of a poor Hindoo in his dying hour. His father, who constantly attended on him during his sickness, has supplied me with a short account of the state of his mind, during his painful illness, in which the following expressions are recorded :—"If the Lord should spare my life, I will never forget him, but live to his honour, and abide in his service ; but if, at any time, death should seize me, I shall then go to his presence. Whichever of these events is pleasing to him, I am ready." When his father asked him whether he suffered much pain, he replied, "Yes, but if my Saviour release me from this pain, and take me to his presence, what can this sickness hurt then ?" When his father asked him whether God had sent the affliction in anger or in love, he replied, "He has sent it for my good. I thank him for giving me his word—oh, how great is the blessing !" He made other remarks to the same effect ; all showing the firmness of his confidence in the Saviour, and his full preparation for the great change. The heathen around confessed that they never saw *so good a death*. May the Lord grant that it may prove to many the means of spiritual life !

WANT OF MISSIONARIES IN THE PROVINCE OF CUDDAPAH.

MR. PORTER has presented an urgent and affecting appeal to the churches of our land on behalf of the Cuddapah Mission. The field is open, throughout its wide expanse to christian cultivation ; and, with the grace of the Holy Spirit, labourers only are wanting to reap a glorious harvest for the Redeemer. The following passage of the appeal shows the fearful state of delusion in which the native mind is still held, and the urgent necessity that exists for greater efforts to make known to the perishing multitudes the redemption that is in Christ Jesus :—

I would call the attention of the friends of Christian Missions, in the first place, to the extent and population of this hitherto much-neglected province of the British Possessions in India. From North to South, the length of the Cuddapah Province is upwards of 170 miles, and from East to West about 120 miles—nearly half the size of England. This immense province contains a population of upwards of one million of souls. The whole of the country is under the British Government ;

and Missionaries of the Cross may travel through the length and breadth of it without fear of molestation.

I will mention some of the most common superstitions prevalent amongst the natives, showing how deeply they are immersed in the errors of that soul-corrupting superstition, which, for ages past, has, like the deadly Upas-tree, destroyed all those who have come under its influence. It is considered very unlucky to meet a widow, or to see a bundle of fire-wood, earthen pots,

or fire, in the road. If a man strike his foot against a stone, or if anybody sneezes upon him, when he is about to leave home on important business, it is considered unfortunate, and the journey is often relinquished. It is thought a good omen, when a crow flies across your path from right to left, but an unlucky one if it flies a contrary way. In a journey we must be sure not to go between two asses, two pariahs, or between a divided flock of goats.

It forebodes certain death to one member of a family at least, if a person fall at the threshold of a house with a pot of water; or if a lighted lamp fall from the hand of any one when putting it in its place. No foreigner can ascend the Triparty-hill, without dying or vomiting blood. This has frequently been told me as a proof of the divinity of the god that is worshipped there. The cobra capello (a dangerous snake) is possessed with so strong an instinct that it recognises the individual who attempts to hurt it, knows his voice, and cherishes re-

sentment against him for years. No doubt this belief is intimately connected with the worship of snakes; as they have a feast in honour of these reptiles once a year, when milk and plantains in large quantities are presented. The drops of rain, which fall when the moon is in the sign Arcturus,—in the oyster-shell become pearls; on the plantain-leaf camphor; and in the snake's mouth poison. The world is bounded by the Silla river to the north of Hindoostan, and it is impossible for any human being to cross it. Those who attempt to pass over are converted into stone.

The most glaring sins, such as adultery, murder, &c., are continually ascribed by them to the Author of all good, the iron age in which they live, or to blind fate. How often, when I have been pointing out their most common crimes to them, have I been met with the reply, "O it is our fate, what can we do? the custom of the world is so, and we must follow it!"

ANNUAL FESTIVAL AT CONJEVERAM.

THE following statements and observations, in reference to the character of this heathen city, and the idolatrous festival which is celebrated there every year, form the conclusion of the extracts from the journal of Messrs. Leitch and Lewis, which were inserted in our last number:—

(Continued from page 105.)

Character and effects of Hindooism.

In this temple, the second in importance in a city regarded as the chief seat of Hindooism throughout an extensive and populous country, we find no traces of refinement, not the vestige of a school or college for educating the young, no books, no collection of manuscripts, and no pictures nor statues but those of the most abominable and debasing kind. Hindooism as a system of religion and as practically displayed at the present day in its effects on the people, is wicked without refinement, superstitious without any elevating enthusiasm, mentally and physically debasing, without any counteraction. Have they ingenuity? It is like the rank weed of a jungle. Have they patience? It is the apathy of the vilest slaves. Such a state is only what was to be expected. Millions living together in one country for centuries, corrupting one another, has produced a degradation unexampled in the history of our race.

Encouragements to Christian effort.

But they are men—they are immortal beings. The Gospel has displayed its power amongst them. There are instances of redeemed and sanctified natives whose conduct is not only becoming the gospel, but whose

mental powers are of a high order. The native languages are copious, expressive and exact. Many of them are impregnated with gospel truth. There is unrestricted access to all the people. India is decidedly the best field the world presents to the Christian Church, just because in some respects it is the most difficult. Let not the friends of the Redeemer then grow weary in well-doing for India. Let them not stifle her supplies to enter upon other ground. Let each one awake, and availing himself of the present golden opportunity—for free access to this people may not last long—make a fresh effort by doing something he has never yet done, to sow the incorruptible seed on the sunny plains of British India. "My word shall not return unto me void," saith the Lord.

Drawing of the idol-car.

June 3.—The car was drawn to-day. I passed the place where we were stationed to observe it, about 8 o'clock in the morning drawn by four immense cables, each of which was about 200 yards long. There were on the lowest calculation 5,000 persons of all ranks and ages drawing it. They all seemed to do it willingly—we observed no compulsion from government-peons or any other

party. It rose about 50 or 60 feet in height, and its decorations were of a very ordinary description. In front were the representations of four horses with reins resting in the hands of the figure of a man. It had five massive wheels, and moved on slowly; the elephants preceding it frequently returned to meet it, and then again moved on in front. The driver of the first elephant came quite close to where we were standing, and asked a gift; but we declined to give any, for it would have been regarded as an offering to the idol. The car passed within a few yards of us, and, as it passed, the people raised a great shout. Several priests were elevated beside the idol, fanning it.

All that we have seen of this feast is childish and paltry in the extreme. To a spectator, who could forget that it is a religious solemnity, it might appear externally like the playful amusements of children. But when we reflect that it embodies all that they know of God, develops all their hopes for eternity, and provides the only food for their immortal souls, we mourn for them in bitterness of spirit.

Invelerate and active enmity to the Gospel.

When we returned to the bungalow we were visited again by some of those who came yesterday. They wore a most determined air, and seemed resolved to have an opportunity of venting in our presence their enmity against us and our cause. The principal speaker is the author of the tract formerly alluded to, and we know him to be connected with the Native Society, established some time ago to oppose the Gospel, which sends forth its agents through the country to confront the Missionaries. As we perceived that their object was not to promote the truth, but to produce discussion; not to obtain information, but a victory over us, we acted accordingly. Their chief man was accompanied by ten or twelve immediate adherents, the bodily presence of some of whom was far superior to that of the generality of Hindoos. On being seated, he was requested to say all that he had to say, and then an answer would be given. This he did not like,—for his object clearly was to provoke a hot dispute. Finding that he could not tempt us to vain squabbling, he commenced in right good earnest. First the tract was read and descanted upon; and, as the people had now gathered in considerable numbers, he began to hold forth, and went on to speak with the greatest energy and volubility. He continued to pour forth in our presence all the abominations of his evil heart during the space of three hours and a half. His long harangue was made up of lies, blasphemies, irony, and wit: there was no argument, nor fear of God, nor love to man. It was the overflowing of an

infidel and wicked heart. Towards the end, when he was evidently spent, we gave him to understand that he had acted a very improper part; and, deeply chagrined, he took his departure, without allowing us the least opportunity to reply, and the people followed him. During the whole of the afternoon, one of his company continued to address the people exactly in front of the gate of the bungalow, evidently for the twofold purpose of exciting the people and annoying us.

Grounds of hope in the cessation of indifference.

We rejoice that such scenes occur. The apathy of the people paralysed us. We shall rejoice if many will print tracts, distribute them, and discuss the question openly with us. The people will, in this manner, be roused; and though on some occasions, as on the present, they may by physical force prevent their statements from being answered just at the time they are advanced, our patience under such circumstances is strong proof of the righteousness of our cause; and we shall have abundant opportunities hereafter, both verbally and in writing, to expose their falsehoods, refute their charges, and substantiate the truth of what we affirm. We hail these things as symptoms of coming prosperity.

Idolatry a hard service.

At three o'clock on Tuesday morning, we commenced our journey homewards. In passing through the streets many people were astir, and a good number of bazaars open. The sides of the streets and open verandahs were full of people buried in deep sleep. On approaching the place where the car is generally kept, many hundreds, sunk in sleep, were lying in the open street around it: our approach did not disturb a single individual, and it was not without difficulty we found our way through the mass of human bodies without passing over some of them. The car had, after the labour of the day, been brought back to its former position in the early part of the night, and the sleepers must have been those who were chiefly engaged in that service. It seemed as if on reaching this place they had been so completely fatigued with the exertions they had made as to have sunk into repose without moving from the spot. The huge ropes were stretched along the street, and their whole length was occupied as a pillow, not too hard, for the aching heads of the deluded multitude. A few young men were seated before the car, engaged in chanting. How awful to think that the Lord may come to judgment at such an hour, and find many thus ill-prepared to meet him! It was like a field of the dead—the scene of Satan's triumph.

CHINA.—MISSION AT SHANGHAE.

Our successive communications from this vast empire of idolatry, received during the past year, supply abundant and conclusive evidence that the facilities for presenting the Gospel to its deluded multitudes, greatly exceed any expectations that could have been formed antecedently by the friends of Missions. Our brethren proclaim the truth as it is in Jesus, without let or hindrance, and the common people hear them gladly; while individuals of the higher classes treat them with respect, and often evince an interest in the subject of their ministry. The following communication from one of our brethren at Shanghae will be read with pleasure:—

(From Dr. Lockhart, Shanghae, February 1, 1845.)

I am convinced, day by day, (writes Dr. Lockhart,) of the great importance of this station, and feel truly thankful for the many advantages and the great opportunities we enjoy in carrying on our work. In coming to a new place, we expected many difficulties, and feared that the situation was an unhealthy one, but the difficulties have not as yet presented themselves. The foreign residents here enjoy better health than those at any of the other ports, and I am led to conclude, from various reasons, that this station will prove a healthy one, the climate being salubrious to Europeans, and even beneficial should they lose their health by exposure to the greater heat of the more Southern stations.

Mr. Medhurst has large congregations at his house: the attendance constantly increases and great interest is taken by many in what they hear. The plan he has adopted, of printing the Sermon, is very useful in fixing the attention of the people while he preaches and explains; and, as these discourses form a series, many persons come desiring to possess the former numbers. In our walks into the country to the large towns and villages around us, we distribute copies of these sermons as tracts; and, being beautifully printed with Mr. Dyer's type, they can be very readily read by all classes: they will be of essential benefit to all students of the language, or rather, to all Missionaries while studying the language, since they can use them for the instruction of the heathen, before they themselves are able to compose in Chinese. Since the commencement of the cold weather, Mr. M. and I have generally gone once a week to some of the towns within fifteen or sixteen miles of the city; sometimes travelling in one direction, sometimes in another. We take with us for distribution, a large stock of books, which the people willingly receive; and we speak to a few as opportunities are presented. We expect shortly to have one or two regular preaching-places in the vil-

lages, which we can visit alternately; and we have been invited to go to a large town twenty-five miles distant, where there are some persons who express a strong wish to learn the doctrines of the Gospel. Mr. M. has had several visits at Shanghae from a respectable man, from the province of Gan-hwuy: his ancestors, he says, were Roman Catholics, but he has never been taught, and, though not exactly a heathen, he is not a professing Christian—he desires instruction, and appears very sincere and humble. May the Lord bless to his soul the word spoken, that he may believe and live!

Others, also, are favourably disposed, and we are now looking for brighter and better days than any we have hitherto experienced. The seed is sown far and wide: may it be watered by the influences of the Holy Spirit, without which all our work is vain!

The attendance of patients at my Hospital is large as formerly,—the number on my register, since February last, being 10,600. I have now accommodation for 25 or 30 in-patients: these are generally persons who come considerable distances, seeking relief. Mr. M. preaches to the patients three times a-week, and books are given to all who can read. I am now engaged endeavouring to establish vaccination, which will be a great benefit to the people, as they suffer much from the ravages of small-pox, especially at particular seasons.

It is our earnest hope that more Missionaries may be sent to this country: long have we prayed for the openings we now possess, and these openings are far greater than any one ever expected to see. But year after year is passing away, and we receive no accessions of strength by the addition of new labourers. Where lies the difficulty? is a question we often ask ourselves. We do beg that something may be done, and done speedily: almost every ship brings up one or two of the Romish priests to strengthen their Missions. We should rejoice to have even units for their tens.

SOUTH AFRICA.

REVIVAL OF SPIRITUAL RELIGION AMONG THE CAFFRES.

THE faithful Missionary in Caffreland has laboured long with but little to encourage his heart and reward his toils. At intervals the blade and the ear, in feeble promise, were indeed visible, but the full corn in the ear it was seldom his joy to reap. But the Lord of the harvest has not forgotten to be gracious, and the devoted labourers are now beginning to gather the fruits of his mercy. We are truly thankful in being able to present, as confirmatory of this statement, the following passage of a letter, dated in December last, from our brother, the Rev. Henry Calderwood, of the Blinkwater station, in Caffreland:—

About six weeks ago we had a most delightful and refreshing Sabbath with our Caffre congregations. It has given us a fresh impulse, and we needed it. I preached from the last three verses of Matthew, and enjoyed much freedom. The evening before and that morning, I felt a peculiarly strong desire that we might be made really sensible of the Lord's presence among us; and, blessed be his name! notwithstanding my great unworthiness, an abundant answer to prayer was given. What I trust were gracious desires, his faithfulness fully realized. My hearers had evidently gone along with me from the beginning of my discourse, and one and another began to manifest considerable feeling—still there was nothing very unusual.

But when I came to speak of the command to publish the glad tidings to all,—observing that this command was addressed to the whole Church of the ascending Redeemer, and that each member of his Church must do something towards its accomplishment: and when I spoke of their own relatives still unbelievers,—wives, husbands, children, brothers, sisters, parents,—alluding to many dead in darkness and sin; the feeling of the people became greatly excited. My own spirit was strongly moved. I never before uttered audibly in the pulpit an ejaculatory prayer, but on that occasion I was constrained to do so. And, as I lifted my hands and my heart to heaven and ex-

claimed, "O thou King of kings, reveal thy power to us now and touch our hearts," there was one instant, universal, burst of deep and evidently genuine feeling.

I generally discountenance the manifestation of strong emotion in the chapel; but on that occasion I dared not, and, indeed, could not, utter a word to check what I saw to be true feeling. My own mind was greatly solemnised. Not one seemed unmoved. Even the most careless and hardened were, for the time, overawed. Several members of the church, who know my dislike generally to this kind of excitement, hurried out of the chapel that they might give vent to their feelings in the open air. It was almost impossible to proceed. I judged it better, indeed, to close the service: this was done by prayer, amid general weeping and sobbing. I simply added, "Go now and seek God, every one of you alone."

I was much impressed, humbled, and encouraged, when, as the people retired, I observed that not one spoke a word—all withdrew in silence, and went directly to the bush for prayer. Having myself retired alone, I could not keep long from my knees. It was truly an exciting occasion. In the afternoon, according to appointment, I baptized three Caffres: two men—father and son—and one woman. There was a fine, calm, hallowed, feeling. May the Lord carry on his own work!

PACALTSDORP.

THE following statement from another of our South African stations, communicated by a venerable and faithful labourer who has borne the heat and burden of the day, affords gratifying proof that his Divine Master is gladdening the eventide of his devoted life with decisive tokens of his presence and grace:—

In the past year (writes Mr. Anderson) I received six adults by baptism; and, since then, in November last, I had the joy to receive five more to church-communion. One was an aged woman: the others young people, two of whom I had baptized in their infancy. I felt myself peculiarly enlivened when addressing the candidates, and

many around me in the congregation were in tears.

This event, together with an address I gave, a short time before, at the burial of a young woman about eighteen years of age, has produced a great spiritual concern, especially among the young people, both male and female. Many are "la-

menting after the Lord," and inquiring "what they must do to be saved?" Nearly every day some are calling upon me—the present number is twenty-six, and I hear there are some more. Thus the Lord is pleased still to own the labours of his servant; and, though I feel myself very weak in body, these events are cheering to my

soul. We close the old year and begin the new, in favourable circumstances as regards the spiritual interests of the people; and I do hope the work begun may be permanent. Oh! may the Holy Spirit be poured down upon us, that this new year may produce many new converts to Christ and his church!

JUBILEE MEETINGS IN DEMERARA.

IN connection with Lusignan, the station at present occupied by the Rev. T. Henderson, there is a promising out-post established in the locality of Buxton. As the population is more numerous than that of Lusignan, this branch-station has received a large measure of attention from Mr. H.; and a new Chapel, erected on ground belonging to the Society, and named ARUNDEL CHAPEL, in honour of our esteemed Home Secretary, was opened there in November, 1843. Mrs. Henderson has transmitted an extended and interesting account of the Jubilee Meetings, held in February last, in that place of worship; and, from her communication, we have taken the appended passages, exhibiting the blessed changes effected in the condition of the negroes since the introduction of the Gospel; the spirit of forgiveness they cherish towards their former oppressors; and the gratitude they feel for the blessings which God has conferred on them through the labours of our Society.

(From Mrs. Henderson, Zion Chapel, East Coast, March 5, 1845.)

On Monday, the 24th February, being the seventh anniversary of our arrival in Demerara, a series of meetings commenced at Arundel Chapel, with a view to bring before the minds of the people the glorious things which God has effected in this land through means of the London Missionary Society. On that evening, Mr. H. preached; and, on the following evening, meetings were held, when those few old and tried men, who had known what the land was without the Gospel, who had gladly embraced it when introduced and had suffered much for its reception, were invited to testify to their younger brethren of the grace and goodness of God, lest the young, who had never felt the "rod of the oppressor," should grow up regardless of the claims of God upon them. A review was therefore taken of the past, and contrasted with the present; after which the duties arising out of the merciful change were urged upon their attention. Although many allusions were made to the sufferings which were endured for the sake of the Gospel, not one bitter expression escaped the lips of any one of the speakers: gratitude to God was the prominent feature in all their addresses.

On Wednesday, the 26th, J. C., a man of about seventy years of age, was the first to address the meeting. He spoke much of the state of the country before the Gospel came, and of what he himself had suffered as a slave, both before and after he received the truth. On one occasion he was shingling

a house on Saturday, when the head-man, found fault with his work, and put him in the stocks until Monday morning, with no other allowance than three plantains, and a bottle of water. The real reason for this confinement was to prevent his attendance at the chapel on the Sabbath, as he was in the habit of doing.

The next speaker, T. T., is the only surviving member of the first Christian Church in Guiana, upon the estate where he resides. Referring to the introduction of the Gospel to this land, he said, "John Wray cut the bush, and John Smith planted the tree which has now spread so far on both sides." On one occasion he was confined in the dark house with some others, among whom was Paris, who was hung in town in the time of martial law. Paris was reading the Bible to the rest, when the manager came in, took the Bible and some other books, and burnt them all before them. During martial law, T. T. was imprisoned; and as it was known that he was a Christian, he was interrogated with a view of eliciting something that might help to condemn his Christian brethren, and above all Mr. Smith; and when those who questioned him in the prison, could not induce him, either by promises or threats, to give false evidence against his pastor, or fellow-Christians, one of them, (a white man of course,) with his closed hand knocked out most of his teeth.

L. T., a member of the church at Zion Chapel, corroborated many of the preced-

ing details, and gave an affecting statement of the number who were shot on the cabbage-trees, on Lusignan front, not many yards from the spot where I am writing. After being shot, their heads were severed from the bodies, put on poles, and sent to the different estates to which the victims had belonged, and their bodies thrown in a heap in one common hole. The site, upon which Zion Chapel stands, was in those dreadful days used as a place of sepulture for those whose greatest crime was daring to serve God. One of the members of the church, named Providence, had been reported as a Christian, and was advised by his friends to keep out of the way, and not go to the chapel. "Oh! yes," said he, "I shall go—I will never deny the Gospel." He went, and delivered himself up to his enemies, with those mentioned above.

L. T. related an affecting instance of the savage joy which the white people evinced in the death of the christian slaves. One white man, living on the front of Le Resouvenir, was in the daily habit of taking his gun after dinner, and amusing himself by shooting at those who had been already deprived of life, or whose bodies were left to bleach upon poles planted beside the cabbage-trees in front of Success. He was

particular always to shoot at Quamina, and on one occasion, Azore, one of the Deacons at Le Resouvenir, said to him, "Massa, that man gie you answer." On the following day he was found dead in his bed. Surely the blood of the innocent martyrs called for retribution.

On Saturday, at half-past four o'clock, A.M., a prayer-meeting was held at Arundel Chapel, with the view of seeking the divine blessing on the engagements of the week: some of the brethren addressed the meeting, and the people separated soon after sunrise.

On Monday, March 3rd, a series of meetings of a similar nature were commenced at Zion Chapel, by an early prayer-meeting. Many interesting speeches were delivered in the evening: this evening, and to the end of the week, other meetings will be held. We trust God will continue in our midst, and that he will bless the people, and give them willing minds to contribute towards the funds of the London Missionary Society, which has done so much, temporally and spiritually, for this land.

In a week or two, meetings will be held at Montroise—that spot so near which scenes of the most cruel persecution occurred.

EAST LANCASHIRE AUXILIARY.

The Anniversary Services of this Auxiliary were held in Manchester, on June 15th, and the three following days. On the Lord's-day, sermons were preached at the different Chapels, by the Rev. J. Alexander, of Norwich; Rev. H. I. Roper, of Bristol; Rev. P. Thomson, of Chatham; Rev. J. Watson, of Newport Pagnell; Rev. G. Smith, of Poplar; Rev. W. Howe, from Tahiti; and Rev. E. Davies, from Berbice, with several of the resident ministers. The collections amounted to about 1,868*l*.

On Monday morning, two Missionary Prayer-meetings were held in Manchester and Salford, to implore the Divine presence and blessing in connection with these services, and those that were to follow. In the evening, the Public Meeting was held in Grosvenor-street Chapel, Samuel Fletcher, Esq. in the chair, when the Rev. J. J. Freeman attended as a Deputation from the Parent Society, and gave an interesting account of the proceedings of the Society during the past year. Various resolutions were passed relative to the same, and these were powerfully recommended by several of the above-mentioned ministers, and also by the Rev. Dr. Vaughan, and the Rev. Geo. Osborne, who severally addressed the meeting.

On Tuesday evening, two most interesting Juvenile Missionary Meetings were held, one in Rushmore-road Chapel, the other in Chapel-street, Salford; Mr. Alderman Kershaw, and Mr. J. Hewitt, respectively, presiding. The attendance was excellent; and the appeals to the young most impressive. These were enlivened by the presence and address of the Rev. W. C. Milne, from China, who described the present state and position of the Chinese.

On Wednesday morning, the public breakfast was held in the Roby School, Grosvenor-street Chapel, James Carlton, Esq., in the chair, when about 600 were present. Many impressive and animating addresses were delivered, especially relative to the present state of Tahiti, and her much-injured Queen. A vote of thanks to the visitors was moved by the Rev. Dr. Halley, and seconded by the Rev. R. Fletcher; after this was acknowledged by the Rev. J. Watson, the meeting was dismissed. The proceeds of the whole Anniversary will probably amount to 2,270*l*., or nearly 250*l*. more than the previous year; while the delightful feeling enjoyed was surpassed on no former occasion.

REMOVAL OF THE REV. W. G. BARRETT FROM JAMAICA TO DEMERARA.

Our esteemed brother, at the special request of the Directors, has removed from the station of "Four Paths," in Jamaica, to occupy the large and important post at Montrose, in the Colony of Demerara, vacant by the return of the Rev. C. D. Watt to England, in consequence of severe illness.

Mr. B. enters upon his new scene of labour with great encouragements and cheering prospects; although under circumstances that will demand alike the exercise of judgment, zeal, and fidelity.

ORDINATION OF MR. J. v. S. TAYLOR.

On Tuesday, July 15, at Jamaica-row, Bermondsey, Mr. Joseph van Someren Taylor, B.A., of the University and Theological Academy, Glasgow, was ordained as a Missionary to the heathen, having been appointed by the Directors to labour in India. Rev. John Adey read the Scriptures and prayed; Rev. R. C. Mather, from Mirzapore, described the field of la-

bour; the usual questions were proposed by the Rev. George Rose; Rev. John Arundel presented the ordination prayer; the charge was delivered by Rev. Richard Cecil; and the concluding prayer was offered by the Rev. John Bodington. Our young brother is the eldest son of our devoted Missionary, the Rev. Joseph Taylor, of Belgaum, in the Bombay Presidency.

JUBILEE FUND.

THE Directors regret to state that the amount of Contributions to the Jubilee Fund, to the present time, does not exceed Thirty Thousand Pounds—a sum much below the urgent necessities of the Society and the reasonable expectations of its friends. Of this amount, one third has been contributed by the Auxiliary Associations, and generous individuals in London and its vicinity; upwards of Two Thousand Pounds have been raised by our Missionaries, principally in India; and the remainder has been received from members and friends of the cause in England and Scotland.

The Directors are aware that many causes have operated to restrict the amount of the Jubilee Fund, without affording any reason for supposing that the zeal and generosity of the Society's friends have suffered any decrease; but it would be an occasion for just and deep regret, if the Year of Jubilee should close before the Fund has reached FIFTY THOUSAND POUNDS. Many Congregations in London, and also in various Provincial Districts, have yet to make their Jubilee Offering; and the Directors most earnestly and affectionately entreat all their friends, to whom this applies, to co-operate with them in vigorous exertions to secure this object; and for that purpose they will be happy to render their best service by the appointment of suitable Deputations to any of their Auxiliaries which may need such assistance.

SUMMARY OF ANNUAL COLLECTIONS, MAY, 1845.

	£	s.	d.		£	s.	d.		£	s.	d.
Sermons and Meetings,				Clapham	60	10	1	Finsbury Chapel	29	16	4
12th, 14th, and 15th ...	422	17	7	Clayton	85	14	5	Greenwich, Maze-hill ...	14	0	0
Sacramental Collections	245	11	11	Claremont Chapel	36	3	9	Tabernacle	10	11	2
<i>Collections in London and the</i>				Collier's Rents	6	3	6	Hackney, St. Thomas's-			
<i>Vicinity, on Lord's-day, May 18.</i>				Coverdale Chapel	8	9	0	square	25	11	0
Aldermanbury	12	5	0	Craven Chapel	68	0	0	Well-street	5	0	0
Abney Chapel	15	12	0	Croydon	10	18	0	Hammersmith, Broadway	5	15	10
Barbican Chapel	29	10	8	Enfield	9	16	2	Ebenezer	6	17	3
Barking	5	3	9	Enfield Highway	1	1	1	Hare Court	11	11	5
Bethnal Green	14	2	0	Escher-street	7	6	0	Holloway	28	7	9
Bishopsgate	23	8	7	Falcon-square	27	0	0	Holywell Mount	25	0	0
Chadwell-street	6	8	8	Fetter-lane	41	16	0	Horsleydown	12	0	0
				Finchley	8	10	0	Hoxton Academy	35	0	0

£ s. d.	£ s. d.	£ s. d.
Islington Chapel..... 17 8 0	Orange-street 14 13	Tottenham and Edmon-
Lower-street 40 0 0	Pavement Chapel 4 6 9	ton Chapel 7 11 0
Union Chapel 46 12 1	Pimlico 10 12 1	Union-street..... 11 12 10
Barnsbury Chapel 13 10 0	Plaistow 9 2 6	Wardour Chapel 18 0 0
Kensington 30 0 0	Poplar, Trinity Chapel ... 35 10 6	Walthamstow 18 18 9
Kingsland 11 18 6	Poultry Chapel 40 0 0	Walworth 70 17 7
Lewisham 6 3 5	Putney 7 15 7	Weigh House 46 12 6
Mabery Chapel 17 12 1	Robert-street 21 5 3	Well street 18 0 0
Marlborough Chapel 9 10 0	Spa Fields 18 5 0	Whitfield Chapel 13 0 0
Mill End, Latimer Cha. 10 0 0	Tabernacle 36 5 11	
Mill End New Town..... 5 18 3	Tottenham Court-road ... 25 18 6	
Noiwood 10 12 6		1997 12 2

MISSIONARY CONTRIBUTIONS.

From the 1st to the 30th of June, 1845, inclusive.

£ s. d.	£ s. d.	£ s. d.
A Friend to Missions, for	Sums under 10s. 2 5 0	<i>Hertfordshire.</i>
Western Africa 5 0 0		For the Jubilee Fund—
S. H. 10 0 0	<i>Hull.</i>	Hitchin 27 15 0
Three friends to Missions,	A Widow 1 0 0	Wymondley 13 4 0
for an Orphan boy at	W. Shaw, Esq. 2 10 0	Red Hill 2 5 6
Mirzapore 3 0 0	Mrs. W. Shaw 2 10 0	Baldock 3 18 6
C. S. 10 0 0	Ladies at Mrs. Exley's ... 3 15 0	Shillington 2 4 6
S. W. P. 2 0 0	A purse, by Mrs. Stan-	
Crown-court Juvenile Mis-	cliffe, containing..... 1 2 6	Less expenses 2 10 0
sionary Society 4 0 0	Mr. and Mrs. Dawson 1 0 0	
Duke-street Academy Ju-	Rev J. P. Lazarus, Hor-	
venile Society 1 0 0	bury 0 1' 0	
Hackney, Well-street ... 3 4 0	Mr. G. W. Harrison 0 0 0	
Kingsland 11 18 6	Per Rev. W. Lamb..... 1 0 0	Sawbridgeworth, for the
Holywell Mount Ladies'	Sums under 10s. 2 9 6	Jubilee Fund 9 8 0
Branch 12 10 1		<i>Kent.</i>
Juvenile Association ... 3 4 4		Maidstone, for the Jubilee
		Fund—
Robert-street 57 5 0		Week street, Col. 24 6 9
For a Nat. Tea to be	FOR ORDINARY PURPOSES.	Zion Chapel 3 0 0
called Win. Berkeley	<i>Berkshire.</i>	Public Meeting and
Leach 10 0 0	Reading, on account, per	Boxes 45 6 3
For a Nat. Girl, to be	J. Andrewes, Esq. 80 0 0	
called Ann Leach 3 0 0	<i>Derbyshire.</i>	72 13 0
701. 5p.	Charlesworth, Legacy un-	Less expenses 3 8 6
Highbury College Stu-	der the will of the late	
dents, by Mr. Hedditch	Miss Sally Barber, less	69 4 6
Juvenile Missionary So-	duty 90 0 0	
ciety, by Miss Howell.. 2 0 0	Bakewell, for the Jubilee	<i>Lancashire.</i>
Legacy of Mr. James Wea-	Fund 5 10 0	East Aux. Soc. per S.
ver, late of Kensington,		Fletcher, Esq. on ac-
less duty) 27 0 0	<i>Devonshire.</i>	count 1990 13 6
	Kingsbridge, for the Ju-	For the Jubilee Fund 502 0 0
FOR THE JUBILEE FUND.	bilee Fund 7 4 6	2492l. 13s. 6d.
E. B. 1 0 0	<i>Essex.</i>	<i>Lincolnshire.</i>
Miss Peek's Missionary-	Harwich, for the Jubilee	For the Jubilee Fund, per
box 0 13 6	Fund 33 1 0	Mr. T. Ball—
John Finch, Esq. (2nd do-	Chelmsford, for the Ju-	Brigg 6 12 3
nation) 10 0 0	bilee Fund—	Wrawby 4 0 3
	Col. by Miss M. J. Perry 1 0 0	Cadney 1 9 10
<i>Contributions to the Widows' Fund,</i>	Do. Misses Copland 1 0 0	Caistor 2 8 0
<i>to be specially devoted to Mrs.</i>	Do. Miss Anna Hasler 1 1 6	
<i>M'Kean, per Rev. W. Howe.</i>	Plaistow, Col. 18th May.. 9 2 6	14 10 4
Sir J. B. Williams, LL.D. 5 0 0	<i>Gloucestershire.</i>	Less expenses 0 17 4
A Friend, per ditto 5 0 0	Berkeley 5 0 0	
A. B., Manchester 0 10 0	Cheltenham, Highbury	13 13
Mr. W. Hague, do. 0 10 0	Chapel, for the Jubilee	
Mr. G. Barnes, Farnworth	Fund 44 15 6	<i>Middlesex.</i>
P. Bradshaw, Esq. Gol-		Edgeware 2 10 0
borne 0 10 0	<i>Hampshire.</i>	Harlington, Messrs. Web-
	Itchen, Pear Tree Green	ster and Hunt's Pupils,
<i>Deverley.</i>	Chapel, for the Jubilee	for the Jubilee Fund ... 1 10 0
Mr. Tuting 1 0 0	Fund 1 4 0	<i>Monmouthshire.</i>
Mrs. Tuting 1 0 0	Portsea, for the Jubilee	Kendle Chapel, per T.
Mr. W. C. Catterson 1 0 0	Fund 45 2 6	James, Esq. 20 0 0
A Friend 1 0 0	<i>Herefordshire.</i>	Pontypool 15 0 0
A Widow 0 10 0	Bargains, Ledbury, D.	
Mr. Matheson 0 10 0	Edwards, Esq. 10 0 0	<i>Norfolk.</i>
Two Friends 0 10 0	Huntington and Gore ... 2 7 9	Wells, for the Jub. Fund 8 0 0

	£	s.	d.		£	s.	d.		£	s.	d.
Harleston, ditto	2	9	2	Missions not in connection with Mr. Bishop...	15	10	0	Do. Lower Church	10	12	2
For general purposes...	4	9	0					Holmfirth	11	10	0
Wortwell Juv. Assoc. ...	1	5	0					Honley	0	16	0
Norwich, on account of the Legacy of the late Mr. R. Crane	372	13	0	Frome, Rook-lane Chapel	12	6	0	For Nat. Tea. J. Oldfield, and J. Wrigley	20	0	0
Heacham, for the Jubilee Fund	12	0	0	Zion Chapel	45	16	5	For Fem. Education Huddersfield, Jubilee Services at Highfield and Ramsden-street Chapels	7	0	0
North Walsham, do.	15	0	0	Public Meeting	28	2	9				
<i>Northamptonshire.</i>				Less expenses	7	6	11				
Northampton, for the Jubilee Fund—											
Commercial-st. Chapel	13	16	6	Per J. Bunter, Esq.—							
Public Meeting	7	6	0	Fulwood	5	18	6	Idle	6	16	0
211. 2s. 6d.				Bishop's Hull	2	8	0	Morley, Rehoboth	20	15	1
Ashley, for the Jubilee Fund	6	7	4	Taunton, Paul's Meeting	40	2	0	Old Chapel	5	12	6
				48l. 8s. 6d.				Ossett	5	4	0
<i>Northumberland.</i>				Yeovil	23	14	3	Osley	17	4	11
Alnwick, per Mr. J. Johnson, for the Jubilee Fund	12	6	2					Penistone, Thurlstone, and Stocksbridge ..	10	11	0
				<i>Stafford.</i>				Pontefract	27	11	2
<i>Nottinghamshire.</i>				Haverhill, Juv. Col. for the Jubilee Fund	3	2	10	For Nat. Tea. Eben. Pontefract	10	0	0
Carlton, R. Ramsden, Esq. for Nat. Sch. in Travan-core	10	0	0					Stainland	12	6	0
				<i>Surrey.</i>				Upper Mill, Saddleworth, J. Buckley, Esq. and Family	7	10	0
<i>Oxfordshire.</i>				Tooting, J. Rogers, Esq..	10	10	0	Wakefield	40	12	3
Witney	10	16	9					For Nat. Tea. J. D. Lorraine, and S. Bruce	20		
<i>Shropshire.</i>				<i>Sussex.</i>				Col. at 32nd Anniversary of West Riding Auxiliary ..	80		
Poniesbury, for the Jubilee Fund	3	5	0	Chichester, St. Martin's square	8	16	9	679l. 16s. 1d.			
				Juv. Col. for the Jubilee Fund	1	5	9				
				10l. 2s. 6d.							
<i>Somersetshire.</i>											
For the Jubilee Fund—				<i>Wiltshire.</i>							
Bath, Col. at Argyle Chapel	63	0	0	For the Jubilee Fund—							
Do. at the Countess of Huntingdon's Chapel ..	72	3	8	Melksham	5	8	0				
Public meeting at Argyle Chapel	25	0	0	Wotton, Tab. made ..	52	10	6				
J. G. Mansford, Esq.	20	0	0	Worminster	28	12	2				
Mr. Lemon	10	10	0								
James Deane, Esq.	10	0	0	<i>Yorkshire.</i>							
"J. Mezer," North Britton, by Rev. W. Jay	10	0	0	Briarlington, a Friend ..	10	0	0				
W. Fox, Esq.	10	0	0	Doncaster	40	6	4				
A Friend	6	17	8	For the Jubilee Fund ..	12	10	6				
Rev. W. Jay	5	0	0								
Rev. John Owen	5	0	0								
Mrs. Ames, by Rev. J. Owen	5	0	0								
Mr. Charles Godwin ..	5	0	0								
Mr. W. Bennet	5	0	0								
Mr. F. Mansford	5	0	0								
Mr. Cuthbert	5	0	0								
Mr. Fungam	5	0	0								
Mrs. Bartley	5	0	0								
Mr. Barnard	5	0	0								
Mr. Spender	5	0	0								
Mr. Sexton	5	0	0								
Sums under 5l.	8	12	0								
Schools	3	13	0								
299l. 16s. 9d.											
Bridge-water, per Mr. E. Jeffries, from friends of				West Riding Aux. per W. Stancliffe, Esq.—							
				Bradford	26	9	16				
				Brighouse	41	3	10				
				Booth	10	15	4				
				Churwell	15	0	0				
				Cleckhutton	21	14	5				
				For Nat. Teachers ..	20	0	0				
				For Nat. School	10	0	0				
				For Jubilee Fund ..	20	0	0				
				Dolph	8	1	9				
				Exhott, Mr. S. Clapham ..	2	0	0				
				Gomersall	16	8	6				
				For Nat. Tea. James Burnley	10	0	0				
				Hahfax, Harrison-road ..	11	19	9				
				Heckmondwike Upper Church	16	5	9				

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Smith, Bart., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Elmfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey street, Dublin.



Robert C. Mills -
Casingstone 2

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR SEPTEMBER, 1845.

A BRIEF MEMOIR
OF
THE LATE MR. EBENEZER FLOWER,
Student in Highbury College.

FROM his infancy a child of many prayers, the subject of the following memoir evinced, while very young, a tenderness of conscience which soon ripened into decided piety. When little more than fifteen years of age, he was admitted a member of the church under the pastoral care of his father, the Rev. J. Flower, of Titchfield. Although so young, the letter which he addressed to the church on that occasion discovers a knowledge of the nature of church communion, and a consciousness of the solemnity of the step he was taking, rarely surpassed by persons of maturer years. Of the principal means of his conversion he gives the following simple account:—
“Whatever transient feelings of a religious kind I may have previously had, I do not remember any strong impression until the day before I first left home for the Congregational School, when my dear father called me into his study and conversed and prayed with me. Even that impression, I grieve to say, proved too much ‘like the morning cloud and the early dew.’ After this I felt very

unhappy, at times, concerning the state of my soul; but two years passed away ere my mind was decided for God. While at home one vacation, my dear mother, according to her usual custom, called her children together for religious conversation and prayer. That day the subject was the thief on the cross. Then I was led earnestly to offer the prayer, ‘Lord, remember me.’ If I have been made to differ, as I trust I have, I ascribe all to the power and grace of God.”

Before he left school, his mind was intently set on the ministry of the gospel. Writing to his father on this subject, he says, “Ever since my conversion I have longed to promote the cause of Christ and the welfare of my fellow-men.” His parents were perplexed to ascertain the path of duty. On the one hand, they dreaded lest he should become a minister without eminent piety and suitable qualifications; on the other, they feared to discourage him, lest the Lord should have intended him for that service. At length they placed him in a school at Fareham, as articled pupil, in order that, while he

was increasing in knowledge, they might ascertain the Lord's will concerning him. His desire for the ministry increasing, when he had attained to his eighteenth year, application was made to the committee of Highbury College to receive him as a student into that institution.

In consequence of his being so young, it was thought proper to place him for a twelvemonth under the care of the Rev. J. Jukes, then of Yeovil. His letters to his friends from that place evince the great pleasure he felt while there, both in study and preaching. On his leaving Yeovil, Mr. Jukes gave a most satisfactory recommendation of him to the committee, by whom, after the usual examination, he was received, and entered the college in the year 1839.

Two years were passed in diligent and successful study. Possessed of a quick perception and a retentive memory, he gave promise to be a workman who needed not to be ashamed. But how quickly were these hopes to wither! As a soldier, who, while putting on his armour, received a death-wound from the enemy, he was compelled, though reluctantly, to lay aside the weapons of his warfare ere he had entered the field. At the commencement of the third year, his health began to fail so much, that in six weeks he was obliged to return home, where he remained until the following February, when finding himself better, he returned to college for three months, as a trial of his strength. These were months of much anxiety, both to himself and to his friends. His letters written at this crisis, are expressive of devout submission to the will of God. The following is an extract of a letter addressed to his mother. "Our heavenly Father has dealt very gently with me, and though he has seen it good to try me with affliction, he has not left me in it. I desire to be thankful for all, and earnestly pray that all may work for my good and help to prepare me for the great work before me. The man who is pursuing any important object with avidity cheerfully bears any-
how, however disagreeable, which may

aid in its attainment. Surely, then, it would ill become me to shrink from affliction, though it be not joyous but grievous, if it is sent as a means of preparing me to be a good minister of Jesus Christ. May such be its happy influence! If I know my own heart, this, my dear mother, is what I desire above everything else. I care not for fame, or wealth, or anything which this world can give, if only I can labour for God, and see my efforts blessed in bringing souls to Christ. I don't know that I ever mentioned the subject to any one, but I assure you it causes me no small grief and anxiety, at times, to think how many sermons I have preached, and yet have not heard of a single soul being aroused by my instrumentality. I know and feel that I am utterly unworthy of so exalted an honour. But has not God promised to bless his own word? What then is the cause? For nothing, I can truly say, have I prayed more earnestly than for this. And this has been the great object at which I have aimed, both in the selection of subjects and in the preparing of sermons. I sometimes think God is thus teaching me more thoroughly my own weakness, that I may depend with greater simplicity on him. I do love the work, and would not relinquish it for all that earth can afford. Pray for me, my dear mother, that I may be 'faithful unto death, and then receive a crown of life.' "

In the beginning of June, finding his weakness increase, he was advised by two London physicians immediately to leave Highbury and remove to some warmer spot. In a letter to his parents, on receiving this intelligence, he thus expresses himself: "I would not be over anxious about it. If my Father should see it best early to take me to himself, I trust I am prepared to go; and I earnestly pray that by the softening hand of affliction he may fit me for serving him, with my dearest Eliza, (referring to his departed sister,) in the temple above. The thought of that pure and perfect state seems to inspire me with a more ardent desire for its enjoyment. Oh, how

delightful to be for ever with the Lord, and, freed from these delicate and feeble bodies, to serve him in perfection! I do feel a desire, if it be the will of God, to be the instrument of doing something for his glory and the salvation of men, before I go hence. Oh that I had done more!"

He now, with a sorrowful spirit, bade adieu to his esteemed tutors and fellow-students, of whose kindness and Christian sympathy he had received many tokens, a grateful recollection of which he retained to the last. He continued, after leaving college, to prosecute his studies as long as his health would permit. For some time he continued to preach for his father in the afternoon of every Lord's day, and when no longer able to take the whole service he conducted the devotional exercises. No trial appeared so great as his inability to attend the house of God. As his end drew near, he suffered much from extreme debility and painful respiration, but his holy resignation to the Divine will was most exemplary. During his long illness his mind was delightfully serene, and he was never heard to utter a murmuring word. Being asked on the last morning of his life if his mind had been comfortable through the night, he replied, "Yes, very; and I awoke this morning with these words on my mind—

' Millions of years my wondering eyes
Shall o'er thy beauties rove,
And endless ages I'll adore
The glories of thy love."

He then repeated with all his remaining energy the following precious promise: "Fear thou not, for I am with thee; be not dismayed, for I am thy God," &c., adding, "What can we desire more?" For the last few hours, he could speak but little. His eyes were closed, and he laboured for breath. Just before he expired, on being asked if he was happy, he replied, "Very happy. Christ is all, and in all."

He died on the 6th of December, 1843, aged 23. He departed this life with the composure of a person falling asleep, and it is pleasing to reflect that his was not the quiet of ignorance or stupor, but the calmness of an intelligent and well-trying faith.

In a letter of condolence to the bereaved parents, the Rev. John Jefferson, whose ministry he attended, and from whom he received no little kindness, thus writes: "We, indeed, highly esteemed your dear son. His meek and quiet spirit, joined with a tender conscience and a simple fervour of piety, gave to his character a loveliness and a maturity, not often met with in so young a man. Most delightful is it to think of the rest upon which he is entered, and the gracious distinctions to which in heaven he is advanced. May God enable each of our dear children, as well as ourselves, to bear a like testimony, living and dying, to the greatness of his love and the power of his grace."

FALSE SECURITY,

AS EVINCED BY DIFFERENT CHARACTERS.

THAT all mankind are more or less liable to fall into error and delusion, is a truth which none will deny. But this, like other simple moral truths of universal application, is one from whose practical lessons and personal appeals men are anxious to escape. In

secular concerns and conduct the human heart inveigled by prejudice loves error; and, when once cherished, it then becomes loved, not only for the pleasing delusions with which it may be fraught, but because it is its own, a part of itself, which, like its own character, it cannot

near to have wounded, by even the gentlest and tenderest touches of truth's remonstrances. At the same time it will be admitted, that all error is foul and pernicious, as all truth is important and valuable, and that we sink or rise in intellectual being in proportion as we court the one and reject the other. Some errors are comparatively inoffensive. But of all the illusions by which the human heart is cheated, none involve consequences of guilt and danger like those that respect the state of the soul. It would be a pitiful, if not a dangerous delusion, for a man suffering from a mortal malady to believe himself in good health, to be esteemed and beloved though an object of universal contempt, or in circumstances of safety though surrounded on all sides by awful and impending danger. But how far more pitiful and dreadful is the delusion by which thousands live on, tranquil and undisturbed, saying to their souls, "Take thine ease," though walking the broad road that leads to destruction; fondly dreaming of the happiness of heaven, though madly exposing themselves daily to final irrevocable condemnation. Imagine, if you can, the blank horror of the man who, having grown blind and hardened, is suddenly awoke by the desolating reality of his before unsuspected state, only to know that his present knowledge will be a knowledge of his own fearful character and state without remedy. And yet this, we have reason to believe, will be, as it has been, the dream and reality of a multitude of men, who, in the midst of spiritual lights, opportunities, and succours, fly to the regions of the dead,—Christians but in name.

An extension of the knowledge, ordinances, and reverential profession of Christianity, will be followed by an extension of false religion and false hope. False Christs never so abounded in the Holy Land as after the true Christ had appeared, and raised and established by his apostles a widely extended church. And close by the true and spiritual church in *Jerusalem* stood another to whom the

Searcher of hearts thus speaks:—"Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Let every man, then, so examine himself that he may arrive at his true spiritual estate, beholding himself in the glass of truth, sending forth the sincere prayer to that God who can alone bless those endeavours, and lead him, if at present building on the sand, to erect his dwelling on the rock, there to brave fears from within or accusations from without.

In proceeding to specify some of the false refuges of those who are as yet without gospel hope, we shall first mention respectable moral characters,—those who rest upon their freedom from what is called vice, and their due discharge of social duties. They conclude that outward morality will compensate for the absence of gospel repentance, faith, and holiness, if they do not regard it as the whole of religion. But what are the fairest and richest specimens of human morality? Can their reminiscence satisfy or appease even a conscience half enlightened? Is there one reader so blind, so hardened, as to dare affirm that his morality is not superficial? It does but regard man, the lesser claimant, and even here it is the morality of a depraved heart; and, compared with what it ought to be, it is as a little odious worm by the side of the brightest archangel, or as a worthless pebble sent to one demanding ten thousand talents. Let the law live, and it dies. If such will not for a moment stand the scrutiny of his own prejudiced self-love, and be the scorn of his own too lenient heart, how can he expect but that it must wither—that it must grow unsightly, forbidding, and abominable, when critically inspected by One infinitely greater than his heart, who knoweth all things? Conscience, if it has any voice, however faint, must assure him that he is guilty,—that he ought to repent in dust and ashes,—that he needs pardon,—and that the gospel offer of mercy is his only hope.

There is no real morality which is not evangelical, for that very morality being falsely depended upon, usurping the virtue and the offices of Christ, is an insult to the gospel, and the greatest and vilest disobedience, or rather the fearful accumulation of the two. Christ must be the foundation, good works must proceed from faith, and repentance only trusted and relied on as the servant and the guide to that faith wherein alone as Christians we stand, and by which alone as Christians we can be saved; for repentance is as useless without faith as faith is dead without repentance.

This can only prove, however, a source of delusion to those who are very superficially acquainted with, or who rather are wholly ignorant of, the nature of Christianity. Let us, therefore, proceed at once to describe a second class—those who build upon their orthodoxy and faith. The correct and comprehensive knowledge of religion is often mistaken for conversion and spiritual life. But the knowledge of Christian principle, with attendance on means of religious instruction, a power of accurately discriminating the comparative merits of sermons, religious books, and professing characters, combined though they be with a simple dependence upon Christ in its own way, with the most unimpeached outward morality, may be richly possessed by those who are yet in their sins, who never hunger and thirst after righteousness, nor scarcely so much as fight, not to say overcome, their spiritual adversaries. Such men are often deficient in humility, in love, and in zeal for the honour of Him who they say died for them, that they might never die. There is the same qualification required to constitute the Christian as the philosopher. A man must be more than learned; he must be a lover of truth, to be a philosopher. But many possessed of true and extensive knowledge are grossly wanting in outward conduct; many are Christians in head, but worldlings in heart, as though a Christian profession and an unchristian practice were not a thing alike absurd

and monstrous; as though the possession of such knowledge and faith ought not rather to increase spiritual terrors, call forth louder thunders from Sinai, and shroud with denser clouds and more fearful blackness Mount Calvary; as though wisdom and privilege, like rich Christian experience, did not render duty more obligatory, disobedience more criminal, and outraged love more wrathful. Such light is but as the fire-light of hell itself, whence perhaps it has its origin, and to whose fiercest blaze it must conduct, unless sanctified. Knowing the corruption of human nature, they do not seek the remedy—the love of God in Christ; they yet close their hearts to its influence—the greatness of the great salvation; and yet neglect it, caring and labouring more for the world that perisheth like an unsubstantial dream, and therefore there remaineth for them the greater condemnation.

A third class may be mentioned, who build their false confidence on their religious emotions, and the presumed state of their hearts. They know that genuine religion must reach and affect the heart,—that outward conduct is but the expression, of which the inward thought and feeling is the reality. Thus abusing a principle so far just and good by separating it from its proper concomitant, they rest their hope on good intentions and desires, serious thoughts and resolutions, forgetting that such, so far as they enter into the character, are always found connected with a good life. Their conscience has been alarmed, their imagination excited, their passions roused. They have often thought on the love of Christ, the glories and bliss of heaven, the terror of Divine justice, the heinousness of their own sins, and the comforts and pleasures with which piety delights to strew her path to unfading glory. They have been visited by afflictions, under whose salutary strokes they have had such experience as they never before knew, when religion, hitherto repulsive, presented ten thousand attractions. They became changed, like Herod, being

great many things; and thus they conclude themselves converted. But let such remember, that Saul was numbered with the prophets, and could listen with a rapt ear and heart to the hymn on the harp, when the evil spirit would depart; and that Balaam could exclaim, "How amiable are thy tabernacles, O Israel!" Though a part, they do not constitute the whole of piety. A man may have these in large measure, and yet remain the slave of his passions. Unless they lead to holy fruits, they are only the work of the false angel of light. When true, they humble the soul, exasperate and fortify it against sin, and urge it forward to every good word and work. The tears of true repentance, like the moisture of the earth and the rain and dew of heaven, make the trees in the Lord's plantation to grow and thrive. There is a constancy, beauty, and consistency to be recognised in truly religious emotions, which cannot be discovered in those which spring up in the natural heart and the all-creating fancy, forming a part of the soul's poetry and philosophy rather than of its religion.

Others build their false hopes upon profession, or their position in the church, and their services in the cause of Christianity. Their conduct is consistent—they regularly attend on the means of religion, and are perhaps liberal contributors to their support; they have renounced the vanities of the world, and associate almost exclusively with Christians, and commune at the Lord's table. But formalism is only the smallest, the least difficult and costly part of religion. A man may give religion external homage, may have regular family worship, and yet be full of impurity, fraud, worldliness, and spiritual idolatry. This is to substitute the form for the power, the means for the end, profession for practice, flowers for fruits, decency for consistency, and the casket for the jewel. Such religion is an unmeaning hypocrisy.

Others repose on the good opinions of Christians, who judge from charity more than truth, or on some doubtful experi-

ence of Providence, or as they suppose the internal operations of the Spirit. The refuges of lies invented to betray and ruin souls are numerous, being more or less simple or complex. Even a casual text, particular sermon, or wandering idle dream, have served to confirm many in false security.

Real personal religion includes all the qualifications in holy unison. There is true conversion,—a change from natural to spiritual, from walking by sight to walking by faith. There is supreme love to God, a constant desire to secure his favour, and a willingness to be, to do, or to suffer, according to his will. The heart, the lip, and the life, are found in holy harmony, like the three persons in the Holy Trinity.

In searching out the deceits of the heart, some are influenced by considerations founded on quite opposite grounds, all of whom shall be equally flattering themselves by artful delusions until found either in this world or the next to be hateful. To point out minutely many of those soporifics would require the contents of a volume. Some flatter all fear away, because as they think they are better than others, than the worthless or the worldly, who have no claims nor yet make pretensions to the Christian character, as though they were to be judged by comparison, and not by the inflexible law of God. Others rely upon distorted, one-sided views of the Divine character, abusing his mercy at the expense of his justice. Some procrastinate, leaving their salvation almost to chance, to the influence of events that may never occur, or to advantages they may never realize; thus adding to all their other sins the still more awful sin of abusing and insulting the Divine forbearance already lavished upon them, and perhaps soon to be withdrawn in unappeasable wrath.

In order to dissipate this deceitful calm, I would remark that we must see how prone we are to give way to these subtleties when we consider that all men are generally as merciful to themselves

as they are severe towards others. We have about as much repugnance to examine ourselves as we are eager to search out our neighbour, as blind to our own as we are alive to his defects. In this sense we may safely transfer what the Latin poet says of the judgment we form of others:—

“Censure acquits the crow, condemns the dove.”

We are so blinded by self-love and by Satan that we are incapable of ourselves of forming a correct judgment of our spiritual state. In the comparison we load the one scale, forgetting or refusing to add the thousand weights to the other, that might soon make the balance fearfully preponderate against our wishes and efforts.

In conclusion, there is but one right way. You may build a thousand fine houses on the broad deceitful sand: you can erect but one on the high and steep rock. The more placid and inviting the false treacherous calm, the more awfully

terrific and overwhelming will be the succeeding shock of the tempest. All human history, observation, and experience, metaphysical and moral philosophy, and, above all, Scripture, repeat ten thousand times the grand caution—“Be not deceived.” False security is more dangerous than groundless fear. We can generally comfort the despondent sooner than we can undeceive the carnal secure. There are promises made to “the bruised reed and smoking flax,” but there are none to the presuming. Should the reader be a self-deceiver, suspended by a rope of sand over the gulf of eternal woe, let him, admiring and grateful for the Divine goodness and forbearance in thus long preserving him, during so many years of spiritual blindness, impenitence, and hardness of heart, now pray for Divine illumination, strength, and guidance; that no longer reposing on the precipice of error, and on the brink of ruin, he may, through Divine assistance, be disposed and enabled to walk in the way everlasting.

HOW CHRISTIANS SHOULD HEAR THE WORD IN ORDER TO PROFIT.

“LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.” Such was the language of the psalmist, expressive of his feelings in regard to the public ordinances of God’s grace in his day, and such are also the language and the feelings of believers respecting these ordinances in every age. It can hardly, therefore, be needful to remind Christ’s disciples of the absolute necessity of attending regularly on the institutions of the sanctuary, in order to the work of grace prospering vigorously in their souls. No lively Christian can neglect them. The command is express: “Forsake not the assembling of yourselves together, as the manner of some is.” The house of prayer in which God’s people

assemble, in order to wait on him in his own ordinances, is the appointed place where he has promised to meet with them, bless them, and impart to them spiritual consolation. Under the old dispensation God declared, “In all places where I record my name, I will come unto thee, and I will bless thee.” The Divine Redeemer, under the new economy, said, “Where two or three are gathered together in my name, there am I in the midst of them.” And the prophet Isaiah, speaking in the name of Jehovah, says, “I will make them joyful in my house of prayer.” The people of God have often experienced the fulfilment of these promises, and found an abundant reason for saying of the public institutions of his

grace, "It is good for us to be here."
 "This is none other than the house of
 God, and this is the gate of heaven."

"Lord of hosts, how lovely fair,
 Even on earth, thy dwellings are!
 Here thy waiting people see
 Much of heaven, and much of thee."

The lively Christian, then, will ever attend on these ordinances with delight. He can enter into the feelings of David when he exclaims, "I was glad when they said unto me, Let us go into the house of the Lord;" and when he says again, "A day in thy courts is better than a thousand;" and again, "O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary."

But if believers would derive from these ordinances all that assistance in their Christian course, and all that comfort which they are calculated to yield, they must be careful to attend to them in a right frame of mind. They must attend them in a prayerful spirit. They should prepare for them in their closets, by holding intercourse with God there, and earnestly entreating his blessing on their minister, on themselves, and on their fellow-worshippers. These ordinances will produce their proper effects only when attended to with much prayer, on the part both of the minister and of the people. He should pass from the closet to the pulpit, they from the closet to the pew. He should preach in the spirit of prayer, and of humble dependence on God; they should no less hear in the same spirit. He, when the services are over, should retire to wrestle with God for a blessing on what he has delivered; they, for a blessing on what they have heard. It is only through the Divine blessing that the ordinances of the sanctuary can be rendered effectual, and though God, in the bestowment of his blessing, acts as a sovereign, he imparts it only in answer to prayer. "Yet for all

this," says he, "will I be inquired of by the house of Israel, that I may do it for them."

They must also be careful to hear in an humble, docile frame of mind, earnestly desiring to get good to their souls, and to grow in knowledge and in grace. They must hear with attention, and receive the word with faith and love. In the parable of the sower, our Lord makes the seed sown by the way-side, which the fowls of the air instantly devoured, the strikingly appropriate emblem of careless hearers, from whom Satan immediately catcheth away the word sown in their hearts. Without constant and close attention, then, no one can expect to reap any advantage, and, consequently, all should carefully obey the inspired injunction on the subject: "Keep thy foot when thou goest to the house of God, and be more ready to hear than to offer the sacrifice of fools; for they consider not that they do evil." Faith and love are equally necessary; for the word preached profits only when it is mixed with faith in them that hear it, and the love of the truth must be received in order to salvation.

Finally, they who would profit by the preaching of the word must strenuously endeavour to remember what they hear, and conscientiously reduce it to practice. The apostle Paul tells the Corinthians that they would be saved by what he had preached to them, only "if they kept it in memory," and assures them, that unless this were the case, "they had believed in vain." And our Lord informs us that practical hearing is the great secret of profitable hearing, for he says, "If any man will do his will, he shall know of the doctrine, whether it be of God." So does the apostle James, for he affirms, "If any man be a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whose looketh into the perfect law of liberty, and continueth

therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." In a word, we would say to our readers, If you would profit under preaching, you must hear, not as critics, trying the merits of a composition, but as dying men, listening to the word of life; not as judges, but learners; not as mere reasoners, or men of taste, to be gratified by a splendid display of eloquence, or a finished piece of close argumentation, but as sinful creatures, to become better acquainted with God's plan of mercy and purposes of grace; not to be pleased, and amused, and excited, but to be instructed and made better; nor for the purpose of cavilling and of showing your superior wisdom, by finding fault, but in order to be built up on your most holy faith, and helped forward in your Christian course.

Persons often complain that they do not profit under the preaching of the word, and the blame is usually all laid on the preacher. I apprehend, however, that if the whole truth were known, it would be found, in most cases, to rest principally with themselves. Either they do not pray earnestly for a blessing, or they do not hear in a humble, docile frame of mind, because, having formed high ideas of their own attainments, they deem themselves too wise to be taught; or they have acquired some peculiar taste in regard to style and manner, or adopted some peculiar notions in doctrinal matters; and if the preaching agrees not in all points with the peculiar standard which they have set up, they condemn it by the lump. They become discontented and captious, and hear not to get good, but to discover evil; not to find something that may profit them, but something that they may blame. Now if we would profit by the preaching of the word, we must avoid all this, and be anxious especially to be benefited by what we hear. If this, dear readers, be your desire, if you conscientiously obey our Lord's injunction, "Take heed how you hear," carefully endeavouring to do so in

a right frame of mind, and earnestly seeking the Divine blessing, then, at least when the truth is faithfully stated, though it may be with great plainness and simplicity, you will usually experience God's ordinance of preaching to be both pleasant and profitable. You will generally find in the truths proclaimed something to enlighten, something to enliven, something to reprove and correct, something to comfort and strengthen, to stir you up to greater activity in the work of the Lord, and to help you forward in your journey to the heavenly land. You will be able, from your own happy experience, to say of it—

"When troubles rise and sin grows strong,
Here we receive some cheering word,
And gird the gospel armour on,
To fight the battles of the Lord."

This paper may probably be perused by some hearers of the gospel who have never derived any advantage from it, but who have, up to this hour, rejected the message of mercy. We cannot lay down our pen without addressing to such a word of warning. Your position is awfully perilous. You are trifling with an instrument of tremendous power for good or for evil, according as it is used, the sharp two-edged sword of the Spirit, which, if it does not save, must destroy. The apostle Paul, speaking of himself and his fellow-labourers in the gospel, says, (and his statement is strictly applicable to all who faithfully preach the truth,) "We are unto God a sweet savour of Christ in them that are saved, and in them that perish; to the one we are the savour of life unto life; and to the other, the savour of death unto death." How full of solemn warning is this language to you! It reminds you, that if the gospel become not to you a savour of life unto life, it must be a savour of death unto death; that if it become not the means of your salvation, it must be the means of increasing your guilt and punishment. How alarming is this fact! Do not, we beseech you, forget it, or treat it lightly; but seriously reflect, that if you perish at

last, your having heard the gospel and rejected it will increase your remorse and your misery to all eternity. May the Holy Spirit impress the truth on your

minde, and lead you to embrace the message of mercy, that so the gospel may be in your experience "the power of God unto salvation."

LETTERS OF THE REV. JOHN WESLEY.

Sackford, March 3rd, 1845.

SIR,—Agreeably to promise, I now forward you the letters of Mr. Wesley, and also one written by his sister. If you think them worthy a place in the Magazine, you will please insert them in any manner, and at the time most convenient to yourself. Hoping a perusal of them will benefit many,

I am, Sir,

Yours respectfully,

JOHN HART.

LETTER OF THE REV. JOHN WESLEY TO A CLERGYMAN IN IRELAND.

"Charlemount, June 16, 1787.

"REV. AND DEAR SIR,—I am under obligations to you on many accounts, from the first time I saw you, particularly for the kind concern you showed when I was sick at Tenderagee. These have increased upon me every time I have since had the pleasure of waiting upon you. Permit me, sir, to speak without reserve. Esteem was added to my affectionate regard when I saw the uncommon care and pains you took with the flock committed to your charge; as also when I observed your remarkable serious manner in praying with your family. Many years have passed since that time, many more than I am likely to see under the sun. But before I go hence I would fain give you one instance of my sincere regard. The rather, because I can scarce expect to see you again till we meet in a better world. But it is difficult for me to do it, as I feel myself inferior to you in so many respects. Yet permit me to ask you a strange question, Is your soul as much alive to God as it was once? Have not you suffered loss from your relations or acquaintance, that are sensible and agreeable, but not incumbered with religion?

Some of them, perhaps, as free from the very form, as from the power of it!

"O sir, if you lose any of the things which you have wrought, who can make you amends for that loss? If you do not receive a full reward, what equivalent can you gain? I was pained even at your hospitable table, in the midst of those I loved so well, as we did not begin and close the meal in the same manner you did ten years ago. You was then, contrary to almost universal custom, unfashionably serious in asking a blessing and returning thanks. I know many would blame you for it. But, surely, your Lord said, '*Servant of God, well done.*'

"Wishing you and your lovely family every blessing, I am, dear and Rev. Sir, your obliged and affectionate brother and servant,
JOHN WESLEY."

LETTER OF THE REV. JOHN WESLEY TO MR. JAMES MORGAN.

"St. Just, Sept. 3rd, 1768.

"DEAR JEMMY,—I have been thinking much of you; and why should I not tell you all I think and all I fear concerning you? I think all that you said at the Conference upon the subject of the late debate was right; and it amounted to no more than this—The general rule is, they who are in the favour of God, know they are so. 'But there may be some few exceptions. Some may fear and love God, and yet not be clearly conscious of his favour; at least, they may not dare to affirm that their sins are forgiven. If you put the case thus, I think no man in his senses will be under any temptation to contradict you; for none can doubt but whosoever loves God, is in the favour of God. But is not this a little mistating the case? I do not conceive the question turned here. But you

said, or was supposed to say, 'All penitents are in the favour of God,' or, 'All who mourn after God are in the favour of God.' And this was what many disliked, because they thought it was unscriptural and unsafe, as well as contrary to what we had always taught. That this is contrary to what we have always taught is certain, as all our hymns, as well as other writings, testify. So that whether it be true or not, it is without all question a new doctrine among the Methodists. We have always taught that a penitent mourned, or was pained, on this very account, because he felt he was not in the favour of God, having a sense of guilt upon his conscience, and a sense of the Divine displeasure at the same time. Hence we supposed the language of his heart was, 'Lost and undone, for aid I cry.' And we believed he was really lost and undone till God did

'Peace, righteousness, and joy impart,
And speak forgiveness to his heart.'

"I still apprehend this to be scriptural doctrine, confirmed not by a few detached texts, but by the whole tenor of Scripture, and more particularly by the Epistle to the Romans. But if so, the contrary to it must be unsafe, for that general reason, because it is unscriptural. To which we might add this particular reason, it naturally tends to lull mourners asleep; to make them cry, 'Peace, peace, to their souls when there is no peace.' It directly tends to damp and still their convictions, and to encourage them to sit down contented before Christ is revealed to them, and before the Spirit witnesses with their spirits that they are the children of God. But it may be asked, Will not this discourage mourners? Yes, it will discourage them from stopping where they are; it will discourage them from resting before they have the witness in themselves, before Christ is revealed in them. But it will encourage them to seek him in the gospel way, — to ask, till they receive pardon and peace. And we are to encourage them, not by telling them that they are

in the favour of God, though they do not know it. Such a word as this we should never utter in a congregation, at the peril of our souls; but we should assure them, 'Every one that seeketh findeth, every one that asketh receiveth.' If a man does not know the pardoning love of God for himself, I would ask how, or by what means, are you to know it for him? Has God given you to search the heart and try the reins of your hearers? Can you infallibly know the real state of that man's mind? Can you be certain that no secret sin stands between God and his soul? Are you sure he does not regard iniquity in his heart? I am afraid you have not been sufficiently wary in this, but have given occasion to them who sought occasion.' But this is not all. I doubt you did not see the hand of God in Shimei's tongue. Unto you it was given to suffer a little of what you extremely wanted,—obloquy and evil report. But you did not either acknowledge the gift, or the Giver. You saw only Mr. —, not God. O Jemmy, you do not know yourself. You cannot bear to be continually steeped in poison,—in the esteem and praise of men, therefore I tremble at your stay in Dublin. It is the most dangerous place for you under heaven! All I can say is, God can preserve you in the fiery furnace, and I hope he will.

"I am, dear Jemmy,

"Yours affectionately,

"JOHN WESLEY."

LETTER OF MRS. WRIGHT TO HER BROTHER,
THE REV. JOHN WESLEY.

"Bristol, July 13th, 1744.

"DEAR BROTHER,—I live in hopes that you will not forget my husband, now that my brother Charles (to whom I owe eternal gratitude) is absent. I should rejoice to hear that you had any hope of him, or that any outward sin was struck off. I sincerely wish (with hundreds more) to see you here, which I verily believe is exceedingly wanted, and would do much good to this church. I continue very weak in mind and body. Instead

of a deliverance from sin, I am more and more convinced of it; especially of unprofitableness to myself and others. While I see Miss Perren, and some other women, highly useful, I cannot help wishing that I was good for something, though ever so little. My illness troubles me so little, that it is truly miraculous. But I am daily in heaviness through many temptations. Though pretty secure from purple and fine linen, I am seriously afraid of faring sumptuously every day—your friends here putting upon me all manner of courtesy, and the wretched play which ought to serve with rigour will not bear severity. This leads to innumerable snares, to softness and self-indulgence. This is my greatest cross,

the body engrosses the care that I could wish better employed. My brother Charles advises me to meet in the bands, which I would willingly do if I thought I should not bring still more disgrace upon you by being turned out again, having everything to fear from myself. My dear friends are daily loading me with new obligations, and this fills me with confusion, seeing under all my unworthiness such hourly cause for thankfulness. I desire your prayers for the spirit of an healthful mind: continuing with my whole heart, such as it is,

"Your obliged humble servant,

"And most loving sister,

"M. WRIGHT."

ANECDOTES, SAYINGS, &c.

THE REV. JOHN ELLIOTT, THE APOSTLE TO THE INDIANS.

Mr. Elliott was a man of extraordinary devotion, and was always anxious to promote this spirit among others. When he was informed of any public news, he would say, "Brethren, let us turn all this into prayer." When he paid a visit to his friends, he used to say, "Come, let us not have a visit without prayer. Let us pray down the blessing of heaven on your family before we go." A good hint this for ministers and Christian friends. And whenever he was in the company of ministers, he said, "Brethren, the Lord Jesus takes notice of what is said and done among ministers; come, let us pray before we part."

He was a great enemy to contention, for when any minister complained to him of any differences, his usual answer was, "Brother, learn the meaning of these three little words—*bear, forbear, forgive*." He was a great friend to a well-studied sermon; but he frequently said, "It is a sad thing when a sermon wants that one thing, the Spirit of God."

Mr. Elliott enjoyed great domestic comfort with his excellent wife, above

half a century. They were called Zacharias and Elizabeth; and they were much blessed in bringing up their six children "in the nurture and admonition of the Lord;" all of whom, as he once stated, were either *with Christ, or in Christ*; and four of them were preachers of the gospel.

Mr. E.'s first effort was to learn the very difficult Indian language; but he soon mastered it by the help of a native who understood English. He then published a Grammar, and at the end of it he wrote these memorable words, which studious youth will do well to remember, "*Prayer and pains, through faith in Christ Jesus, will do anything*." And thus prepared for his laborious mission, he entered upon it in the year 1646.

As life drew near to its close, Mr. E. still continued catechizing the Indians, and even then taught a poor blind boy the use of the Scriptures. When sunk down through hard toil and old age, a friend asked how he was. He replied, "Alas! I have lost almost everything; my understanding leaves me; my memory fails me; my utterance fails me; but I thank God my *charity* holds out still; I find that rather grows than fails."

As this end approached, the coming of the Lord Jesus was often upon his mind, and he used to say, "Come, Lord. I have been a great while ready for thy coming." Before his departure, he said to Mr. Walter, his successor, "Brother, thou art welcome to my very soul. Retire to thy study to pray for me, and give me leave to be gone." He then exclaimed, "Welcome, joy!" and thus finished his glorious course in the year 1690, in the eighty-sixth year of his age. Such was the end of this apostolic man. And yet the self-styled apostolic succession would repudiate such a man, and strike him out of their list. But we fearlessly ask, Can Puseyism or old Popery itself produce such a character? Show him up to the world, if you can!

THE MEANS NOT TO BE MISTAKEN FOR
THE END.

When some people talk of religion, they mean they have heard so many sermons, and performed so many devotions, and thus mistake the *means* for the *end*. But true religion is an habitual recollection of God, and an intention to serve him, and this turns everything into gold.

We are apt to suppose that we need something splendid to evince our devotion; but true devotion equals things: washing plates and cleaning shoes is a high office, if performed in a right spirit. If three angels were sent to earth, they would feel perfect indifference who should perform the post of prime minister, parish minister, or watchman. When a ship goes to sea, among a vast variety of its articles and circumstances, there is but *one* object regarded, namely, doing the business of the voyage: every bucket is employed with respect to *that*.

Consecrated things under the law were first sprinkled with blood, and then anointed with oil, and thenceforward

they were no more common. Every Christian has been a common vessel for profane purposes; but when sprinkled and anointed under the gospel, he becomes separated and consecrated to God.

A spirit of adoption is the spirit of a child: he may disoblige his father, yet he is not afraid of being turned out of doors. The union is not dissolved, though the communion is. He is not well with his father, therefore must be unhappy, as their interests are inseparable.

We often seek to apply cordials when the patient is not prepared for them; and it is to the patient's advantage, that he cannot take a medicine when prematurely offered to him. When a man comes to me, and says, "I am quite happy," I am not sorry to find him come again with some fears. I never saw a work of grace stand well without a check. "I only want," says one, "to be sure of being *safe*, and then I will go on." No; perhaps, then you will go off.

When we first enter into the divine life, we propose to *grow rich*: God's plan is to make us *feel poor*.—*Newton*.

THE FRIGID AND THE WARMHEARTED.

I have often had occasion to observe, that a warm blundering man does more for the world than a frigid wise man. A man who gets into a habit of inquiring about proprieties, occasions, &c., often spends his life without doing anything to purpose. But the state of the world is such, and so much depends on action, that everything seems to say loudly to every man, "Do something;—Do it—Do it."

We cannot explain to a philosopher the system of redemption, and the mode of communicating its benefits to the human soul; but we know that it yields the water of life—civilization to a barbarian, direction to a wanderer, and support to those that are ready to perish.—*Cecil*.

Poetry.

THE WIDOW.

A WIDOW! that word, oh, how doleful and sad

It sounds in humanity's ear!
It tells of a bosom once cheerful and glad,
Now o'erclouded with sorrow and care.

It tells us of pleasures domestic and pure,
Which made life glide happily on;
But they seem'd like gay meteors, too bright
to endure,
And alas! they are vanish'd and gone.

She had a companion—how faithful and true!
A counsellor prudent and wise;
To relieve her least sorrow he speedily flew,
And ever rejoiced in her joys.

But, ah! 't is in vain that she looks for
him now:
His seat stands all empty and drear;
And no accents of love and affection can flow
Like sweet music to gladden her ear.

His arm can no longer protect or provide,
Or guard her from dangers unknown;
She has lost her companion, her friend, and
her guide,
And must traverse the desert alone.

Well, then, may the tear of kind sympathy
start
At such a recital of woe;
But no one, alas! but the widow's own heart
Its full desolation can know.

But is there of light, then, no glimmering
ray,
That sad lonely bosom to cheer?
Oh, yes; true religion its griefs can allay,
And dry up the fast falling tear.

It tells of a Saviour who came from above,
For sinners to suffer and die;
And that all who receive him, and trust in
his love,
Shall live and partake of his joy.

It points to a land of unmingled delight,
Where sickness and death are unknown;
And tells her the dear one removed from her
sight
Has taken his seat near the throne.

It says, though that friend is now gone from
her side,
A greater and kinder survives;
And she wants of the widow shall all be sup-
plied,
For the God of the widow still lives.

Then, courage, thou lonely one; be of good
cheer;

Thy God will thy cause undertake;
The soul that confidently trusts in his care,
He will never, no, never forsake.

Though thorny the region thou hast to pass
through,
He will hold up thy foot lest thou fall;
Though fires blaze round thee, and floods
overflow,
His arm shall sustain thee through all.

And when for the last time life's hour-glass
is turn'd,
And its sands are fast ebbing away,
The God who was with thee while here thou
sojourn'd,
Will in death be thy strength and thy stay.

Then bidding farewell to all sorrow and care,
Rejoiced that thy warfare is o'er,
Thou shalt stretch thy glad pinions and
breathe the pure air
Of a holier, happier shore.

Then how blest to rejoin thy dear partner
again

• In the kingdom of glory above!
To part never more, but with Jesus to reign,
And unite in adoring his love!

Nottingham, Feb. 18, 1845. E. W.

THE CHRISTIAN'S SUPPORT IN DEATH.

You ask what is the Christian's stay
When leaving all things here below;
When Death stands near in full array,
And summons him from time to go?

Can friends support him in that hour,
And help him meet the king of dread?
No! they possess but little power,
Though tears of bitter grief they shed.

Can wealth a kind assistance lend,
And soothe a single pang he feels?
The emptiness of wealth is seen,
For not one ray of hope it yields.

Is it good works which he has done
That makes him more than conqueror now?
These he esteems but little worth,
Since 't is his duty so to do.

What is it, then, that lights his face?
That gives the dying saint a smile;
That sheds within him sacred peace,
While travelling through the gloomy vales

'T is resting on the word of Him
Who promises that he will be
The Christian's friend in the dark hour
That lands him in eternity.

'T is hope of undisturb'd repose
In that bright world above the skies,
Where sin no more his peace disturbs,
Nor gloomy doubts nor fears arise.

And more than this : he looks by faith
To Him who hung upon the tree :
Built on this rock, he fears no ill
While passing through death's stormy sea.

These are the things which cheer him now,
Which bids the dying saint revive,
Yields him support which nothing else
In this vain world can do beside.

RECOLLECTIONS OF FIRST LOVE, AND
BREATHING AFTER ITS RETURN.

CAN I that happy day forget
When God reveal'd his name to me,
And all my sins—a fearful debt—
I saw, dear Jesus, laid on thee?

What love, what hope, what joy I felt,
Unburthen'd of that heavy load!

My inmost soul began to melt,
While tears of sweet repentance flow'd.

Then every breath was prayer or praise,
To Him who had my sins forgiven ;
Who had borne me all my heedless days,
And oped at length the gates of heaven.

Gladly I gave myself to Him
Who had bought me with his precious
blood ;
Who stoop'd from heaven to redeem,
And now had made my peace with God.

Indeed, I thought such wondrous love
Would never cease to claim my heart ;
But ah, how oft I truant prove,
How oft from his pure laws depart !

Blest Spirit, though so often grieved,
Quit not thy dwelling in my breast :
Thou wilt not quit ; for once received,
Thou art an everlasting guest.

But oh, each rising lust subdue,
And every thought to obedience win ;
Drive Satan out with all his crew,
And vanquish every reigning sin.

Still keep the Saviour's cross in view,
And fill my soul with love divine ;
Each day, each hour those joys renew
I felt when first I call'd Him mine.

Bangalore, E.J., July 9, 1845. T. B.

Review of Religious Publications.

*A Series of DISCOURSES on the proper
DUTY of the SON of GOD, and the
primary Design of his Mission. By the
Rev. T. EAST, of Birmingham.*

London: Bartlett.

(Concluded from page 137.)

INFIDEL writers, who deprecate moral evidence, and labour to persuade their sceptical disciples that because it differs from that which is mathematical, physical, and historical, it is, therefore, inferior and less to be depended upon, adduce a bad argument to support a worse cause ; their logic is as inconclusive as their philosophy is false. Mr. Taylor is of opinion that they do not understand themselves ; and we recommend the perusal of his first lecture on spiritual Christianity to those of our readers who may wish to see the sophistical fallacy detected, on which point this illogical assumption is founded. He affirms, and the very statement in itself conclusive, and requires

no reasoning to support it, "that some portion of even the abstract sciences is less certain than are very many things established by what is called moral evidence ; that a large amount of what is accredited as probably true within the circle of the physical and mixed sciences is immeasurably inferior in certainty to much which rests upon moral evidence, and further, that so far from its being reasonable to reject this species of evidence, the mere circumstances of a man's being known to distrust it in the conduct of his daily affairs, would be held to justify in his case a commission of lunacy."

Mr. East has brought all the prophecies and all the historical records of the Scriptures on the great doctrine of Christ's Divinity to the test of this evidence, including in these records not only the facts of His miraculous nature which clearly establish it, but the dogmatic statements in which Christ himself and the inspired writers are understood by him unequivocally to declare it.

The keystone to the arch which supports

the Christian religion as a restorative system, and which if removed the whole would fall into ruins, is the great fact of an incarnation of Deity. The economy of redemption would be an absurdity without it. Socinian infidels maintain, that it is this and the doctrines which it involves, especially the doctrine of atonement, which in fact constitutes the absurdity, and that they reject it on that account. Thus they stumble at the very threshold. Mistaking the powers and the province of their own reason, and indisposed to assume the great fundamental axiom, that faith begins where reason finds its ultimatum, they reject everything in a revealed religion which they cannot comprehend, and confounding mystery with absurdity, they renounce the gospel as taught by Christ and his apostles, and reduce all its glorious doctrines to the minimum of their own limited understanding. They have not the intellectual or moral capacity to dispose them to surrender, in this momentous subject, the finite to the infinite; they cannot be made to feel that Christianity begins and ends with mystery, and that "a religion without mystery, is a temple without a God." He must be a shallow thinker who would stigmatize as absurd a mysterious fact or doctrine, which, though it is confessedly above reason, is perfectly consistent with all its rules of judging, and with all its modes of inquiry. Undoubtedly, if it could be proved against any alleged truth of revelation, that reason could clearly demonstrate its falsehood or its absurdity, we should be bound to reject it; but it is evident that the mysteries of the Holy Scriptures are not of this class. Before a doctrine is treated as opposed to the dictates of reason, it must be shown that reason is in possession of all the necessary data on which to form a judgment; it must know the modes of the Divine existence, and be able to show a palpable disagreement between that and union with an inferior nature; which nature it must also understand in all its capacities and possible relations, ere it can determine that it is contrary to the nature and fitness of things, that God, by an incarnation, should be made manifest in the flesh. Now, separate from the testimony of revelation, we know nothing with certainty respecting the Divine nature, and very little, almost nothing, of our own; and if we admit that testimony to be true and authoritative, (and it must be authoritative if it be true,) then the only way by which it can be proved that the position in question is contrary to reason, is to prove it to be contrary to that revealed testimony.

These Discourses of Mr. East are twelve in number. The first is introductory, and treats of the person of Jesus Christ. In it the author maintains that "Jesus Christ

is a man, an extraordinary man, something more than a mere man;" and in establishing the last position he says—"When I shall have occasion to dwell more at large on the several parts of this brief statement, I shall not fail to show how these popular proofs of his superiority to mere humanity constitute a powerful body of evidence in favour of his Divinity." He sums up the whole in this, short and striking paragraph. "Surely he who can, without being suspected of arrogance or charged with blasphemy, advance claims to a heavenly descent, and an equality in knowledge, a unity of power, and a parity in sovereignty and honour with the Father; who can forgive sins, and confer the gift of eternal life; who commands and accepts the homage of his disciples; and who asserts that he will occupy the throne of the final judgment, and fix the changeless destiny of every intelligent creature, *must be more than a mere man*. But if only a man, how unlike all other men! How fearfully and wonderfully constituted and endowed! He moves through the universe of being, acknowledging, it is true, an inferiority to the Great Supreme, and yet he claims an equality. He admits that he came in obedience to the will of his Father, and yet speaks and acts like an independent sovereign. What! and a mere man! Did ever man so speak? Did ever man so act? No! he must indeed be *SOMETHING MORE*."

To ascertain what that "*SOMETHING*" is—if such a word can be tolerated when employed to describe the independent and infinite Source of all "*THINGS*," is the writer's grand object through this series of Discourses—the second of which is devoted to a consideration of the inquiry, whether Jesus Christ be a mere man, or whether he united in his person the Divine with the human nature. On the conclusion to which this inquiry may lead is involved the entire theory of speculative and practical theology. A man is a Christian or an unbeliever as it regards the system of revealed truth, according to the decision to which he arrives on this momentous question. We cannot convey our meaning more forcibly than in the language of Mr. East, apart from the importance of the inquiry, in reference to Jesus Christ himself—in reference to the Father, and in reference to man, which is most ably argued in this discourse—its importance in reference to the entire system of revealed truth, is quite sufficient to settle the point to the satisfaction of every candid and devout mind. Mr. East observes:—

"The system which is based on the exclusive humanity of Jesus Christ, represents him as a frail, peccable man; limits the design of his first appearance to the act of

teaching the lessons of wisdom and virtue, and the design of his future appearance, to act as a mere delegated agent to raise the dead, and to pronounce the judicial sentence, leaving man to obtain eternal life, as the reward of his own personal excellences, or personal sufferings, endured in this world, or for a *little while* in the next. What a meagre system!—and I think that any intelligent, candid inquirer, after perusing the Scriptures with that degree of intense interest which a due reverence for their authority can never fail to inspire, would naturally exclaim, when looking at it—What a repulsive system!—except to rakes and libertines, to whom it says: We shall all meet finally; we only require different degrees of discipline suited to our different tempers to prepare us for final happiness.”—*Vide Memoirs of Dr. Priestley, by his Son.*

“The theory of truth, which is opposed to this meagre system, includes the coming of Jesus Christ in the flesh, from a pre-existing state of uncreated glory, to sustain the relative character of a Prophet to teach; of a Priest, to put away sin by the sacrifice of himself, and to enter heaven, where he ever liveth to make intercession for sinners; of a Mediator, a Redeemer, a Saviour, and a Legislator; to whom all power is given in heaven and in earth, and in whose presence every knee is to bow, and every tongue to confess. It teaches us that Jesus Christ is a proper object of religious worship; that the manifestation of his love is the constraining motive to every act of obedience and suffering; that fellowship with him in prayer and holy aspirations, is a source of peace and ineffable delight; and that the voluntary and entire consecration of all our intellectual and moral powers to the promotion of his mediatorial glory, is an imperative duty and a distinguished honour. It includes the necessity of repentance towards God, and faith in our Lord Jesus Christ—this faith being an act of implicit and exclusive *trust* in him for forgiveness and eternal redemption. It includes the personality and divinity of the Holy Spirit, whose influence is necessary to enlighten the understanding, to regenerate the heart and subdue all its evil tendencies, to excite holy affections in prayer, and to bear an internal testimony to those who have the Spirit of Christ, that they are the children of God. It includes the immateriality and immortality of the soul of man; its immediate admission (if saved) into the presence of the Lord Jesus Christ, on its departure from the body; the transformation of the body, when raised from the dead; the eternal happiness of the righteous, and the eternal condemnation of the wicked.” On this compendium of the two systems the

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author, goes on to say, “The intelligent reader, by instituting a comparison between these two systems, will at once perceive that they are essentially opposed to each other; and that it would necessarily tend to shake universal confidence in the inspiration and authority of revelation, to affirm that they both emanate from the same Divine mind. The one is almost entirely a negative system, consisting in the rejection of nearly all the doctrines which the other embraces as essential to the identity and practical utility of the Christian faith. The system, which admits and requires the Divinity of Christ, possesses this advantage:—it bears a very strong resemblance to the popular statements of the sacred writers; and it is known, in its practical operations, to produce on the unconverted and the converted, moral effects, similar to those which were produced by the ministrations of the apostles; whilst the meagre system which is in opposition to it, appears amongst us, ‘affirming that the writers of the New Testament were *not*, properly speaking, inspired or infallible guides in divine matters; that Jesus Christ did *not* die for our sins, nor is the proper object of worship, nor even impeccable; that there is *not* any provision made in the sanctification of the Spirit for the aid of spiritual weakness, or the cure of spiritual maladies; that we have *not* an intercessor at the right hand of God; that Christ is *not* present with his saints, nor his saints when they quit the body present with the Lord; that there is *no* devil, *no* hell; that man is *not* composed of a material and an immaterial principle, but consists merely of organized matter, which is totally dissolved at death.’ To look for any practical results analogous to the triumphs of Christianity in the apostolic age from the propagation of such a series of pure negations, would be to expect to gather grapes of thorns and figs of thistles.” For this last paragraph the author acknowledges his obligations to the Rev. Robert Hall; and thus concludes this very valuable section of the discourse—“Which of the two systems presents the strongest claims to a Divine origin will depend on the issue of that important inquiry, which we are now pursuing.”

The fifth portion of this discourse treats of the importance of the inquiry in reference to the design and perpetuity of the institutions of the Christian faith—the sabbath, baptism, the Lord’s supper, and the institution of preaching. This part of the volume exhibits some of the author’s most striking characteristics. Clear and elegant as a reasoner, he is a terrible assailant; on his opponents he has no mercy; and yet there is something like compassion in the conclusion, where he says, “We should look on Unitarian ministers with feelings of

"the tenderest commiseration; we should pray, 'Father, forgive them, they know not what they do,' regarding them as an unholy band, taking counsel together against the Lord and against his Anointed, treasuring up to themselves wrath against the day of wrath; with whom, as professed ministers of Christ, we should hold no fraternal intercourse, and to whose public ministrations we should never give the sanction of our presence." The third discourse meets and triumphantly refutes some of the "popular objections which are advanced against the union of the divine and human natures in the person of Jesus Christ." In the fourth, the author enters at once and in earnest into his proper business—"The testimony which the prophets bore to the person of Jesus Christ, and the primary design of his mission." Was it an oversight, that, in referring to the prophetic testimonies of the Old Testament, the author wholly omitted to notice the ninety-seventh psalm; and that he simply quoted the apostle's citation of the seventh verse, without note or comment? We know not how the passage—"Worship Him, all ye gods," could have escaped him; and that he was not so struck with the application of it in the Epistle to the Hebrews, where the writer says, "When he bringeth in the First-begotten into the world, he saith, And let all the angels of God worship him," as to collocate the passage, and to bring out in all its force and majesty the attestation of the Psalmist to the Divine humanity of the Son of God. Bishop Horsley has done this with his usual astuteness. "The apostle cites the psalmist's words," he observes, "as spoken when the First-begotten was introduced into the world, that is to say, to mankind; for the word in the original literally signifies not the universe, for in that world the First-begotten ever was, from its first formation—but this globe, which is inhabited by men, to which the First-begotten was in these later ages introduced by the promulgation of the gospel. Now, since the occasion upon which these words were spoken was an introduction of the First-begotten into the world, if these words are nowhere to be found but in the ninety-seventh psalm, it follows that this ninety-seventh psalm is that introduction of the First-begotten into the world of which the apostle speaks. Hence the unlearned Christian may derive this useful information, that the true subject of the ninety-seventh psalm, as it was understood by St. Paul—and by the church at Jerusalem, to which this epistle is addressed—within thirty years after our Lord's ascension, when that church must have been entirely composed of our Lord's own followers and the immediate converts of the apostles—was not, as it might seem to

any one not deeply versed in the prophetic language, an assertion of God's natural dominion over the universe, but a prophecy of the establishment of the Messiah's kingdom, by the preaching of the gospel, and the general conversion of idolaters to the service of the true God. The First-begotten is the Lord, or rather the Jehovah, for that is the word used in the original, whose kingdom is proclaimed as an occasion of joy and thanksgiving to the whole world." The entire discourse, as confirming Mr. East's argument in this part of the discussion, is worthy of profound attention.*

In this argument the writer has completely established his position, "that the prophets have employed a complexity of appellations when speaking of Jesus Christ, which necessarily require that he should be a different Being from any other of whom we have any knowledge. In fact, that he should be a perfect man, possessing all the essential attributes of humanity, and a Divine Being in the likeness of man, possessing all the essential attributes, and exercising all the essential prerogatives, of Divinity; engaged in the labour of teaching, but effecting the grand design of his incarnation, by dying to make reconciliation for the sins of the people."

The same position is assumed and demonstrated in the fifth, sixth, and seventh discourses, which are entitled, "A Calm Consideration of the Testimony which John the Baptist and the Evangelists bore to the Person of Jesus Christ, and the Primary Design of his Mission; the Testimony of Jesus Christ himself, and the Testimony of the Apostles, on the same subjects."

For critical accuracy, theological depth, and close and powerful argumentation, these portions of the work are highly honourable to the talents and acquirements of the writer.

The eighth discourse, entitled "The Responsibility of the Witnesses," in which the writer shows that the apostles of our Lord themselves raised the question of his Divinity, and that this important fact goes far to the settlement of the subject in debate, is, with the ninth—²in which he proves "that the mission of Jesus Christ, if he were a mere man, has defeated the grand design of Divine Providence, which all preceding dispensations were employed to accomplish,"—are the *clôture d'œuvres* of the entire series. We regret our want of space to do them, by analysis, anything like justice. If the line of argument be not absolutely original, it is conducted with singular ability. Of this our readers, we trust, will judge for themselves; for we must not here indulge in the luxury of quotation.

* It is to be found in a posthumous volume, entitled, "Nine Sermons," &c., &c.

"The example of Christ defective and pernicious if he were only a frail human being," is the subject of the tenth discourse, in which we remark discrimination and acumen of no mean order. Mr. East, in the course of his argument, turns an objection of Socinians to his doctrine against themselves, commenting on one passage of Scripture, which they adduce to prove that Christ is not a Divine person, viz., "*My Father is greater than I.*" Mr. East observes, "This confession of inferiority is considered by Unitarians as decisive in favour of his exclusive humanity; but, in my opinion, it supplies a very powerful, indirect confirmation of his Divinity. It is a term of comparison between himself and the Father; and he certainly does admit his inferiority. But if he had never, either directly or indirectly, advanced claims to an equality with the Father, *where was the necessity, or even propriety, of his giving utterance to such a self-evident and undisputed truism?* Did those to whom it was addressed entertain such an invincible belief in his superiority to the Father, or his equality with him, as to render it necessary on his part to subvert their belief by an unequivocal admission of his inferiority? No. He admits, in the first verse of this chapter, (John xiv. 1,) that their faith in God was strong, while their faith in him was defective. '*Let not your heart be troubled; ye believe in God, believe also in me.*' They did not then need such a remarkable declaration to regulate their faith. Why, then, was it made, especially on such an occasion? Was it proper to make it, especially if he came to teach us by his example, how we ought to speak of God, as well as how we ought to act towards men? If he were only a man, he could not with propriety employ any terms of comparison between himself and the eternal God, which any other servant of God might not employ with equal propriety; because whatever relative disparity there may be between men in intelligence, in wisdom, in purity, in authority, and in social goodness; between ALL men, and the eternal Jehovah, there must be the same infinity of distance." The test which Mr. East has applied, in order to show the absolute impropriety of the adoption of this phrase by a mere man—viz., to "imagine it passing from the lips of some public speaker, in his address to an intelligent audience," and his arguments *ad hominem* to a Socinian preacher, in our view, borders too much on the ridiculous, to be in harmony with the solemnity of his theme; it is bold, we had almost said *brusque*—it is not in good taste. We might point out a few similar instances in the progress of the work which detract from its intellectual and sacred dignity; and we like not the interlarding so high an argu-

ment with quotations from the Hymn-book. We think in another edition they may be advantageously omitted.

We looked in vain for the exercise of the author's acumen on the phrase "*The Son of Man,*" which our Lord so frequently employs as descriptive of himself. Socinians delight to press it into their service; but, like Joshua's angel, it is "for us, and not for our adversary." This is a term which is evidently relative to our Saviour's other designation, "*The Son of God.*" In this the Divinity of Christ is implied; this was the sense in which the Jews and the apostles understood it; and it follows that it is implied also in his being "*the Son of Man.*" Jesus asked his disciples, saying, "Whom do men say that *I, the Son of Man, am?*" When they had answered this question, he further asks, "But whom say ye that *I am?*" and Simon Peter answered and said, "Thou art the Christ, *the Son of the living God;*" and Jesus answered and said unto him, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven."

The concluding Discourses, entitled "*The Religious Character and Habits of Unitarians,*" a conclusive evidence against the Scriptural Origin of their Theory of Belief," and "*The Degenerating Tendency of Unitarianism,*" are corollaries from the preceding argument, and are a sort of application to the consciences and moral feelings of Socinians, from which they will probably turn away with indignation, as coming from an opponent who has treated them with a severity very little in unison with the soft and smooth things which they are accustomed to hear from their own approved instructors. Of the effects of Socinianism on piety and domestic happiness, Mr. East relates the following anecdote:—

"I once knew a gentleman, who, after a long profession of what I call the pure faith of the gospel, scornfully renounced it, and became a zealous Unitarian. The effects of this sad transformation were soon seen and felt at home. The Bible, which, in the holier, if not the happier days of his life, was revered as containing the words of eternal life, was now spoken of in the usual tone and style of Unitarian indifference and contempt. *Family prayer was abolished.* After the morning service at the Unitarian chapel, the sabbath became a day of festive mirth, recreative amusement, or counting-house occupations. His children, who had been trained up in the nurture and admonition of the Lord, became divided in their opinions and religious habits; and while the daughters cleve to their pious mother, the sons followed the example of their father; and after resting a while at the half-way house, walked on, and became avowed in-

Bellary—no uncommon thing." We part from Mr. East as a brother beloved; and cannot lay down his book without expressing an earliest hope, that if it cannot stem the tide of heresy, it may prevent many from being insidiously drawn into its vortex. Horsley once chuckled in triumph over his fallen opponents, and exclaimed, "The orators and oracles of BIRMINGHAM and Essex-street are dumb, or if they speak, speak only to be disregarded." If he were living now, in reference to the former as the seat of the great heresiarch, with what delight would he listen to this—"Vocem adyti dignum Templo."

MEMOIR of the late Rev. JOHN REID, M.A., of Bellary, East Indies. Comprising Incidents of the Bellary Mission for a Period of Eleven Years, from 1830 to 1840. By RALPH WARDLAW, D.D., fols. 8vo, pp. 484.

Maclehose, Glasgow; and Jackson and Walford, London.

Large expectation has been awakened in connection with this Memoir, on account both of its author and its subject. The delay which has taken place in its publication is more than compensated by the precious materials of which it is composed. We need not assure our readers that it is no ephemeral production, depending for its impression upon mere adventitious and temporary considerations; it belongs rather to that class of biographical notices which is destined to take a permanent place among the missionary records of the age. It is, indeed, a tender and touching memorial of one who conferred honour on the missionary character, and who, had he been spared, bid fair for reaching the highest standing in the missionary field.

Mr. Reid was one of those individuals who never fail to leave their impress upon the heart of all who knew them. Single in purpose, kindly in disposition, and considerate of the feelings of all with whom he had to do, he never made an enemy, or lost a friend. We knew him and loved him from his earliest years; and what he was as a youth he continued to be as a man, with the important additions of mental culture, and fervent unostentatious piety.

His early removal by death from the missionary field, where he had displayed the rarest combination of Christian excellence, was the more to be regretted, as he became the victim of his own zeal and self-devotement. He would not quit his post, from conscientious motives, until it was too late to attempt a visit to his native land. But we dare not retrace the trials and deaths of

Christian missionaries are in the hands of Christ; by him they are fixed in their several spheres; and by him they are called to their rest and their reward. The name of John Reid will be pronounced with respect and love as long as the Bellary mission continues to exist. His zeal, his diligence, his acquirements, his prudence, and his actual success, will long be remembered both by the directors of the London Missionary Society, and by his fellow-labourers in the mission-field. To all future missionaries, he has left behind him an example worthy of their strenuous imitation.

Should any of our readers be disposed to think that our partiality to the deceased has unduly biased our judgment, we must refer them to the volume before us, in confirmation of the views we have expressed. The ample extracts from Mr. Reid's correspondence will abundantly prove how single and determined was his missionary purpose. Since the days of Henry Martyn we have seen no communications from the heathen world that have afforded us more sincere delight. That the biography of such a missionary should have fallen into the hands of so able a writer as Dr. Wardlaw is matter of sincere congratulation to the Christian world. His materials were excellent, and he has used them with singular discretion and effect; allowing only the relation in which he stood to the deceased to throw an air of melancholy tenderness over the entire composition.

If our estimate of this Memoir be at all correct, there can be no doubt of its acceptance with the public. It is a production of rare interest; one of the happiest efforts of the venerable author; and calculated, in no ordinary degree, to promote the missionary cause, and to do good service to the society under whose auspices Mr. Reid spent his missionary life.

The volume is divided into nine chapters: the first including a very interesting sketch of Mr. Reid's early years, from his birth till his entrance at the university of Glasgow. The second from his arrival at Glasgow till his appointment as a missionary to India. The third, from his appointment as a missionary to India till his arrival at Bellary. The fourth, fifth, sixth, seventh, eighth, and ninth, are devoted to his private and missionary life. The first and the last chapters are special favourites with us. They are, as compositions, very beautiful and deeply affecting. Few Christians will read them without tears.

May this exquisite effort of Dr. Wardlaw's pen be blessed to the good of many; and especially to all those who take interest in the cause of Christian missions.

The Literary History of the New Testament. 8vo, pp. 624.

Seeley, Burnside, and Seeley.

There is something very original and appropriate in the title of this volume, as well as very descriptive of the general design of the work. Though the name of the writer is withheld, we can assure our readers that he had no occasion to shrink from public gaze. He has done good service to the cause of biblical literature, by producing a popular volume on a subject too often handled in an over critical manner for general readers. We quite agree with him when he states, that "although numerous works have appeared, both in this country and in Germany, intended to serve as introductions or helps to the critical study of the New Testament, there exists no popular manual, affording a condensed view of the literary history, chronology, internal evidence, and distinctive features of the apostolic writings." "To supply this deficiency the present work has been undertaken, in the hope that, while it may assist to guide the investigations of the biblical student, it may also serve to interest general readers more extensively in the topics of inquiry connected with the historical and critical illustration of the New Testament.

"The general design of the work is, to concentrate upon the sacred documents, as compositions, all the light which external history, ecclesiastical testimony, and a careful collation of their contents will supply. The inspired writers may possibly appear under somewhat new aspects, as the reader is thus enabled to discern, more distinctly and vividly thrown out, those interesting personal traits, those indirect biographical allusions or historical references, those beauties of composition or touches of character, which at once attest the genuineness of the writings, and tend to awaken a deeper sympathy with the feelings and sentiments of the wonderful men to whose authority we bow as the apostles of Christ."

How true is the author's remark, that "the New Testament is recognised as the rule of faith by multitudes who never have given the Divine volume an intelligent perusal, much less have learned to appreciate the internal evidence of its inspiration, in the matchless narratives, or in the profound wisdom and sublime eloquence of the epistles. There have been critics, it is true, who have admired the books of the New Testament as compositions, and yet have not received the apostolic doctrine. But that believer is the more inexcusable, who, while deferring to the authority of the Scriptures, can be satisfied without making himself familiar with all the treasures of wisdom which they contain, and with all the

sources of interest which, on a devout perusal, they disclose."

We have reason to know that the author has spent years of laborious research in the acquirement of biblical knowledge; and that the volume which we now introduce to our readers is the fruit of lengthened and careful application to this deeply interesting branch of Christian study.

The most valuable part of the work, according to our judgment, is the analysis supplied of the apostolic epistles. It has evidently been prepared with the utmost care, and is the result of very laborious research. Had he effected nothing more than this he would not have laboured in vain.

Upon the whole, we have formed the most favourable estimate of the literary merits of this work; and for nothing do we more commend the author than for his entire freedom from the affectation of learned disquisition. There is everything in the volume to invite, and nothing to repel, the mere English reader. Yet there is no lack of solid learning, in the investigation of many critical and difficult subjects. Everywhere we have proof of extensive reading, and careful examination of conflicting evidence.

We are glad to find Mr. Bickersteth and Dr. Pyc Smith uniting in a cordial recommendation of this valuable biblical undertaking. Such recommendation is alike creditable to themselves and the author. Whatever may be the value of our testimony to the value and importance of this work, we give it with a full conviction that posterity will justify the estimate we have formed of it.

The CATHOLIC CLAIMS. A Letter to the Lord Bishop of Cashel. By BAPTIST W. NOEL, M.A. 8vo, pp. 54.

J. Nisbet, Berners-street.

This is an extraordinary production from the pen of a churchman. We do not wonder that it has staggered the weak faith of some of Mr. Noel's reverend brethren in the Establishment, who cling to the state connection of the church with as much tenacity as if it were part and parcel of the gospel. Our author is at least half a century in advance of many of the good men with whom he sympathizes in evangelical doctrine. His views of Ireland, and of Irish questions in general, are large and comprehensive, and free from that party bias which vitiates the writings of most churchmen whenever they meddle with Irish affairs.

In Mr. Noel's brief pamphlet he has presented an appalling view of the unjust and short-sighted policy which has been

persecuted by England towards Irish Catholics, as may be verified by a reference to those penal laws which disfigure the statute-book of our country. There may be sympathy with Romanists, where there is the utmost abhorrence of their creed. This is just the case with Mr. Noel and those who think with him. They would do full justice to the Catholic claims, while they would eschew all support, direct or indirect, of the Popish faith; and they would, moreover, abandon all such equivocal maintenance of Protestantism in the sister kingdom, as only tends to confirm the attachment of Romanists to their deadly errors.

There is among calm and enlightened men, who ponder the lessons of history, a growing conviction that the Protestant Establishment of Ireland has fearfully retarded the onward progress of the Reformation. This conviction begins to be entertained by some who are far from abandoning the Establishment principles. Their love of truth, and concern for the honour of Christ, rise superior to their ecclesiastical prejudices. They feel that a vast and expensive Protestant Establishment set down in the midst of a Popish nation, is as unreasonable as it is impolitic; and they cannot but see that statesmen will be urged on, by the force of circumstances, to endow popery in the sister kingdom, if the Protestant Establishment continues to exist. But rather than see England implicated in this dangerous line of policy, they would consent to give up the *status* and the supposed advantages of an Establishment. We respect the consciences of such men, though we wonder that the views they entertain do not carry them much further. To us it appears very clear, that if the State meddles with religious endowment at all, it must ultimately endow every sect without distinction—political justice seems to require this; and the only way in which so vexed a question can be got rid of is for religious men, of all connections, to enter their firm and combined testimony against all state interference in religion. The current of public opinion runs strongly in this direction; and the late Maynooth bill has tended greatly to accelerate its progress.

Mr. Noel's pamphlet contains much important matter on a variety of topics respecting Ireland. It is an honest and spirited appeal to the true friends of the Reformation, who cannot but feel that the Irish Establishment has been a failure as a Protestant institution. "If," says he, "the Protestant ministers of Ireland, Presbyterian as well as Anglican, instead of timidly anticipating the triumphs of superstition, will meet together throughout Ireland, to pray for an increased measure of to descend upon them, and will confer

together on the best means to obtain enlarged success against error, the same series of events which, by placing all classes of the community on an equality, lays the foundation for a solid union between the two countries, and secures the peace of the empire, may also lead to the pacific triumphs of the gospel over the mass of the Irish population."

Our author has been roughly handled, in certain quarters, for the views of the Irish Establishment to which he has committed himself; but unprejudiced men will bless God for the grace which has been given him to be faithful to the dictates of an enlightened conscience. We honour him for his fearless love of truth and righteousness.

The NORTH BRITISH REVIEW. No. VI.

Contents: Chemistry in its relation to Agriculture—Life of Lord Hill—Savings Banks—Tytler's History of Scotland—Hospitals for the Insane Poor—Colonization and the Allotment System—Welsh's Church History—Mrs. Hamilton Gray's History of Etruria—Vestiges of the Natural History of Creation. 8vo.

Hamilton, Adams, and Co.

This number of the North British is in no way inferior to its predecessors. If the articles treated are less popular than those which have appeared in some former numbers, they are very important in their bearings, and are handled with an extraordinary measure of ability. The seventh article, on Welsh's Church History, and the ninth, on the Vestiges of the Natural History of Creation, are masterly productions.

The BRITISH REVIEW. 8vo.

Jackson and Walford.

This is decidedly the best number of this highly respectable Review that has yet met the public eye. There is a freshness and an energy about it, which make us rejoice that it proceeds from the Nonconforming press. We can have no doubt as to the ultimate success of a Review which displays such vigour of thought upon all subjects on which it ventures to treat. The article on the Currency will bear a comparison with anything of its kind which has appeared in the present age. If Dissenters of the better class, we mean those of them who are in easy circumstances, do not rally round the British Review, it will be a lasting discredit to them.

WORKS RECENTLY PUBLISHED.

1. *Tracts and Treatises of John de Salisbury, B.D. with Selections and Translations from his Manuscripts.*

scripture and Latin Works. Edited for the Wicliffe Society. With an Introductory Memoir. By the Rev. ROBERT VAUGHAN, D.D., President of the Lakeside College, Manchester. 8vo. pp. 426.

2. *Lectures on the Pilgrim's Progress, and on the Life and Times of John Bunyan.* By the Rev. GEORGE B. CHEEVER, D.D. Imperial 8vo. Ful- lerton and Co., Newgate-street.

3. *Christian Charity explained; or, The Influence of Religion upon Temper,* stated in an Exposition of the thirteenth chapter of the first Epistle to the Corinthians. By JOHN ANGELL JAMES. 12mo. pp. 324. Hamilton, Adams, and Co.

4. *The Literary History of the New Testament.* 8vo. pp. 624. Seeley, Burnside, and Seeley.

5. *The History of Ireland:* from the earliest period to the present time. Adapted for Youth, Schools, and Families. By Miss COMBER. New Edition, enlarged and improved. Fifth Thousand. Royal 18mo. pp. 128. Dean and Co., Threadneedle-street.

6. *Confessions of a Convert from Baptism in Water to Baptism with Water.* Royal 18mo. pp. 138. John Snow.

7. *The Mission; or, Scenes in Africa.* Written for Young People. By CAPTAIN MAREYATT. 2 vols. 18mo. Longman and Co.

8. *Twelve Hundred Questions and Answers on the Bible,* intended principally for the Use of Schools and Young Persons. By M. H. and J. H. MYERS. In 2 vols. Vol. I. Questions. 12mo. pp. 192. Longman and Co.

9. *The English Gentlewoman; or, Hints to Young Ladies on their Entrance into Society.* 12mo. pp. 268. H. Colburn.

10. *The Nursery Governess.* By the Author of "The Week." pp. 202. Seeley, Burnside, and Seeley.

11. *The Catholic Claims.* A Letter to the Lord Bishop of Cashel. By BAPTIST W. NOEL, M.A. 8vo. pp. 56. J. Nisbet.

12. *The North British Review.* No. VI. 8vo. Hamilton, Adams, and Co.

PREPARING FOR PUBLICATION.

In the press and will shortly be published, *Memoir of the Life and Writings of Thomas Cartwright*, the distinguished Puritan Reformer, including the principal Ecclesiastical Movements in the Reign of Queen Elizabeth. By the Rev. B. BROOK, Author of "History of Religious Liberty," "Lives of the Puritans," &c.

Obituary.

MR. WILLIAM FORSTER, OF BRANDON,

For upwards of forty years a Deacon of the Congregational Church, Durham.

WILLIAM FORSTER was born at Bygate-hall, in the parish of Alnwinton, Northumberland, on the 21st of April, 1774, and he died at Brandon, in the parish of Brancepeth, Durham, on the 1st of October, 1844.

From a very early age, the things of God impressed his mind. When he was only six or seven years old he was in the habit of meeting with another boy of the same age in a retired spot to pray and to converse about the Saviour; and towards the close of his life he often mentioned it as a remarkable exemplification of the distinguishing grace of God, that while his youthful companion grew up a wicked man, wasted his property, brought his mother to want, and died an infidel, he was led to receive Christ, and for nearly threescore years to walk in him. Much as he seems to have been interested in religion before, it was not till the summer of 1793 that he gave himself to the Lord. A long and tedious illness, from which it was not expected that he could recover, proved the means of leading him to decision of character. Having experienced the power of Divine things, he made a public profession of his faith by uniting himself with the Presbyterian congregation at Harbottle, then under the pas-

toral care of the Rev. M. Murray. About this time he began a diary, a few extracts from which will show the progress which he made in the ways of God:—

"In 1794, being a schoolmaster at Holy-stone, I went frequently to hear the Rev. Mr. Sommerville, at Brenton. I soon became intimately acquainted with him, and united myself with his congregation. At the administration of the sacrament in June this year I enjoyed sweet communion with God. At the April sacrament, 1796, Mr. Sommerville preached on the words of our Lord to Peter, 'Lovest thou me?' My heart bore me witness that I loved the Lord for what he had done for my poor soul. The July sacrament was a most delightful season to me. My heart overflowed with holy joy, and I again took hold of God as my God. On the 21st of April, 1799, the Lord's supper was administered at Brenton. This was a sweet day to my soul. I had just before been afflicted with fever, and my recovery was despaired of. I also entered this day on the twenty-sixth year of my age. These mercies meeting together made this a solemn and delightful day to me. I, indeed, met with Christ at his table. I hope I shall never forget the vows and joys of this day."

In 1800 he entered into the marriage relationship with Miss Mary Trotter, of Bewick, and about twelve months after

wards he removed from Northumberland to Brandon, a small village in the neighbourhood of the city of Durham. This important change placed him in new circumstances. He felt most keenly the loss of the able and devoted ministry of Mr. Sommerville, no less than his separation from a circle of Christian friends to whom he was greatly attached, and some of whom have since been called to stations of eminence and usefulness in the church. Having connected himself with the Congregational church in Durham, then under the pastoral care of the Rev. Lewis Jones, he began to feel at home in his new sphere. He was soon called to the deacon's office, and during more than forty years he "used the office well"—his high Christian character, his eminently devotional spirit, his practical wisdom, and his energetic habits rendering him a most useful servant of the church, and a valuable friend to Mr. Jones, Dr. Matheson, and Mr. Gnodall, its successive pastors.

His family was small. His two sons and his daughter engaged, in their childhood and youth, a large share of his attention as well as of that of his beloved partner. That partner was, however, removed from him and them by death in 1818. She had a lingering illness, but she died rejoicing in her Saviour. In an account of her experience, which he drew up for the use of her children, it is stated that on the day before her departure she exclaimed, "I have no trust in an arm of flesh. O Lord, thou art my joy, my hope, my comfort, my salvation. Oh, I see the blessed Jesus. The Angel of the Covenant has the keys of death, and he will let me in to the realms of glory." "Thus," he adds, "the Lord has been pleased to take away from me one of the kindest and most affectionate of wives that any man ever had. My loss is her gain.

'Lord Jesus, by thy grace prepare
My soul in heavenly bliss to share;
Fit me to join the glorious song
With yonder blest and happy throng.'

Years rolled on, during which he had the happiness of seeing all his children devoting themselves to God; his instructions, and example, and prayers, together with the impression made on their young minds by the death of their mother, being the chief means of fixing their hearts on Divine things. Both his sons resolved on consecrating themselves to the work of the ministry. Joseph having conscientiously adopted Baptist views entered the college at Bradford, under Dr. Steadman, and Luke was soon after received into Hoxton Academy. The career of Joseph was very short. Having passed through his course of study in a manner that led to the most sanguine hopes of his future use-

fulness, he was settled at Scarborough, and after a pastorate of little more than twelve months, he was on the 28th of January, 1826, called to his rest and reward. Luke, who also gave early indications of eminence, was settled at Blackburn, and after labouring there for some years, he removed to Saffron Walden, where, after a course of most successful pastoral labour, he died on the 23rd of June, 1840. Isabella, his only daughter, who had been married in 1831 to the Rev. A. Reid, of Newcastle-on-Tyne, finished her course on the 16th of June, 1835. His second wife, to whom he had been united several years, was also taken from him by death in January, 1834. These bereavements deeply affected him, and the repeated shocks which they occasioned made inroads on his health which warned him that the time of his own departure was approaching. The last of these strokes, the death of his beloved son Luke, led him to say in his diary:—"Thus God has been pleased to take from this world my first-born son and the last of my family. While I mourn, I sorrow not as those who have no hope, firmly believing as I do that mother and children are all in heaven." The simple sentence that follows is truly affecting, alluding as it does to the melancholy list of bereavements preceding it, to the fact that the book was filled with the exception of one page, and that his whole family, with the exception of his third wife, to whom he had been for a short time united, had been taken from him: "I leave the next page for some one to record the death of William Forster."

Symptoms of disease began to appear in 1840, which rapidly increased till during the last twelve months of his existence he was the subject of almost unremitting sufferings. During the long course of his illness his mind was calm and happy, and the mention of heaven never failed to awaken his rapture and delight. The chamber of sickness was in his case less the place of mourning than of rejoicing. Christian friends visited him to hear his dying testimony, and to learn from him how God can sustain and comfort in the most trying hour. Even his afflicted partner and his sorrowing friends could not but mingle joy and gratitude with their grief. Of these affecting scenes, his bereaved partner gives the following account:—

"During his illness he was more communicative regarding the state of his soul than he had ever been before. Indeed, we were so accustomed to speak about death and the glories of heaven that the subject became quite familiar. One morning he called me to his bedside, and said, 'Oh, my dear, I feel so disappointed! I thought I was just entering heaven. I saw the new

Jerusalem: 'Oh what a glorious sight it was! I saw the river, clear as crystal, which I had to cross. I saw the Saviour standing smiling on the shore, and holding out his hand to help me over. The joy was so great that I awoke in consequence of it. How disappointed I am to find that I am still in this world!' On another occasion he said, 'I expected to have been in heaven before this time, but some of you have been praying for my recovery.' During the last few days of his life his great weakness and constant pain unfitted him for much conversation. When he was no longer able to read, he was in the habit of naming a chapter or hymn for me to read to him. Having on the sabbath read the nineteenth hymn, first book, he said, with much emphasis, 'Yes; you'll see the mortal paleness on my cheek, but there's glory in my soul, yes, glory in my soul.' When the surgeon called on the following day he said to him, 'Now, sir, you never saw me so low before. I am going home. I am going to my Father's house above. There are glorious mansions there.' 'Yes,' was the reply, 'and you will soon be there.' No sooner had he heard this intimation than with all the energy he could command he exclaimed, 'God bless you, sir; God Almighty bless you; you have brought me good news.' He said very little after this, but when asked if he had any doubt or fear, he at once answered, 'No, none.' His last words were: 'He's coming—coming.' I said, 'Who is coming?—Jesus?' 'Yes,' said he, 'to take me home.' He could articulate no more, but quietly breathed his spirit into the hands of that Saviour, whom he so dearly loved about half-past seven on the evening of the 1st of October, 1844."

An eminent minister, now occupying an important station in the church, whom he took by the hand when he was commencing his journey to Zion, and who maintained an uninterrupted friendship with him through life, says, in a letter occasioned by his decease: "I have known him intimately for more than forty years, and a more excellent man—I say so without making one exception—I never knew, whether as it regards genuine and ardent piety, amiable temper, or disinterested benevolence."

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." R.

MR. WILLIAM ANDREWS, SEN.

The subject of the following brief memoir was born at Wangford, Suffolk, on the 14th December, 1779.

In early life his mind was deeply impressed

with the truths of the gospel, and at an early age he was received as a member into the church of Christ.

Among the vicissitudes which attended his earthly career, he removed to Lichfield, Staffordshire, where he resided for many years, but spent the last eighteen months of his pilgrimage below in London, with a part of his family.

Mr. A. maintained his Christian character to his dying moment. The last forty-five years of his life he wholly consecrated to the service of God his Father. His example was a bright and shining one; his precepts were always "as meat in due season;" he was continually sought after by all manner and classes of persons, for counsel and advice, which he was ever ready to give, and which was gratefully received by all; in short, he was highly esteemed and greatly respected by all who knew him.

Mr. A. filled the important office of deacon of the church of Christ, under the pastoral care of the Rev. Wm. Salt, of the city of Lichfield, for nearly thirty years. In addition to this, he went for many years, every sabbath afternoon, alternately, to some of the villages near Lichfield, to distribute those silent little messengers, tracts, and to preach the everlasting gospel. He also once a fortnight, after the morning service of the sanctuary, went round a part of the city in which he lived, circulating those messengers of mercy, which have proved a great blessing to many who received them at his hands.

After a long course of useful, active labour, it pleased his heavenly Father to afflict him heavily, so that he was obliged to relinquish his delightful employment, but not before he was permitted and privileged to see that he had not laboured in vain or spent his strength for nought. The Lord prospered his own work in his hands, and made him the instrument of bringing many from darkness to light, from sin to holiness, and from Satan unto God. Not only was he instrumental in the hands of God in the conversion of the souls of the more moral parts of mankind, but also of the most profligate of characters. He laboured hard and long for the salvation of his fellow-men, and the success of those labours were and are seen and acknowledged by many.

Mr. A. was not only a Christian abroad but a Christian at home, yea, he possessed "piety at home;" his piety was genuine; and he at all times endeavoured to instil into the minds of his children the importance of the "one thing needful;" he earnestly prayed for their salvation; his sweet counsel and his affectionate advice was felt and acknowledged to be given by a dear, tender, affectionate father, for their eternal welfare; and by the Divine blessing he was made instrumental of deeply impressing on their

minds the great importance of having an interest in the new covenant, which is well ordered in all things and sure.

Mr. A. was heavily afflicted the last two years and a half of his life, with a combination of diseases, and was obliged to be kept the whole of that period in an upright posture. During the whole time of his affliction he was never heard to murmur, or utter one word of complaint; he felt that it was his Father that had afflicted him, and often said, "It is well: 'God is too wise to err, and too good to be unkind.' 'Yea, though I walk through the valley of the shadow of death, I will fear no evil,' for God is with me; his rod and his staff, they comfort me. 'All the days of my appointed time will I wait till my change come.'"

Mr. A.'s mind, during the whole period of affliction, was in a peaceful, happy frame, and frequently he quoted many passages of Holy Writ and hymns applicable to his state.

About a week previous to his son's leaving London to take the charge of a church in the county of Norfolk, the dear man of God gave him a short but very pathetic charge, and earnestly looking at him, exhorted him to be faithful unto death, and to preach the gospel of Christ fully, and added, "Then you will not labour in vain, nor spend your strength for nought." The departed saint also said, "My son, consider: consider you are working in a good cause, and for a blessed Master, who has promised you your wages, though not silver or gold. He had them not, and the servant is not above his Master, nor the disciple above his Lord; but he has said, 'No good thing will I withhold from them that walk uprightly;' and also has said, 'My word shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it;' therefore be thou faithful unto death, and Christ will give you a crown of life."

A day or two after this, his son thought him worse, and said, "Father, shall I write to the people at Long Stratton, and say, your being so poorly makes me unable to leave you at present?" The dear man of God replied, "No, my son, no; although I should like you to be with me in my last moments, yet as the people wish you to be there for sabbath, it would be wrong of me to wish you to stay; it is your duty to go, and go, and the Lord go with you and bless you and make you a great blessing."

On the morning of his son's departure, (Saturday, 5th April,) he gave him and his a parting blessing in these words: "May the God of Abraham, the God of Isaac, and the God of Jacob, be your God, and go with and be with you, both now and for evermore; and if we meet not again on earth, may we meet in heaven at God's right

hand," reminding them of the old patriarch Jacob, ere he wound up his feet into bed, and gave up the ghost, assembling his sons around him and blessing them.

On the 18th April, just four days previous to his death, a friend called to see him, to whom he turned his languid eyes, and said, "Do not, Mrs. —, put off making your calling and election sure to the dying moment; the dying moment is a solemn moment; it will come; though it may tarry for a season, yet it will come. Oh that you may be found ready! Fly to Jesus, who is the Author of our faith. Think it no delusion. There is a Saviour to seek, and willing to save you. I have found that Saviour. 'It is finished.' 'Love's redeeming work is done.' Ah! 'it is finished.' If I had a Saviour to seek now, it would be for ever too late, for my bodily sufferings are now too great, but my mind is in peace, perfect peace. You may be fond of gaiety; but you must put it off; it is all vanity and vexation of spirit. Do not put off seeking salvation to the dying moment. I trust I shall not have to add Amen to your condemnation, although it would be nothing to me." He then became so exhausted that he could say no more at that time; but in a few hours afterwards, while experiencing much bodily suffering, he exclaimed, "O Lord my God, sustain me, that I may wait all the days of my appointed time; yea, I will wait till my change come." On Saturday, the 12th, Mr. A. was suffering much from shortness of breath. He said to those around him, with a smile, "What makes me suffer so much?" then with much emphasis exclaimed, "Infinite wisdom! boundless love!" In the afternoon of that day the Lord appeared to give him fresh strength and energy; his countenance brightened up with such a heavenly and placid smile, and he commenced and repeated the whole of the one hundred and fortieth hymn, second book; —

"Give me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys,
How bright their glories be." &c.

After finishing the hymn, he repeated the third verse again, and said, "Can anything be more explicit?" After making a few observations upon it, he repeated the following verse: —

"Love's redeeming work is done;
Fought the fight; the battle won.
Lo! our Sun's eclipse is o'er;
Lo! he sets in blood no more."

Then with much energy exclaimed, (holding out his left hand, for he had not had the use of his right for twelve months,) "The battle won! what a glorious theme! the

crown of glory is my reward." A short time after this he was told that his doctor would come and see him the following day (sabbath). He said, "To-morrow I shall not be here. I shall be enjoying the one eternal sabbath day. I shall be at rest in glory." About five o'clock on sabbath morning a little nourishment was taken to him. He took it, and said, "This is the last." He was asked by one of his daughters, "Is this the last conflict, father?" He faintly replied, "Yes; my glass is nearly run; it will soon be over with me now, but it is all well."

Mr. A. lingered the whole of the day, but was unable to say anything more, and died at a quarter past one on the following Monday, 14th April, aged 65. His end was peace, and now he sleeps in Jesus. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." J. A.

MISS ANNA RYME.

On Monday, April 7, died at her parental residence, at Wellington, Somerset, Miss Anna Ryme, in the twentieth year of her age, of whom it may emphatically be said that "the memory of the just is blessed." It was her privilege to be born of Christian parents, and the affectionate instruction she received appears to have made a very early impression on her expanding mind, so that the first dawn of her intellectual existence was attended with convictions of sin. Her physical constitution was of a delicate texture, and she was often indisposed. When about the age of ten years she was laid on a bed of protracted illness for nine weeks, the subject of excruciating pain arising from the nature of her disorder. The visits of her minister at that trying period were, through the Divine blessing, the means of deepening her religious impressions; but what was overruled by the wise Disposer of all events, to lead her to a decision on the Lord's side, was the almost sudden death of a valued minister of Christ in the neighbourhood, the Rev. Joseph Buck, a personal friend of her family, and whose bland manners, intelligent conversation, and affectionate regard for the young endeared him to an interesting juvenile circle, one of which was the subject of this memoir; and in her case this mysterious stroke of Heaven was deeply and beneficially felt. From this time her distress on account of sin became very great, inasmuch that sleep often fled from her pillow, her fear lest there was no pardon for such a sinner almost overwhelmed her, and the result of her mental anguish affected her health. It is to be regretted

that this painful internal conflict was permitted to rage, unannounced and unknown; for judicious Christian advice, through Him who by a word stilled the stormy sea of Genesaret, might have sooner lulled the tempest and diffused peace over her soul. At last, however, some rays of light darted through the dense clouds which began to disperse, and the Sun of righteousness shed abroad his bright and healing beams; so that the traces of the late conflict rapidly passed away, and this young Christian was filled with joy and peace in believing, with the most humbling views of herself; and renouncing all confidence in the flesh, she was able to rejoice in Jesus Christ, through whom "she had received the atonement."

Having under the sweet influence of grace Divine given herself to the Lord in secret, she became impressed with the propriety of making an open profession of Christianity from a sermon she heard inculcating the claims of Christ on his people; and after about two months' serious reflection on the important step she contemplated taking, she was most cordially welcomed into the bosom of the Christian church before she had attained her thirteenth year, by the pastor, deacons, and members, as one of whose piety they entertained the most satisfactory persuasion. From that time her career was short but brilliant. Formed by nature in her finest mould; pre-eminent for everything gentle, amiable, and lovely in disposition, the grace of God shined forth in her with a lustre peculiarly bright and attractive. A rapid glance will be taken of a few prominent features exhibited in her subsequent glorious course. She displayed a deep and uniform attention to the cultivation of her intellectual powers, not suffering the hours of her study to be invaded by any of those innocent attractions so alluring to the young, hereby evincing a noble decision and firmness of character. The mind thus disciplined, and attracted also to the investigation of the highest and noblest themes that can engage the attention of a rational being, led her to see the defectiveness of her own character and spiritual attainment, the result of which threw around her the attractive grace of humility in an eminent degree. Her judgment, the result of much Christian knowledge and observation, was so accurate in its deductions, as to excite the astonishment of her friends, and they could almost imagine the counsel came from an aged, experienced, and intelligent saint. Her attention to the private duties of religion was most exemplary; she wisely set apart a considerable period in the morning, and an hour in the evening, ere her physical energies were much impaired by the exhaustion of nature,

to commune with her God; which time she treated as sacred, and neither the presence of company, nor the coldness of winter's severity, could keep her from the closet. It may be truly said of her that she loved the habitation of God's house and the place where his honour dwelleth. The approach of the day of holy rest she hailed with delight, and generally felt much pleasure under the word; and when she returned to her home from her hallowed engagements, she carefully avoided conversation, lest the sweet impression made should be in the least degree effaced. And not only on the Lord's day, but on the stated religious services of other days, she was a regular and punctual worshipper; the prayer meeting as well as the lecture was regarded by her as a season of high importance, and as having an impressive claim on her Christian attention.

During the severe frosts of last November and December she was seldom absent from the social ordinances of religion; and when the inclemency of the weather was so great that her friends thought it prudent for her not to leave her habitation, she evinced much disappointment. Her religion expanded her heart with the warmest feelings of concern for the spiritual well-being of others, which evinced itself in a way beautifully illustrative of the Christian modesty she possessed in combination with the most enlightened wisdom. Unobserved even by the eye of tender friendship, she consecrated herself to the Saviour's cause; and alone, with the objects of her pious solicitude, she would either pour out the feelings of her anxious heart in conversation, or embodying her counsel in a written epistle afford an opportunity for considering her more matured thoughts in the still moments of retirement from social intercourse. At the half-past six o'clock prayer meeting on the first morning of the present year she was among the earliest who appeared in the social assembly to seek the blessing of Heaven on the important period then commencing. The succeeding sabbath she enjoyed repeated visits to God's earthly temple; on the following evening she punctually occupied her accustomed seat in the house of prayer, when the cause of Christian missions was pleaded before God, and her delight with the hallowed exercises of that important hour left a pleasing effect; ere the solemn engagements closed she was taken ill of that disease which in a few months removed her sainted spirit to the realms of glory.

During her confinement to the sick chamber she at times endured acute bodily suffering; but that religion which strewed her pathway with so many delights in health, sustained her in the time of trial. She

exhibited a beautiful example of the passive graces of Christianity through the whole of her protracted sufferings; her meekness, patience, and resignation to her heavenly Father's will were most exemplary; not a repining sigh escaped her bosom or a murmuring word fell from her lips; the language of her soul was, Let the Lord do with me as seemeth good in his sight. In union with those attractive features of exalted piety were found a steadfast faith in the Redeemer, an assured hope of a blessed immortality, and a most tender concern for the comfort and spiritual well-being of her dear relatives and those around her. As the last conflict approached she repeated some beautiful verses expressive of the full assurance she had of her interest in the pardoning mercy of her God; the following couplet was of the number—

"And sinners, plunged beneath that flood,
Lose all their guilty stains;"

when she energetically exclaimed, applying it personally, "My stains."

Her last words, as if in reply to her Lord's invitation to her to come with him unto the marriage supper of the Lamb; she, as one with her loins girded about and lamp burning, replied, "I am now quite ready." Death gently performed his office; the eye closed on all mortal scenes and opened on the glories of the celestial world. Her memory is sweetly embalmed in the hearts of a numerous circle of attached friends, who deeply feel her removal. By her death her sorrowing family have received a stroke that will be long and sensitively remembered; the young have been deprived of a beautiful living example of female excellences; the church has lost one of its brightest ornaments; and society generally with whom she was brought into connection have had withdrawn from them an alluring model of a Christian, whose piety was unaccompanied by gloom, ostentation, or censoriousness.

Of this young believer, it may be said, "that being dead she yet speaketh." And the hope is cherished that the exhibition of so lovely a character will be profitably remembered by those who had the happiness of knowing her; and that others who read this memoir may be induced to follow her as she followed Christ.

MRS. ANN BLINKIRON.

Mrs. Ann Blinkiron, widow of the late Mr. John Blinkiron, died at Reeth, Yorkshire, on the 22nd of January, 1845. She was the oldest member of the Independent church in that place, having been united with it since the year 1798. Her consistent

character adorned her Christian profession, and, by her meek and peaceable disposition, recommended the gospel of Christ to her acquaintance, by whom she was highly esteemed. Though unable, for a considerable time, regularly to attend the house of God, on account of her years and increasing infirmities, yet nothing afforded her greater pleasure than there to unite, as often as possible, in singing the praise of God, and hearing his word expounded. During her sickness, she often lamented her weakness and sinfulness, but yet expressed her firm dependance on the mercy of God, and the willingness and ability of Christ to save her, so that those who visited her, found it profitable to hear her talk of Christ. The sabbath before she died a friend inquired how she was, when she replied, "It is almost done—it is almost over. I shall soon join with those that are gone before, where we shall meet to part no more, and that for ever." The last night that she passed in this world was chiefly devoted to prayer to her heavenly Father, to strengthen her in her last hour; and about six in the morning, without a struggle or a sigh, she sweetly fell asleep in Jesus, in the 77th year of her age. On the following sabbath she was removed from the place of her abode, and buried beside her dear husband, in the burying-ground belonging to the above chapel.

MRS. SUSANNA GAY.

Died, at South Cheriton, near Wincanton, Somerset, December 9, 1844, Susanna, the beloved wife of the Rev. J. Gay, aged 63. There is reason to hope she was made a partaker of Divine grace when very young, and that a truly pious uncle and aunt, by whom she was brought up, were instrumental in guiding her youthful feet in the way of peace.

Through life she was an unostentatious, but sincere follower of Jesus Christ. She loved the people of God, was much pleased with their company, and delighted to hear spiritual conversation, but, owing to a natural diffidence, was backward in speaking on such subjects, except to her most intimate friends. Few persons ever suffered more. For more than thirty years she was greatly afflicted with asthma, which often brought her to the brink of the grave; and the difficulty she experienced in breathing was most distressing. For the last nine months she suffered still more from dropsy; for six months of that time was unable to lie down in bed, and the pain in her legs was most excruciating; yet under all this suffering she never uttered one murmuring word, never betrayed the least degree of

impatience, nor did she ever express the slightest dissatisfaction with any one who was with her. Doubtless her patience and submission have been equalled, but, it is believed, were never exceeded. She always vindicated the dealings of God, considered he did not deal hardly with her, and that her mercies exceeded her trials. She knew herself a great sinner, but took up her position near the cross, and declared, that if she perished, it should be at the Saviour's feet. She renounced everything of her own, and built her hopes of happiness on the perfect work of the Redeemer. Her mind seemed richly stored with Scripture, and also with hymns, many verses of which she often repeated under her sufferings, such as the following:—

"When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage,
And long to soar away," &c.

"Jesus, lover of my soul,
Let me to thy bosom fly," &c.

"A few more rolling suns at most,
Will laud me on fair Canaan's coast," &c.

"A guilty, weak, and helpless worm,
On thy kind arms I fall," &c.

Often did she express a strong desire to "depart and be with Christ, which is far better." She longed for a world of purity, not only that she might be free from suffering, but from sin, which was her greatest grief. Dearly as she loved her husband and children, she said she could cheerfully give them up to be with Jesus. The promises of the gospel supported her mind, such as—"Ilim that cometh unto me, I will in no wise cast out;" "Fear not, for I am with thee," &c.; "When thou passest through the waters I will be with thee," &c. To her eldest daughter, who, the day before her death, was weeping, she said, "It is unkind in you to wish me to stay. If you loved me, ye would rejoice, because I go to my Father." A few hours before her death, her affectionate husband having expressed an assurance that she was in dying circumstances, she, in a faint whisper, (for she had entirely lost her voice a few days before,) asked, "What are you sure of?" he replied, "Sure, my love, you are going towards another world; are you sorry for it?" With all the energy she was capable of, she exclaimed, "Oh, no; I rejoice, triumph, praise the Lord. 'Bless the Lord, O my soul, and all that is within me bless his holy name,'" and, after a momentary pause, said, "Pray for me—pray that He may come quickly and take me to himself; that where he is, there I may be also, that I may behold his glory." Soon after, being in conversation with her son, and giving him the best advice in her power, she said, "Is it not a pleasant thing to have a Father's

house to go to?" A neighbouring minister visiting her a short time before her death, took his leave of her, saying, "I wish you the enjoyment of the Divine presence, a safe passage through Jordan, and a happy landing on Canaan's coast." She faintly replied, "I long to be gone—I long to be gone." Thus lived, and thus died, a humble Christian, a faithful and affectionate wife, and a kind and tender mother. To her husband and children her memory will ever be dear; they all feel the stroke, but hope to meet her again, in a brighter and a better world, and unite with her in praising and adoring the Lamb that was slain. J. G.

MISS REBECCA BATH.

Died, on the 24th of June, at her residence, Corderries House, Chalford, Gloucestershire, Miss Rebecca Bath, sister of the late Jacob Bath, Esq., of the same place, formerly Surgeon to the Forces, and Deputy-Inspector of Hospitals.

There are but few obituaries in the Bible: the short sentence "And he died," closes the lives of a long list of patriarchs, and of many a saint whose death was precious in the sight of God. But their characters are delineated, and their deeds recorded, as the current of their lives flowed on—tranquil or stormy as it might be; and these things, as the apostle tells us, are written for our admonition. The discriminating pen of divinity has ceased to write for our instruction; and we, upon whom the ends of the world are come, would not unwisely eulogize the dead or hold them up as models of perfection. But, in the present case, the hand of affection and esteem cannot but point to the tomb of the departed, and say, "Go thou and do likewise."

The character of this excellent lady was peculiarly marked by discretion, self-denial, and benevolence. From her earliest years, her heart was full of sympathy for the wants of her fellow-creatures, and for the cause of the Redeemer, which she supported in various ways long before she publicly professed Christ; but since she was united to his church, her piety and zeal have been more especially manifested; she, indeed, grew in grace, and with meekness and modesty, not high-minded but fearing, she pursued her unobtrusive way from strength to strength.

Though a member of an Independent church, she was strongly attached to the peculiar views of the Baptist denomination, and supported with a most liberal hand a small chapel in the village, where her parents had long worshipped; yet she had a heart open to all who serve the Lord Christ, and no refection of the church of God ever appealed to her in vain, either for its

public or private institutions. She was a zealous labourer for the British and Foreign Bible Society, which she loved with peculiar tenderness, being for many years one of its most efficient officers; and to the poor in general she was such a benefactress as they will long seek for in vain.

About six years ago, she was seized with a severe attack of paralysis, from which she seemed almost entirely to recover; yet her health was very delicate, and her valued life was watched from day to day with tender solicitude by her relatives and friends. She had, however, improved in health lately, appeared remarkably cheerful, and enjoyed religion in a peculiar degree; while her ever-busy mind was full of schemes for the good of others, and especially for the cause of the Redeemer. On Sunday, the 22nd, she attended three public services, and retired to rest as usual; but while engaged in prayer at her bedside, she was seized with apoplexy of so severe a kind, that she never opened her eyes or spoke afterwards. She was lifted into bed by her niece, and there she lay as in a slumber, until the morning of Tuesday, when she breathed her last.

What a glorious transition! from prayer to praise, from her knees to the throne. Her last words on earth were supplications to her Saviour, whom she loved and was so soon to meet; and she closed her eyes upon the night of time, to open them upon that world which has no need of the sun, neither of the moon to shine in it.

"Oh! to grace how great a debtor
Dally I'm constrain'd to be,"

was her frequent exclamation;—"Not I, but the grace of God in me," her constant acknowledgment;—"Hold Thou me up and I shall be safe," her daily prayer.

Let us glorify God for what he wrought in her, and let us follow her as she followed Christ.

EDWARD WILLIAMS WHITTENBURY.

Written by his Father, the late Rev. John Whittenbury, and found among his Papers.

Providence has made a sudden and speedy breach among us, in the removal of our dear son, Edward Williams. On Thursday, the 25th of June, 1829, after dinner, he went into the garden, and with the exercise of digging over-heated himself. He came into the house and lay down upon the sofa, where he slept for some time. However, he gradually grew worse, and on the sabbath took to his bed. Medical aid was obtained, but the means failed of success, and on sabbath, July 12, at noon, he entered the eternal world, aged ten years. The malady was considered to be in his head. When he was seized with sickness, which was fre-

quently the case during his illness, he would call out, "Hold my head, hold my head!" by which it was evident that he suffered much pain. This, however, gradually yielded to the copious bleeding which was necessary. Still neither this, nor other means, were sufficient to restore him.

This is the first trial of the kind we have had in our family—the first branch that has been broken off. Severe and painful as is the separation, yet I bless God that it is not without some alleviation. The pressure of affliction is lightened by the pleasing hope that, through grace, he was made meet for the inheritance of the saints in light. Formerly I had been accustomed to take opportunities of speaking with him upon divine subjects, and the things concerning his eternal peace. But at the time he seemed not to pay so much attention as I could have wished, although I have observed the tears to start when talking with him. That he should be a *good child*, in the best sense, has often been the desire of my heart, and the object of my fervent prayers at the throne of grace, and from what has since occurred, I have the strongest reason to believe that my prayers have been heard, and parental instruction blessed to him; for in this affliction with which it has pleased the all-wise Disposer of our lives to visit us, and which has been unto death, our dear child discovered much that was unexpected, and from its nature the more satisfactory and gratifying. Two things were particularly observable in him—the spirit which he manifested under his affliction, and the desire, and delight he took in conversing about God and divine things.

The last time we had an opportunity of talking with him will not easily be forgotten. Little was it imagined that such another would not occur again. He desired that we would sit by him and talk to him about God. In the course of the conversation the dear sufferer entered so minutely into his past life, acknowledging his sins, and confessing God's goodness, at the same time declaring his unworthiness, and his earnest hope that the affliction might be blessed to him, that it filled our hearts with joy and gladness. Often did he say, "Oh, I have been a naughty boy," mentioning in what

respects, which plainly showed his conscious guilt before God; but the method of forgiveness through Christ was what he delighted to hear. On one occasion he observed, "If there had been no sin, there had been no trouble;" and to his mamma he observed, "Our sufferings are nothing to what Christ endured." Addressing his brother, he said, "John, do you ever pray? Do you ever pray that I may get better? Pray that God would make us both good boys, and he will very mercifully and graciously hear you." Once when I had been praying with him, and earnestly entreating God on his behalf that his affliction might be blessed to him, and, in conclusion, beseeching him to hear us for Christ's sake, the dear boy said, "And he has heard." He was very desirous to know more of God, and would say, "I want some one to come and talk to me about God," which was complied with so far as his poor exhausted frame could bear. Altogether that was a season to be remembered; there seemed such an *unction* attending his conversation that was unspeakably impressive and delightful. To those who heard him, he seemed to speak as one that was ripening for glory. After this we were unable to have more distinct conversation, as he was twice seized with convulsions which impaired his faculties, and he lay for several days more or less delirious, and consequently more and more feeble, until the sabbath, when he entered on "the rest which remaineth for the people of God."

He manifested great patience, and a humbling sense of his own unworthiness. More than once he contrasted his own circumstances in affliction, as to comforts and kind attentions, remarking, "I often think of those who are ill, and have no kind friends to be with them."

Friday, July 17th. This morning we have been committing the remains of our dear Edward to the tomb, in Longford churchyard. The situation is retired, and rendered interesting by the surrounding scenery. It is a comfort to me, in consigning his body to the grave, that it is "in sure and certain hope of a resurrection to eternal life, through our Lord Jesus Christ."

Home Chronicle.

PROPOSAL FOR INCREASING THE FUNDS OF THE LONDON MISSIONARY SOCIETY.

To the Editor of the *Evangelical Magazine*.

DEAR SIR,—The proposal to increase the missionary fund, as suggested in your

July number by the Rev. W. Legge, has attracted my attention. I hope his valuable hint will be carried into practice to the extent he desires. I have lately adopted a simple plan of reducing my weekly expenditure on the article so essential to our comfort, which is tea, and give what is saved to

a charitable purpose. Instead of giving 5s. a pound for tea, which I have done for many years, I now give only 4s. 8d., which saves me about 4d. in the fortnight, on the average. I give 2d. a-week to a charitable fund by this economy, and most certainly I have never been able to detect any difference between the flavour of the tea, consequently I have made no sacrifice, and am able to give this trifling sum with perfect convenience to myself, and which proves of service where it is much required. Now, if you can induce one thousand individuals to adopt my plan, you will raise a very considerable sum per annum for the missionary fund,—more than 4,000*l*. There are many of our friends who may use a pound of six shilling tea a-week. Let them try the flavour of five shilling tea, and enjoy the luxury of putting the other shilling in the missionary box.

The plan is simple and feasible, and if ministers would give the idea to their congregations on a week evening after the service, and urge the necessity of economising for the purpose of helping forward the glorious missionary society, we should soon realize all the benefits of a plan which would secure an increase of the material for carrying forward the holy war against heathenism, Popery, and infidelity.

I remain, dear Sir,

Yours truly,
G.

Devonshire, July 19, 1815.

P.S. It is my opinion that the decrease in the funds of the Missionary Society is mainly to be attributed to the pressure of the raised Income Tax, which, while it has been raised to give a premium to the spread of Popery, has deprived our friends of the ability to do what they would wish to aid the missionary cause.

PROVINCIAL.

ORDINATIONS.

Rev. Robert Macbeth.

On Tuesday, April 29th, Rev. Robert Macbeth, late of Lancashire Independent College, was ordained to the pastoral oversight of the Congregational church assembling in Hope chapel, Shelton.

The introductory discourse was delivered by Rev. Dr. Davidson, Professor of Biblical Criticism and Oriental Literature in the Lancashire Independent College, who, in a clear and lucid manner exhibited the scriptural doctrine as to the nature and constitution of a Christian church; the usual questions

were then proposed and answered in a most satisfactory way; after which Rev. S. Butler, of Stone, presented the ordination prayer, and Rev. S. T. Porter, of Darwen, Lancashire, addressed the young minister in a charge characterised by great originality and brilliancy. This closed the morning's service, and the friends adjourned to the school-room, where an excellent collation had been prepared. Rev. Dr. Halley, of Manchester, presided, and various interesting addresses were delivered.

In the evening, Rev. Dr. Halley preached to the people, enforcing with great earnestness and power the duties that devolve upon an Independent church at the present eventful crisis. The devotional services were conducted by Revds. R. M. Davies, Oldham; J. Griffiths, Tean; W. Chambers, Newcastle-under-Lyne; Stephen Hooper, Heaton Mersey; and John Rawlinson, Lancashire Independent College.

Rev. Henry Howard.

On Thursday, May 1st, 1845, the Rev. Henry Howard, late a student of the Theological Institution, Pickering, was solemnly ordained to the pastorate of the Independent church assembling in Bethesda chapel, Rillington, in the East Riding of Yorkshire. The Rev. Henry Birch, of Driffield, introduced the service with reading the Scriptures and supplicating the Divine presence. The Rev. J. C. Potter, of Whitby, delivered the introductory discourse and asked the usual series of questions; the Rev. W. Blackburn, of Bamford, the young minister's pastor, (in the absence of the Rev. G. B. Kidd, of Scarborough,) offered the ordination prayer, and afterwards gave a solemn and impressive charge, founded upon Luke xix. 13, "Occupy till I come."

In the evening, the newly-ordained pastor commenced the service with prayer; the Rev. G. Schofield, of Malton, concluded the services of the day with an interesting and forcible address to the people from 1 Thess. v. 12, 13. The Revds. J. Jameson, of Robin Hood's Bay; W. Mitchel, of Staithes; W. Hackett, of Mickleby, severally took part in the services of the day.

Between the services about two hundred persons sat down to tea, which had been gratuitously furnished by the ladies in the congregation.

And on the following Lord's day two impressive sermons were preached by the Rev. W. Blackburn. It was confidently thought that these services were the beginning of brighter and happier days in connection with this church and congregation.

Rev. Philip James.

The services connected with the ordination of the Rev. Philip James, of the Western College, late of Exeter, over the Congregational church at Lyme Regis, took place on the 21st and 22nd of May, 1845.

On the evening of the 21st, the Rev. Richard Knill, of Wotton-under-edge, preached a preliminary sermon; subject—the Christian ministry.

At ten o'clock A.M. the following day, after the reading of appropriate portions of Scripture and the invocation of the Divine blessing on the solemnities of the day by E. Russ, of Seaton, the Rev. H. Quick, of Taunton, delivered a discourse, in which he most lucidly described the constitution of a Christian church; the Rev. N. Hellinga, of Grosvenor chapel, Exeter, proposed the usual questions; the Rev. R. Knill offered the ordination prayer; and the Rev. T. R. Williams, of Merryvale, Pembrokeshire, (Mr. James's former pastor and tutor,) delivered the charge to the minister.

After the morning services, the ministers and other friends present from neighbouring churches dined together at the Assembly-rooms. In the afternoon the church and congregation held their annual tea meeting at the above rooms, when nearly five hundred persons sat down to tea.

In the evening the Rev. R. Knill preached to the church and congregation. The most pleasing indications of the Divine presence were visible throughout the services, and a degree of interest was created on the occasion, especially among the young, which cannot soon subside. The following ministers were present, some of whom assisted in the devotional exercises, viz., the Rev. J. Hargreaves, of Morcomchake; J. Padey, of Collyton; D. Evans, of Winsam; D. B. Sherry, of Sherston; J. Foster Newton, of Charmouth; and J. Cheney, of Brodwinzor.

Rev. Stephen Hooper.

On Wednesday, June 4th, Rev. Stephen Hooper, late of Lancashire Independent College, was ordained to the pastorate of the Congregational church, Heaton Mersey, near Manchester. Rev. Dr. Vaughan delivered the introductory discourse; Rev. Dr. Davidson asked the usual questions, which were answered by Mr. Hooper in such a manner as to excite universal interest and satisfaction; Rev. Jonathan Sutcliffe, of Ashton-under-Lyne, offered the ordination prayer; and Rev. S. T. Porter, of Darwen, gave the charge.

In the evening, Rev. Watson Smith, of Stroud, preached to the people; Revs. Dr. Clunie, of Manchester; N. K. Pugsley and

J. Waddington, of Stockport; R. M. Davies, of Oldham; and R. Macbeth, of Shelton, took part in the devotional exercises. All the discourses were distinguished by great ability, and the services of the day were of a most interesting and impressive character.

After the morning's service an excellent collation was provided. Rev. Dr. Vaughan presided, and the friends were addressed by the various ministers engaged; and Rev. R. Fletcher, of Manchester, Secretary; C. M. Mason, Esq., B.A., Classical Tutor; James Carlton, Esq., Treasurer to the College, &c.

Mr. James Haslett.

On Tuesday, June 17th, 1845, Mr. James Haslett was ordained at Zion chapel, Landport, where he had been the instrument of raising an Independent interest.

The Rev. S. Wills, of Gosport, commenced the service by reading portions of Scripture and prayer; the Rev. A. Jones, of Buckland, explained the constitution of a Christian church; the Rev. T. Cousens asked the usual questions; the Rev. — Neave offered most solemnly the ordination prayer; the Rev. T. Guyer, of Ryde, delivered an impressive and affectionate charge to the minister, from 2 Tim. iv. 2, "Preach the word;" the Rev. G. Jones, of Portsmouth, then most faithfully addressed the congregation; the Rev. — Williams, of White's Row, concluded in prayer; the Revs. Morell, Cakebread, and Mitchell gave out the hymns. The whole service was most interesting and solemn, and produced a delightful and hallowed impression, we trust not soon to be forgotten.

This highly interesting little, yet growing, cause is situate in the increasing district of Landport, containing a population of twenty thousand inhabitants, and until Mr. H. commenced his labours there it was without an Independent interest. The chapel is much too small for the increasing congregation, and totally inadequate to meet the demands for admission into the Sunday school. The church and congregation are seeking a site on which to build a more commodious place of worship.

Charles J. S. Russell, B.A.

On Thursday, June 26th, Charles J. S. Russell, B.A., late of Coward College and University College, London, was publicly ordained as a minister of Christ and as pastor of the church assembling in Lower Forest Green, Nailsworth.

Rev. T. F. Newman, of Shortwood, conducted the introductory devotional services; Rev. J. Burder, M.A., of Bristol, delivered

the introductory discourse; Rev. W. Dove, of Falsfield, asked the usual questions; Rev. W. Wheeler, of Stroud, offered the ordination prayer; Rev. T. W. Jenkyn, D.D., Theological Tutor of Coward College, gave the charge to the minister.

In the evening, by the kind permission of Rev. T. F. Newman, the Baptist chapel at Shortwood was opened for the better accommodation of the congregation; and the sermon to the church was preached from Colossians i. 7, by Rev. G. Clayton, of London.

The day was marked with special interest; the addresses delivered were of no ordinary character, and there is reason to believe that the Divine blessing has very eminently rested upon them.

The following sabbath two very impressive sermons were preached at Lower Forest Green chapel by Rev. Dr. Jenkyn, when collections were made on behalf of the debt, which is the only dark feature of this interesting cause. Much encouragement, however, has already been given; and it is fondly hoped that 1846 will toll the funeral knell of this great but decreasing evil.

Mr. John Denniston.

On Wednesday, the 9th July, Mr. John Denniston was ordained as pastor over the church assembling in Knottingley, Yorkshire. The Rev. J. E. Millson, of Pontefract, gave a beautifully clear and concise description of the nature of a Christian church, in the course of which he most satisfactorily proved by quotations both from the Scriptures and from some of the most eminent episcopal writers, the perfect independence of the churches in the apostolic age; the Rev. W. Lamb, of Wakefield, asked the usual questions, and received the answers; the Rev. J. D. Lorraine, of Wakefield, offered up the ordination prayer; and the Rev. J. Pridie, of Halifax, in giving the charge to the minister, described the awful responsibility resting upon those who undertake the cure of souls in language such as will not readily be forgotten, and offered most valuable suggestions for the more efficient discharge of the duties attached to the pastoral office.

In the evening, the Rev. John Ely, of Leeds, preached to the people in his usual masterly and most impressive style. A very large number of visitors were present; besides a number from Leeds, Halifax, &c., there were about eighty from Wakefield, the late scene of Mr. Denniston's labours. The presence of so large a number from this place was considered a very high testimonial of the esteem and affection entertained by his friends for the newly ordained minister. In the interval between the morning and

evening services, about two hundred and forty of the friends partook of a very excellent dinner, and afterwards of tea, provided in the British School-room. The day will long be remembered by those who were present as one of unusual pleasure and gratification, and it is hoped of some profit. The devotional parts of the services were conducted by the Revs. J. P. T. Lazarus and J. Bake, of Wakefield; W. Jackson (Wesleyan), and J. Rustedt, of Brotherton.

Mr. J. Hotham.

On Wednesday, July 23rd, 1845, Mr. J. Hotham, late of Airedale College, was ordained to the pastorate of the church assembling in Providence chapel, Batley, Yorkshire.

The Rev. R. Martin, of Heckmondwike, commenced by reading the Scriptures and prayer; the Rev. John Ely, of Leeds, delivered the introductory discourse; the Rev. J. D. Lorraine, of Wakefield, asked the questions and received Mr. H.'s confession of faith; the Rev. W. B. Landells, of Sheffield, Mr. H.'s pastor, offered up the ordination prayer; the Rev. W. Scott, S.T.P., President of Airedale College, gave the charge; and in the evening the Rev. J. Scott, of Cleckheaton, preached to the church and congregation.

The occasion was one of deep interest and was evidently felt to be such by a numerous and attentive congregation. The cause at Batley is in its infancy, the chapel having only been built four or five years. Mr. Hotham is the first pastor of the church, and commences his ministry with very encouraging prospects of success.

RECOGNITION.

Rev. D. Davies.

On Wednesday, June 11th, 1845, the Rev. D. Davies, late of Ilkeston, Derbyshire, was publicly recognised as the pastor of the Independent church assembling in the Old Meeting House, Stanstead, Essex.

The Rev. W. A. Harndall, of Bishop's Stortford, introduced the service by reading the Scriptures and prayer; the Rev. J. W. Richardson, of London, delivered the introductory discourse; the Rev. H. Bromley, of Clavering, asked the questions; the Rev. J. Harrison, of Northwich, offered the designation prayer; the Rev. J. Bennett, D.D., of London, addressed the pastor; and the Rev. C. Berry, of Hatfield Heath, preached to the people.

The services were attended by a number

of ministers and friends from neighbouring churches, who gave the most cordial greetings to the newly-elected pastor, and expressed the kindest wishes for his prosperity at Stanstead.

The following brethren took part in the devotional exercises of the day: The Revs. J. H. Hopkins, W. Thompson, H. Tyler, J. Harrison (Independents); the Revs. T. Finch, G. Gipps, J. Hodgkins (Baptists.)

On Friday, July 13th, the children of the day and sabbath-schools, after a religious service in the chapel, were treated with an excellent dinner; and in the evening, the teachers and friends took tea together; after which, several addresses were delivered, bearing upon the interests of the schools and the cause of religion in general.

REMOVAL.

Mr. J. F. Newton, of the Western College, late of Exeter, has accepted the unanimous invitation of the Independent church at Charmouth, Dorset, to become their pastor, and commenced his labours on the second sabbath in May.

ORDINATION OF A THAMES MISSIONARY TO SAILORS.

The port of London has constantly an average of about two thousand ships, and upwards of twenty thousand sailors. This is the chief field of labour occupied by the British and Foreign Sailors' Society; and for their operations a most interesting service was held on Friday evening, July 6th, in their "Sailors' Church," Wellclose-square, London. On that occasion, Capt. Lowther was set apart to the work of the ministry among seamen, especially in the port of London.

Capt. Lowther has for many years been highly esteemed as a "Bethel Captain," well known and beloved by sailors, many of whom, captains, mates, and men, attended the solemnity as a token of respect to their friend.

The Rev. T. Timpson, honorary secretary to the society, commenced the service; and, after singing, reading, and prayer, proposed the following questions to Capt. Lowther:—

I. "What led you at first to devote yourself to Christian ministrations among your brother seamen?"

II. "What circumstances led to your present position in this society? and how do you propose to carry out the objects of your mission?"

Answers of a satisfactory character, distinguished by great simplicity and piety, having been given to these questions by

Captain Lowther, solemn prayer was offered by the Rev. R. G. Lemaire, for all the needful gifts and grace of the Spirit of God to be poured out upon this devoted seaman; and a suitable address to him as a missionary to sailors, in wise and encouraging counsels, was delivered by the Rev. G. Halliday.

On the following sabbath evening, the Lord's supper was administered, for the first time, to those sailors and friends in connection with the British and Foreign Sailors' Society, by the Rev. T. Timpson. He first preached to a large and attentive congregation, from Acts ii. 42. Many sailors and others remained as spectators of the commemoration of the dying love of Christ the Redeemer; and this service appears to have been crowned with the Divine blessing, auspicious to the British and Foreign Sailors' Society. T. T.

SUDBURY.

We are happy to find that the ministry of our friend Mr. Elrick continues to be highly estimated in this populous town. On a recent occasion the members of his church and congregation testified their respect for his person and labours by presenting him with sixteen volumes as an addition to his library, with the following inscription:—

"Presented to the Rev. John Elrick, M.A., by the members of his church and congregation, assembling in Trinity Chapel, Sudbury, Suffolk, as an expression of their affectionate esteem for him, in his public and private character; and also, of their appreciation of his ministerial talents, pastoral superintendence and labours of love, in which he has so actively and zealously engaged, since the time they have enjoyed his pastoral care."

The testimonial consisted of "Scott's Commentary on the Old and New Testament," bound in calf, 3 vols., royal 8vo.; Dr. Owen "On the Hebrews," 4 vols. imperial; Watson's "Theological Institutes," and "Sermons," 6 vols.; part of Bradley's Works; and other valuable works. Sixteen volumes in all.

SOUTH DEVON CONGREGATIONAL UNION.

The annual meetings of this Association were recently held at the Rev. T. Stenner's chapel, Dartmouth, and were of a highly interesting character.

On Tuesday evening the Rev. W. Spencer, of Devonport, preached on family religion. On Wednesday evening, July 9th, a public Home Missionary Meeting was held, when one of the secretaries, the Rev. W. Tarbotton, of Totness, presented the annual address, and several ministers advocated the claims of home evangelization. On Thursday morning, the Rev. E. Jones, of Plymouth,

preached. On the evening of the same day a public devotional meeting was convened. At ten o'clock on the forenoon of Wednesday and of Thursday the ministers and delegates met to transact the business of the union.

In future the annual meetings are to be held in the spring, and the district meetings in the autumn of the year.

• INDEPENDENT CHAPEL, THIRSK.

The commodious and beautiful Independent chapel at Thirsk, (the site for which was given by John Bell, Esq., M.P.) which has been erected for the Rev. E. Gatley, was opened for Divine worship on Tuesday, April 15th.

On Monday evening a special prayer-meeting was held. The following morning the Rev. J. Parsons, of York, preached; in the afternoon the Rev. Thomas Stratten, of Hull, and in the evening, the Rev. R. W. Hamilton, D.D., of Leeds. The sermons were deeply interesting, and such as might be expected from the distinguished individuals by whom they were delivered. The Rev. Messrs. Wilkinson and Haworth (Wesleyans), Schofield, Sutcliffe, Palmer, and Walton, took part in the devotional services. The congregations were large and respectable. On the following sabbath, two appropriate sermons were preached by the minister of the place. The collections amounted to 120*l*. A social tea party was held in connection with the above chapel on June 25th, when nearly three hundred and fifty persons took tea, some in the large school-room and others on the platform erected in the area of the chapel. After tea the party in the school-room retired to the gallery, and thus the social character of the meeting was preserved. The pastor of the church was called to the chair, and excellent addresses were delivered by the Rev. Messrs. Wilkinson, Kirk, Palmer, Haworth, and others. The arrangements did great credit to all concerned, while the meeting exhibited a lovely specimen of Christian union, and was generally acknowledged to be one of the largest and most delightful meetings of the kind that has ever been held in the town of Thirsk. The proceeds amounted to upwards of 20*l*.

REPLY TO "ONE OF THE OLD SCHOOL,"
BY "NORTH BRITON."

To the Editor of the Evangelical Magazine.

DEAR SIR,—The letter in your June number, signed "One of the Old School,"

containing some severe remarks upon my last letter on the New Views, inserted in your Supplement for 1844, has not escaped my notice, and you would have heard sooner from me on this subject, had not some very pressing duties devolved on me in the meantime to prevent me from writing you.

After the very candid and judicious defence which you have given for me in your editorial remarks—and for which allow me to thank you—I might well be justified in allowing the matter to rest, especially as I have a strong aversion to theological gladiatorialship, yet justice to myself, and a regard to the truth, induce me to trouble you with a very few observations, in addition to your own pertinent remarks. As I have no wish to prolong the dispute, and would be very sorry to see the pages of your excellent miscellany polluted by personalities, I shall state, very shortly, what I have to say, and unless your correspondent shall learn to write in a much better spirit, and shall bring forward something far more cogent, and less equivocal than his present effusion, you shall not be troubled with any further animadversion from me on this subject. On these grounds, therefore, I hope your well-known impartiality will allow me a small space in your next number for my defence. Without further preamble, I have, therefore, to say:

1. Why this extreme sensitiveness—this evident soreness of feeling? Have I struck a tender place, that, by its truthfulness, galls to the quick? From the tenor of his communication, one would naturally infer this. He seems in a mighty rage. I am called a "reckless propagator of unfounded and slanderous insinuations,"—"an enemy hath done this,"—"dishonouring to the dead,—injuror of the living." These are a few of the *honourable* epithets very liberally bestowed on me, with what justice will be seen as we proceed; but as my conscience acquits me, I can, with great freedom, say, with your correspondent, in reciprocating his prayer, "The Lord forgive him." Now, from a somewhat lengthened observation of what is passing around me, I have learned to suspect an antagonist who deals in calling names; it is a pretty sure sign that arguments are scarce, or else that the truth has hit the mark, and has had a *telling* effect.

2. The head and front of my offence is having said that the early students at our theological classes were too generally imbued with the Sandemanian leaven of doctrine. Well, does not Mr. Alexander's Life of the late honoured and worthy Secretary of the Union say the same? You very properly refer the "Old School" divine to this document. Allow me here to say that I, who knew Mr. Watson intimately, was surprised, on reading his Life, to find his early struggles with this most invincible

error so clearly brought out, and thus a full vindication given of my views on this head, which I know were strongly objected to, and that wholly without my knowledge beforehand. By the *Congregational Magazine for this month*, I find the same parties who have teased you have fallen foul of Mr. Alexander, and wish him to retract. However they have found, I rather suppose, their match, and will rue the day they meddle with the conflict.

Were it not that it would too much increase the length of this letter, I might state the case of that worthy servant of God, the late Mr. George Cowie, of Huntly, to which some allusion is made in Mr. Watson's Memoir. He suffered much for his early attachment to the zeal manifested by the early itinerants in this country; but when he began to perceive their leaning to the Sandemanian scheme, he gave them up, and was the first to sound the alarm to the churches and brethren here, and hence arose the persecution, in a small way, that Mr. Watson and others met with. I enjoyed the good man's friendship and correspondence, and know the facts of the case, and there are still some alive who can bear me out in what I have said.

Besides this Memoir of Mr. Watson, I would refer my friend of the "Old School" to Dr. Morison's Life of his respected father, the late Mr. John Morison, of Milseot, wherein he will find my statement fully corroborated. But a more unexceptionable document, and one of wider circulation, will be found in the late Dr. Ryland's Life of that eminent servant of Christ, whose praise is in all the churches, the worthy Mr. Andrew Fuller, of Kettering, published in 1816. If my "Old School" friend will carefully peruse this work, he will find I am fully borne out in all I have said about the early history of our body here, and that the Sandemanian leaven had such a general prevalence during Mr. Fuller's visits to Scotland, in the years 1805, 1808, and 1813, as to grieve and harass the good man's mind, so as to lead him to contend most earnestly against what he designates *the northern heresy*. These and some other circumstances gave occasion for him to write his able, and, I may add, his unanswerable performance, "Strictures on Sandemanianism," in twelve letters, published in 1810, a work, permit me to say, which every one who wishes thoroughly to understand the whole subject, both of the Sandemanian system, and also the crude notions avowed by the expelled students and pastors, ought to make himself master of. To this I have alluded, at some length, in my first letter, in your Magazine for April, 1844. This testimony will have more weight with the discerning public than all the self-complacent and one-

sided opinions of the ministers alluded to by your correspondent, whether met in association or singly.

3. I am quite aware it will be still objected, what has all this to do with the late novelties that have vexed the churches? Sandeman, your correspondent says, was a high Calvinist, and these new lads border in their views on low Arminianism. Well, did he never see or hear how often, in theological warfare, extremes meet; and how the Antinomian and the Arminian can lodge very quietly in the same bosom? Such a mystery of iniquity is there in our depraved hearts! But on these topics I must not enlarge. I must, however, add, is not the denial of the special operation of the Divine Spirit in conversion, and his carrying on the life of godliness in the soul, the leading feature condemned in the New Views, thus setting aside all genuine Bible experience in religion? The other points, such as election, are all collateral. Now what is the drift of Sandeman's writings, but to run down by argument and banter everything experimental in religion, as low, legal, pharisaical, and corruptions of the gospel? and what are we to think of the designation given by Mr. Watson's opponents, in the class, to him and his friends, "the dark men?" and again, such sentiments as the following, taken almost at random from the "Entire Correspondence," page 163: "Well, you give us no information what is the influence of the Spirit; is it the *pressure of a hand—the glance of an eye—a smile—a frown?*" Such flippant levity with Bible truths and Divine mysteries leaves us at no loss as to the school whence they have got their lesson, and one would be tempted to think this is Robert Sandeman *Reditivus*. Again, in page 171, we have a profane sneer at the doctrine of election, under the phrase, "*the seed*," such as the scoffers and the *would-be wits* of the age delight in bandying about.

4. I cannot conclude, however, without glancing in a few sentences to the purpose of all this—"What could be his motives?" asks my "Old School" friend. The *cui bono* is generally a pertinent demand, nor would I shrink from it. My opponent is, I think, however, rather sparing in the Christian grace of candour. Had he given as much attention to my former letters as he does to this last one, he would have found an answer to his demand. There are in your last year's volume four letters under the same signature. Should he, or any one, think it worth while, they may peruse them afresh, and they will find they all treat on the same subject in a consecutive and connected form. I treated it in a plain, popular manner, leaving the argumentative handling of it to able hands, well satisfied that the Glasgow ministers would do it ample justice in this line, and

which they have done nobly. I therefore endeavoured to make my observations level to the capacities, the knowledge, and scriptural experience of believers generally, who have their spiritual senses exercised to discern between good and evil. Hence I thought it my duty to sound a note of warning to my brethren, that they might not be led away by the plausible and arrogant pretensions of the wicked. I need not inform you, Mr. Editor, nor your readers, that the truths of the gospel have a beautiful and glorious harmony, and to break the connection would damage the whole. Thus the free grace of God is equally manifest in the restoration of the fallen sinner to the image of God, by the work of the Holy Spirit, as a sovereign, in the use of the word and the other means of grace, as in his free and full justification by the righteousness and atonement of Immanuel; and in both these leading blessings bestowed on the sinner, grace shines, as much as justice is proclaimed in his condemnation. If Divine supernatural power is not necessary to turn the sinner to God, then he is not in so wretched a state as the word of God represents him, yet this aliena-

tion is his crime, not his excuse. Thus man's total depravity is set aside. If the Lord first seeks the sinner—if he begins and carries forward the work, then distinguishing grace must be admitted. The subject might be continued much further, but I must forbear. In my first letter I allowed, that upon the appearance of Mr. Fuller's masterly performance, a check was given to the grosser parts of the system; none would then openly avow it, but it is a hard matter to bring any of us to say from the heart *peccavi*, and a blighting and deteriorating influence followed with many; and such a tinge was given to the teaching, that had an unhappy and enervating tendency; and hence the soil was prepared for the late novelties among us. My motives, therefore, were for warning and instruction to my brethren in a humble way.

I might have said more in my own defence, but I have been already too prolix, yet could not well make my letter shorter.

With much esteem I am, dear Sir,

Yours cordially,

A NORTH BRITON.

Scotland, 17th July, 1845.

General Chronicle.

PLEASEING INTELLIGENCE FROM BERRICE.

To the Editor of the *Evangelical Magazine*.

Liverpool, July 31, 1845.

DEAR SIR,—Perhaps the following extracts of letters I lately received from New Amsterdam, Berbice, will not be uninteresting to your readers. They are from Mr. John Marks and Mr. James Downer, two of the deacons of the mission-church under my care, and strikingly evince the holy solicitude the men feel for the welfare of the cause in the pastor's absence. Mr. John Marks is a black man, formerly a slave, who, for at least fifteen years of his life, used to be very often severely flogged. He writes a beautiful hand, is a man of great piety and worth, and is engaged in keeping a British school at Providence chapel, about two miles from town. In that capacity he gets nothing but the school-fees, which amount to only about two pounds sterling per month, for the support of himself and a numerous young family. He and his are sometimes in want of the necessaries of life; but were he to transfer his services to the Puseyite and other state church, lately forced upon our people, he would be re-

ceived with open arms, and have a guarantee of at least 150*l.* per annum as his salary. Here, then, is the strength of principle! Poor as he is, and great as are the privations he has to endure, he can "afford to keep a conscience." His evenings are mostly employed either in holding meetings amongst the people, or else in instructing the newly-arrived Africans, of whom several hundreds have been recently brought to Berbice. But will the friends of missions, and especially the friends of the African race, leave a native teacher of such devotion and worth to be bowed down with anxiety and privation? And will they not lend a helping hand to clothe and instruct the destitute captured Africans, who, in hundreds, are thrown on the liberality and exertions of our poor native churches? Happy should I be on my return to that interesting people, to be the bearer of anything that would promote their welfare, either temporal or spiritual.

I remain, dear Sir,

Yours very faithfully,

EBENEZER DAVIES,

Minister of Mission Chapel, New Amsterdam, Berbice.

From JOHN MARKS, *verbatim et literatim*.

"We received your very kind and lovely

letter, dated Grenada, February 23. We take this first opportunity of answering you, as our pastor. Your letter find us all in a good state concerning our work in Christ, and hope to continue until death. We are all praying to our God to enable us not to turn from the faith, but to grow in the faith toward holy things in Jesus Christ. I am glad to inform you, that since you leave us there are no falling away amongst us, but all continue in the faith. All attend to the work of the Lord Jesus Christ. Our meetings together on Sunday, Monday, and Wednesday, morning and evening, are in a good state. But we expect those who are the enemies to rise a persecution against us, who are at peace with them, owing to their church or school, which they are now in building at Providence, as an opposition against us. They did not show any bad feeling as yet, but we expect it to be so when the house is finished. If they should attempt to use seducing spirit I will immediately let you know. We pledge ourselves to do all we can to keep our people from going there.

"Dear Pastor,—as to the picture you have drawn to us (in the letter referred to) of the state of things in the island (of Grenada,) we lament that such a religion as Popery, and other false religion, (were) ever introduced into the world. . . . We thank our Lord Jesus Christ, who put into the hearts of the good people in England to send Mr. Wray among us, to preach the true gospel of Jesus, and to bring us to the light of it. . . .

"I am glad to inform you that the school is increasing. I have at present fifty-six scholars. Don't know what change may take place when Mr. Henry's (the planter) school come to finish. That will be on April next. I am not afraid of them. We shall use all our power to fight against them. Sir, we are supplicating unto the throne of grace night and day in your behalf, and also in the behalf of Mrs. Davis. Dear Pastor, pray for us, that we may be strong, to fight against those who are using their power to injure our progress; for they promise to have service there on Sunday, and free-schooling for children. We shall humble ourselves before God, as Hezekiah did, with prayer and supplication, for unity and peace. Now, Rev. father in Christ, may the Lord be with you during your absence, until his kind Providence brought you back to us safe and sound."

MR. JAMES DOWNER,

[Of whose letter the following are true extracts, though a man slightly coloured, was never, I believe, a slave, but enjoyed advantages far superior to those of John Marks.]

The first extract I shall give, referring to a more secular affair of the church—the debt upon our new chapel—shows him to be a man of intelligence and business-like habits.

"We have been endeavouring to settle with the banks without drawing the bills on the Society, as you mentioned, and have succeeded, through Mr. W.'s kindness, in raising loans, along with Mr. K.'s 100*l*. and the surplus of the station, in taking up all the notes. This morning I paid up the last; which, thanks to Providence, of the banks—may I say—for ever. The loans we must work off by degrees. I could not help, when telling it to one of the members this morning, of being reminded of your words at the last church meeting, 'When one friend fails, God will raise up another.' It has been so in this case, blessed be his name."

The following will show his piety and devotedness.

"I must now turn to the spiritual matters of the church. About my own district, things are going on very well at present; one or two are cold, but they were always so. Our Monday evening and Sunday morning meetings are well attended, and nothing is left but to work. Oh! that I had strength to do what my heart desires; but to the strong I must look for strength. I must not complain. Some have been inquiring the way to Zion, and admission to class, but as yet we have not admitted any of them, as you told us to be very cautious about that.

"I cannot help telling you of one woman in particular, the wife of Rodger Katz. She was the most noisy woman in the whole district. I had spoken to her a little before you went away, her husband being very ill at the time. She was very attentive and thankful for the conversation. A little after you left she came to me, stating that she had been impressed under a sermon preached by Mr. H—. I had conversation with her again, and since that her conduct has been remarkably quiet, and she attends our morning prayer-meetings regularly (referring to the prayer-meetings they hold every morning in the week, before they go to work). The services on the sabbath have been very well attended. The ministers, especially Mr. H—, say they did not expect so full a congregation in the evening.

"The Wednesday evening prayer-meetings have been attended better than usual. I hope there will be no falling off. The Thursday classes are also well attended. The leaders have been faithful. We had a monthly teachers' meeting on the first Wednesday, as usual. I was absent, being sick, but Mrs. Downer said it was a delightful meeting. They met for prayer. We intend keeping it up, not for business, but for

special prayer. In all, I am happy to say things are going on well as yet. I hope the love of the people will not wax cold, but that all of us will take courage and go forward.

"Please to tell Mrs. Davies I shall write her by the next mail about the schools, (as sickness prevents me now,) for I know that the school is next to her heart.

... And now, my dear pastor, you must excuse the shortness of my letter. I want to say a great deal more, but my head is paining me dreadfully. May the Lord spare your lives, and bring you back in safety to us. Remember me at the throne of grace. You are ever present with us when we go there. May the God of Jacob bless you. Remember me kindly to Mrs. D., and to your dear old parents. Farewell.

"Believe me to remain,

"Yours faithfully,

"JAMES DOWNER."

Is it not delightful to see the coloured race so rapidly advancing in everything that is intelligent and pious and active?

SLAVERY IN AMERICA.

We are glad to find that our brethren in Scotland have called a meeting, with Dr. Wardlaw at its head, to express a decided opinion to the American churches on the support which slavery has received from their equivocal position in reference to it. Those who are content with half-way measures on such a subject may regard the remonstrance, signed by Dr. Wardlaw as chairman, as too strong for the occasion. As for us, we heartily agree to every word of it, and believe that the honest friends of emancipation on the other side of the Atlantic, will be grateful for such an uncompromising expression of Christian opinion in this country.

A distinguished American correspondent of ours, in a recent communication, expresses himself in the following terms:—"The cause," says he, "of anti-slavery is progressive, and increasingly potential. American sentiment is undoubtedly in a transition state, and the American conscience is waking, even among slaveholders at the south, and their patrons and apologists at the north; and are looking with increasing light at the monster evil. In political economy, as well as in reference to civil rights

and the duties of Christians, it is weighed in the balances, is found wanting, and is utterly condemned. My excellent friend, the Rev. Dr. Skinner, lately remarked to me, with indignation, 'on the resolutions passed by the exscinding (or old school) assembly, at Cincinnati, on the subject, that he, 'born and bred in the midst of slavery, in North Carolina, knew enough to denounce such a document as a mean and sophistical evasion of the facts of the case and the real merits of the question; that slavery is, in fact, and in history, and in awful and innumerable monuments, only an organized mode of breaking all the ten commandments, as it were, by necessity—or certainly; and that, as God was evidently fighting against it, he would never join with any party, in church or state, in fighting or arguing for it.' Indeed, the old school, as they call themselves, have lost much and done much against themselves by such action, which I wish you in England to know is no exponent of the religious sentiment of the free states on that great topic. I hope you will review the resolutions when they come to hand, and thoroughly excoriate them. Oh what iniquity and hypocrisy! They all know better. *Talia odi, et arceo!*"

HONORARY DEGREES.

In a letter from Dr. Gilbert, President of Delaware College, Newark, to Dr. Cox, of Brooklyn, near New York, dated the 25th June, 1845, the following intelligence is conveyed to Dr. Cox, with a request that he would transmit it to the parties concerned:

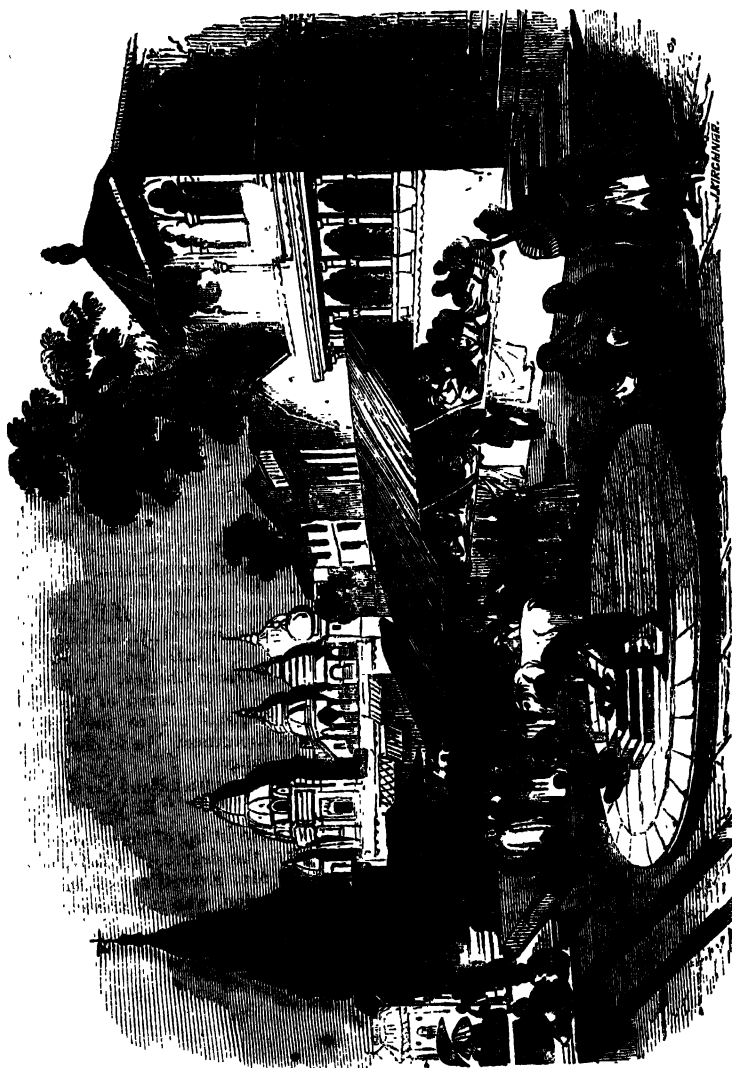
"I have to inform you that yesterday the senators of the Delaware College unanimously conferred the degree of D.D. on the Rev. Alexander Fletcher, M.A., of London, and the degree of LL.D. on the Rev. John Morison, D.D., of Chelsea. Will you, dear sir, as agent of the board of this College, make known this act to the respectable gentlemen concerned. In so doing you will also much oblige,

"Your friend and brother,

"E. W. GILBERT."

At the same sitting of the senators of this University, the degree of LL.D. was conferred on Mr. Everett's successor to the court of London, who is a pious member of the Methodist body.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



BENARES.—A BRAHMIN PLACING A GARLAND ON THE HOLIEST SPOT IN THE SACRED CITY.

MISSION AT BENARES.

THIS city, which is situated in the Province of Allahabad, in the North of India, occupies a high place in native estimation as the ancient seat of Brahminical learning. It is considered so holy that several Hindoo Rajahs have Vakeels, or delegates, residing in it, who perform for them all the requisite ablutions, and all who die within its prescribed boundaries are certain of obtaining immediate entrance into heaven. The resident population is about 200,000; and, during the Hindoo Festivals, the concourse is beyond all calculation. It is computed there are not less than 8,000 houses in the city occupied by Brahmins, who receive charitable or religious contributions, although each of them has property of his own. Benares exhibits, in full operation, many of the worst principles of Hindoo superstition, and may well be regarded as a citadel of the powers of darkness. From its powerful influence on the native mind, it may be believed that, when once it surrenders to the armies of the Living God, the march of Christianity in Northern India will be rapid.

The mission at Benares was commenced in August, 1820, and the brethren by whom the station is at present occupied are Messrs. Buyers, Shurman, Kékédý, and Ulmann.

The labours of the Missionaries have consisted in preparing and publishing a large number of school-books, and works of Theology and Science, in the native languages; translating the Scriptures into Urdu and Hindi; forming and superintending schools; conversing with the natives on the subject of Christianity; distributing tracts, and copies and portions of the Word of God; and preaching the Gospel both in Benares and the surrounding country.

The necessity for education at this station was ascertained at an early period of the Mission. The first school was opened in 1821, and a second was commenced in 1823. In 1826, Mr. Adam, who commenced the Mission, expressed the opinion, that not more than one out of one hundred of the inhabitants could read. The Scriptures have always been taught in the schools, and the spiritual interests of the children had been the great object sought by the brethren who have superintended them. The work of female education was commenced in 1835, and has been continued, amid great opposition from the heathen, but with a cheering measure of encouragement, to the present day. The Orphan Asylum, which is now one of the most interesting features of the Mission, was commenced by Mr. Buyers, in 1836.

The knowledge of salvation, communicated in preaching and conversation, and by the distribution of the Scriptures and Christian tracts, has, through the blessing of God, resulted in a widely-spread conviction of the vanity and guilt of idolatry; the acknowledgment by many of the divine origin and excellence of Christianity; the regular attendance of 400 or 500 natives, (including a large number of earnest inquirers,) on the means of grace; and the conversion, baptism, and reception into church-fellowship, of several from among the latter class. The church was formed about ten years ago, and contains at present nearly 20 members. From this little band of native believers several have been raised up by the great Head of the Church, who have proved able and devoted fellow-helps to the truth as Catechists and Evangelists, and from whose labours the Mission has derived most valuable and effective service. The Native Assistants are now four in number.

Our Engraving for the present month supplies an affecting but highly characteristic illustration of the superstitions with which the city of Benares still abounds. But the reign of error is now fast receding before the advances of Western Science, and the more mighty march of Divine Truth: the power and splendour of idolatry are visibly on the wane—the grace that bringeth salvation is spreading far and wide its omnipotent influence, and preparing to multiply its triumphs; and each successive year renders more numerous and distinct the bright harbingers of that day when, even in Benares, Christ shall be all in all.

TOLERATION OF CHRISTIANITY IN CHINA.

THE Directors have received the most gratifying intelligence from China, as to the unexpected and enlarged facilities afforded, by a recent Edict of the Emperor, for the propagation of the Gospel in that vast empire. At no former period in the history of the Society has any event occurred demanding more exalted gratitude, or involving higher responsibilities; and the following intelligence will doubtless be read by all the friends of Missions with thrilling interest. Had the work of the Churches, in every other part of the heathen world, been already completed, the claims of this vast empire, and the facilities for responding to them, would be sufficient at the present juncture to engross the whole of their resources. By an enlightened act of His Imperial Majesty, China is become a land of religious freedom—the profession of Christianity by its myriads is no longer proscribed. Our importunate supplications, continued through years of anxious watching and eager hope, have at length reached the ear of the Lord of Hosts, and are answered—answered to an extent beyond our most sanguine expectations. It is not possible that an event could occur more calculated to animate the heart of Christian love, and impel it to the highest exercises of zeal and generosity. He, who turneth as he will the hearts of the children of men, and by whose power this wondrous change has been wrought, now looks from heaven to see how his people will meet the crisis. May they be enabled to act worthy of the solemn and momentous occasion which his gracious Providence has brought to pass!

It will be observed that, although European Missionaries are, by the terms of the Edict, restricted, in their direct Christian labours, to the Five Commercial Cities, yet in those cities they have free access to many hundred thousands of the people; while, by means of well-trained Native Evangelists, and the distribution of religious tracts, they may extend the knowledge of salvation through the length and breadth of that vast empire. It will be seen, also, by our letters from Shanghai, that, for several miles around that populous city, our Missionaries have had access to the numerous towns and villages without the slightest hindrance, where they have found the people peaceable and well disposed. Individuals, also, from the interior, have made long journeys to obtain from our brethren, instruction in the knowledge of the true God, and the way of salvation, concerning whom they entertain good hope.

It cannot but be an occasion of humiliation to Protestant Christians that this act of Imperial favour towards the Chinese Christians was obtained, at the instance of the Ambassador of France, on behalf of the converts to Popery, rather than by any interference of our own Government in favour of a purer and more scriptural faith; but we trust the zeal and ardour exhibited by the advocates of Romanism will serve as an additional stimulus to our Churches to send forth their faithful messengers in numbers somewhat proportionate to the magnitude of the object, and with that promptitude which the urgency of the occasion demands.

Indistinct reports of this signal event reached England several weeks since; but, until authentic communications arrived, the Directors felt it would be premature to present any official statement on the subject. The delay is amply compensated, since the intelligence now communicated may be received by our friends throughout the country with entire confidence and satisfaction.

I.—“THE FRIEND OF CHINA,”

Published at Hong Kong, April 15, 1845.

We have been favoured with the following translation of a memorial from Keying, the illustrious Viceroy to the Emperor of China. The memorialist, who has, it is to be hoped, paid some attention to the doctrines of the Christian religion, at least so far as they inculcate virtue, recommends that in China there should be perfect religious toleration to the natives of the country who profess Christianity. The prayer of the memorial has been granted, and henceforth, Chinese professing Christians are exempt from all persecution on the score of religion.

It is to be hoped that this is the dawn of a brighter era in the history of this vast country. The age of miracles is past, and experience tells us that an entire people

cannot be regenerated in one or two generations—this is the labour of centuries. Knowing the almost total lack of success that has hitherto followed the Missionaries who have laboured on the outskirts of China, we are not sanguine of any immediate change; but it is reasonable to believe that the increased facilities that are offered by opening the Five Ports to foreigners, the removal of penalties from those natives who acknowledge themselves believers in our faith, and the more intimate knowledge which the people of China are obtaining of foreign manners, customs, and opinions, will operate favourably in forwarding the good work taken in hand by the pious, zealous, and disinterested Missionary.

APPLICATION OF THE VICEROY OF CANTON, ON BEHALF OF THE CHINESE CHRISTIANS.

“KEYING, a High Minister, Imperial Commissioner, and Viceroy of the Provinces of Kwangtung and Kwangsi, respectfully presents this duly prepared Memorial to the throne. I, your Minister, find that the Christian religion is that which the nations of the western seas venerate and worship,—its tenets inculcating virtue and goodness, and reprobating wickedness and vice. It was introduced into, and has been propagated in China, since the times of the Ming Dynasty; and for a period there was no prohibition against it. Afterwards, because natives of China who professed to follow its maxims, frequently made use of it to commit mischief, the authorities made examination, and inflicted punishment, as is on record.

“In the reign of Kia-kin, a special clause was first enacted in the Penal Code, for the punishment of this offence, and hence the natives of China were in reality prevented from committing crime,—the prohibition not extending to the religion which the foreign nations of the west worship.

“It now appears that the Present Envoy, Lagrene, has requested that those Chinese who follow this religion, and are in other respects blameless in the eye of the law, be held free from punishment for so doing, and as this seems what may be carried into effect, I, your Minister, accordingly request that hereafter all who profess the Christian Religion be exempted from punishment, and looking up, beseech the Imperial Grace. If any should walk in their former ways or commit other offences, they will be adjudged according to the established laws.

“With reference to the subjects of France, as well as of all other foreign countries who follow this religion, they are to be permitted to erect churches for worship *only at the Five Ports open for Foreign trade*; and they are not to presume to enter the interior, to propagate their doctrines. If any disobey this regulation, and rashly exceed the fixed boundaries, (of the ports,) the district authorities will at once apprehend them, and deliver them over to the nearest Consul of their respective countries, to be restrained and punished: they are not to be precipitately punished with severity, or killed. By this will tender compassion be manifested to those from afar as well as to the blackhaired race,—the good and the bad will not be confounded together,—and by Your Majesty’s gracious assent will the laws, and principles of reason be displayed with justice and sincerity;—and this is my petition, that the practice of the Christian Religion may henceforth entail no punishment on those who are good subjects.

“Wherefore I respectfully present this memorial, and looking up I beg that Imperial Grace do cause it to take effect. A respectful Memorial.

“On the 9th day, 11th month, 24th Year of Taukwang, the Imperial Reply was received, assenting (to the petition.)

“RESPECT THIS.”

The above mandate was received at Su-chau on the 25th day, 12th Month, 24th Year of Taukwang.

Shanghai, 1845,

J. M. D.

II.—HONG KONG.

THE subjoined extract of a letter from our excellent brother, Dr. Legge, dated Hong Kong, April 21, was written under the joyful and solemn impressions the Imperial Edict could not fail to awaken in the heart of a Christian Missionary :—

The date of the Emperor's acceptance of the Memorial will prove an era in Chinese History. Here is a wide and effectual door of utterance opened for the messengers of the Cross. The Five Ports were opened for commerce by the English Treaty; and now the Emperor, at the motion of one of his officers, has thrown them as freely open to Missionaries. This is the Lord's doing in whose hand is the heart of the king.

We recognise in this event the answer of God to the prayers of his people. He has been inquired of by the churches to do this thing for them. We doubt not there will be a very extensive expression of thanksgiving to Him who only doeth wondrous things. But there must be more than the giving of thanks. More labourers are needed—and needed in haste. The Memorial will fall on the Roman Catholic churches in China as spring-rain: those of them that have been sinking will revive, and all will

widely spread; and we must not yield to them, but, as our cause is better, act with spirit, and in a manner becoming it.

At this station we have been deeply impressed with the increased obligations this Memorial lays upon us to labour for the South of China. Here is Canton at our feet. The Emperor almost invites us to its help. We have requested again and again, that you would increase our numbers so as to enable us to occupy the provincial city, but now we feel it to be our duty to commence a Mission there at once, hoping that we shall shortly be reinforced from home. We have resolved that A-fah proceed this day to Canton, and select, at a distance from the Factories, a locality and a house in which to commence operations: one of ourselves will soon join him, and we earnestly pray that the divine blessing may rest on our undertaking.

III.—SHANGHAE.

THE following ample communication from Dr. Medhurst, dated March 31, explains some of the blessed effects which this unexpected and auspicious measure must produce, while it is calculated to stimulate the faith and energy of all Evangelical Protestants, and the members of our Society in particular, on behalf of that world of souls at length accessible to Christian Mercy :—

It is our happiness on the present occasion to bring to your attention the accompanying state-paper, from which you will perceive that the religion of the Lord of Heaven is no longer prohibited to the subjects of the Emperor of China; and that, as long as the professors of the Christian Faith abstain from illegal practices, they are not to be considered as offenders for worshipping God according to the dictates of conscience.

At the Five Ports, it is also permitted for foreigners to build churches for themselves, as well as for the natives; and the only restriction, connected with the edict, is with the view of preventing foreigners from going into the interior to propagate their religion. This, however, is put in the mildest form: while they are exempted from corporal punishment, the only visitation such intruders have to expect is, that of being handed over, when detected, to the nearest consular officer of their nation for punishment.

The effect of this Edict will be to relieve the minds of the natives from all apprehension regarding their profession of the Christian religion, and to encourage increased attendance on divine ordinances at the Five Ports; while the endeavours to penetrate into the interior will be attended with considerably less risk than before. The Catholics, who had formerly a church in Shanghai, now converted into a heathen temple, are already speculating on the possibility of regaining possession of it; and the Bishop of this Province, immediately on receipt of the Decree, publishes a pastoral letter to his adherents, telling them that he is on his journey overland to Shanghai, and directing that public thanksgivings be offered to God on account of the favour shown them by the Chinese Emperor; thus making no secret of his travelling through the provinces, and of their being churches in all parts of the country.

Previous to the appearance of this order, we held our services regularly, and with open doors, in this city: the attendance has been steadily increasing to this day, and we have now about 150 hearers—the service has become notorious throughout the city and surrounding country. We think, however, it is now high time to aim at obtaining a public building especially consecrated to the worship of God; and, for this end, we have issued a circular, soliciting subscriptions towards a *Union Chapel*, a copy of which we inclose. To this object one thousand dollars have been already subscribed from the very limited English community already settled at Shanghai; but we expect to obtain double that amount when we set about erecting an edifice that may answer both for Chinese and English worship.

Already, we are happy to say, some encouragement has been afforded us in the coming forward of two persons who have manifested considerable anxiety about religion. One of them, named Wang Show-Yick, is a tea merchant from Gan-hwuy Province, who, from his first arrival in Shanghai, has been a regular attendant on our Sabbath services, and a frequent visitor on week-days, for the purpose of reading the Scriptures and prayer. He was seen to be a remarkable man from the first time of his visiting us. Well acquainted with letters, earnest, thoughtful, humble, and inquiring, he drew attention on his first appearance, and for the past three months our impressions of his character have been increasingly favourable. He belongs to a class of religious reformers in the interior: his master, of whom he speaks with great reverence, is evidently from his writings an independent reasoner, and has been long groping after the truth. Between this master and the Missionaries our friend is anxious to effect a meeting: for this purpose, as well as with a view of following and fixing our new acquaintance, one of us intends making an effort to accompany him to Gan-hwuy. Should the attempt succeed, a correspondence will be established with the natives in the interior, and the way paved for further operations, leading to the most important results.

The other inquirer, who has been seeking instruction in the doctrines of the Gospel, belongs to the family of Woo, and is descended from Catholic progenitors; he himself, however, has had no connection with the Romanists, and is induced to attend to religion mainly by what he has heard

with us. His knowledge of letters is very circumscribed, but he is willing to learn, and by dint of perseverance has made some progress in our Catechisms and Scriptures. It is hoped, also, that there is some good thing in him towards the God of Israel.

Our Sabbath evening service, held at the house of Mr. Lockhart, has the same attendance of men, women, and children, who are addressed in a familiar style, through the medium of the local dialect, and who seem at times to be deeply interested in what they hear.

Besides the Sabbath services, the patients who attend the dispensary are addressed three times a week, and prayed with previous to the distribution of medicines. By means of these exercises, and of the tracts which are regularly dealt out amongst them, the knowledge of salvation is communicated to persons who come from a distance, and who carry with them into all parts of the country, a recollection of what they see and hear.

During the winter we have made weekly excursions into the towns and villages around. At first we travelled on foot, and were enabled to reach places at the distance of ten or a dozen miles from Shanghai. Being confined by the Consular regulation to the period of one day, the prosecution of these journeys on foot was found to be very wearisome, and after having acquired a sufficient knowledge of the surrounding country, so as to shape our course correctly, we purchased a boat, and now move about along the multitudinous canals which intersect the country, and proceed frequently to the length of twenty miles, and return within the twenty-four hours.

During these excursions we have visited several walled towns, and a great number of villages, distributing thousands of tracts, which have all been eagerly received. We have found the country exceedingly populous and highly cultivated, trade flourishing and prosperous, while the people seem peaceful and happy. Their only want is a knowledge of the truth, which it is our object to convey to them. It would be quite easy on these excursions to stop at various places and, collecting a congregation, to preach to the people on the unsearchable riches of Christ. But our attention has been hitherto taken up with acquiring a knowledge of the country and its inhabitants, in order to facilitate future operation. This knowledge we shall endeavour to commit to writing for the benefit of our brethren in future.

IV.—AMOY.

PREVIOUS to the receipt of the communication from Dr. Medhurst, the following was received from our brethren at this station, exhibiting the claims and characteristics of their extensive field of labour; the facilities which they enjoy for proclaiming the name of Christ amongst multitudes of immortal beings dead in sin; and the encouraging progress of their evangelical labours in this pagan city:—

(From Rev. Messrs. J. Stronach and Young, Amoy, Jan. 11, 1845.)

In October and November, Mr. Stronach accompanied Dr. Abeel in visiting eight different villages or market towns in the neighbourhood, one of which was Kin-nuin, or Quemoy, as it is called in the charts, at the mouth of Amoy Bay, and distant about twelve miles. We distributed tracts on the way, and addressed to the numerous and attentive inhabitants the words of eternal life. Mr. Young also was occasionally able to join in this species of itinerating labour. At last we succeeded, after considerable difficulty, in securing a large hong, or building, in a central and populous part of the city; which we got fitted up and furnished as a chapel. It was opened on the 1st of December. Mr. Stronach conducted the service in the forenoon, and Mr. Young in the afternoon; and we have kept up these services regularly ever since. You may imagine the delight we felt in thus attaining our long wished-for object. Our audiences vary from 100 to 150 or more. Altogether unaccustomed to these services, the Chinese who thus flock in cannot be expected to conduct themselves with that decorum and attention which are desirable, and which, it is hoped, will soon be manifested; but still an encouraging amount of attention is bestowed upon what we say: the truth as it is in Jesus is plainly stated, and all hear themselves invited to forsake their foolish superstitions and betake themselves to the only Saviour.

During the week, Mr. Stronach spends a portion of every day in the chapel, seated in which, with a number of selected christian tracts before him, ready for distribution to all who manifest ability and willingness to read them, he argues and converses with the great numbers who crowd in whenever the door is opened. Many come regularly to these informal meetings; and among these there are usually intelligent and respectable individuals, whose inquiries as to our religion lead to full and explicit statements of the Gospel, with affectionate entreaties to all present to partake of its inestimable blessings. The captious and frivolous objections to which the Missionary in the Straits is often obliged to listen, if not to reply, have not yet occurred to those among whom we now labour, so that ample opportunity is allowed for enlarging on the love of the Saviour of the world. Alas! his very name is un-

known to the vast majority of those we meet, and it is heard with as much indifference as an unlettered inhabitant of our favoured Island would exhibit in regard to the name of the great Chinese Sage. Frequently, however, the countenances of the listeners to our addresses express what cannot be regarded as a feigned interest in the story of our incarnate Redeemer; and we can only hope that "love so amazing and divine" will eventually commend itself to the hearts of multitudes who hear it.

In hope we sow. Bigoted and powerful prejudice, in favour of a spirit-stirring system of idolatry, does not here oppose itself to our efforts in preaching the Gospel. A blind conformity to established use and wont—an unwillingness to leave the common track trodden by all his predecessors, as well as by his fellow-travellers, in the journey of life—along with the ordinary characteristics of alienation of heart from God, indifference to a future state of being, and repugnancy to a life of self-denying holiness, are the principal obstacles which hinder the Chinaman from paying much regard to a message which is recommended only by its reasonableness and the hopes it holds out for eternity. The City to whose inhabitants we seek to communicate the saving knowledge of the gospel is said to contain a population of between 200,000 and 300,000 souls. It was formerly, as is pretty generally known, the seat of a tolerably extensive trade with Western Nations, and our own countrymen seem to have resorted hither in considerable numbers, many tombstones with English inscriptions, erected in 1698, 1700, &c., being still visible in the neighbourhood. The present governor of Hong Kong, when here on a visit in October last, expressed his conviction that "of the four Northern Ports, Shanghai and Amoy were the only ones likely to become the seats of an extensive trade under the late Treaty." In October last we called on all the principal Mandarins in the city, the Adairah, a Mandarin of the highest rank; the Military Commandant; the Chief Magistrate or Lord Mayor of Amoy, and the Controller of Customs: They all received us in the most friendly manner. We talked with each of them an hour or more, and they seemed to manifest much good feeling toward us. The Chief Magistrate, in particular, (an intelli-

gent and very gentlemanly man,) expressed his entire approbation of our object in coming hither. He said that the more we taught the people of Amoy the doctrines of Christianity, (which we had just before fully stated to him,) the more happy he would be; and that he wished us to stay long here, and make many converts to our religion, as he was convinced that all who embraced it would be made both wiser and happier. The Christian Missionaries have thus been invited by the mandarin who, of all others, has the greatest share in the management of affairs in Amoy, to continue here as long as we choose, and exert ourselves to diffuse Christianity as much as we can; so that evidently it is not from that quarter

we need fear any obstacles to the Gospel. Our opinions, in regard to the eligibility of Amoy as a station for our Society, are more and more confirmed. The population is very considerable; the dispositions, both of Mandarins and people, are very friendly; houses for residence or for preaching are procurable; and the amplest scope is presented for itinerating labours in the almost innumerable villages which cover the coasts of the extensive bays in our immediate vicinity, by the inhabitants of which our visits are loudly welcomed, and where we may preach and distribute books as often and as largely as we please; and we may add to all this, that we feel ourselves at home with the people in regard to their language.

CHRISTIAN INSTITUTION AT CALCUTTA.

Two of the Students in this Institution are supported by the christian generosity of members of the church at Greenwich, under the pastoral care of the Rev. H. B. Jeula. The following communication, relative to the interesting objects of their benevolence, has been addressed to them by the Rev. John Campbell, Superintendent of the Seminary; but, while it possesses special value for the kind supporters of these promising youths, it will, we are assured, afford gratification and encouragement to all the friends of Native Agency in India:—

(From Rev. John Campbell, Calcutta, Sept. 16, 1844.)

MY DEAR CHRISTIAN FRIENDS,—Although personally unknown to you, your Christian liberality towards the students under my care demands a grateful acknowledgment. Mr. Lacroix, while in England, received from you a liberal donation towards the support of two Students in the Christian Institution; and, as that Seminary is principally under my superintendence, I have been desired to inform the friends who support the Students, in regard to their character, progress, and engagements. Two of the young men in the Theological Class are at present supported by your friends. Their names are Kali Charan Banarjya, and Padma Lochon—the former was a Brahmin of the highest caste, the other was a Hindoo of respectable rank.

Both these young men were educated in the Christian Institution, and were brought, as we trust, to the knowledge of the truth by means of a Christian education. After a sufficient probation, they were both admitted to the Theological Class, with a view to prepare them for the work of Native Evangelists among their fellow-countrymen; and by the teachings of God's Spirit, and his blessing upon the means used, we trust they will become able ministers of the Gospel of Christ. They are both anxious to preach to perishing sinners, the unsearchable riches of Christ; being delivered from the degrading influences of Hindooism, they

desire to make known to other Hindoos "what a dear Saviour they have found." At their own earnest solicitation, they are received as Theological Students.

By your liberality, my dear Christian friends, we are enabled to support these young men, and prepare them, as we hope, for great usefulness. The object, to which your liberality is devoted, is one of the highest and most important to which you could contribute. With your assistance we shall be able to send out from this Institution, two well-educated and efficient Native Preachers—men thoroughly furnished for their work—and what may be the result of their labours eternity alone can disclose. And when these young men are engaged in preaching in their own language, the blessed Gospel of our God and Saviour through this dark and benighted land, it will be matter of praise and thankfulness to reflect that you have contributed towards preparing them for this great work.

We see more and more the necessity of an efficient Native Ministry; and therefore we feel it to be of the highest importance to do all we can to raise such a ministry. God has given us a few whom we hope to see abundantly useful in his vineyard. But, my dear friends, we require more than your pecuniary contributions; we need your prayers. These young men are full of promise, very hopeful, but they are surrounded by

many temptations and evil influences: without the constant supplies of the Spirit of Grace, the flame of piety cannot be kept alive in their own hearts; but, without lively piety and much humble devotedness, they will make but miserable Missionaries.

Let me entreat you to remember them at a throne of grace! Pray that they may be preserved from the evil around them; that they may grow in grace and become daily more devoted to the work which they have undertaken; and, doubtless, God will hear your prayers, and pour down his Spirit

upon the teacher and the taught alike. I shall be happy to hear from you; and, if your Pastor should write to the young men, I am sure they will be glad to correspond with you. They are English scholars, and understand and write our language with ease.

Praying that the blessing of God may rest upon you as a church, and that you may increase in numbers, in faith, in love, and in good works, I remain, yours affectionately,

JOHN CAMPBELL.

AFRICA.—POWER OF SUPERSTITION AMONG THE BAKHATLA.

THE subjoined communication from the Rev. D. Livingston, forwarded from his station, at Mabotsa, in March last, supplies additional information respecting the national character, the customs, and superstitious, of the people whom he labours to bless with the knowledge of salvation; and also shows the special means he is adopting, under divine favour, to dispel their prejudices and errors, and lead them to those correct views and holy enjoyments which the Gospel only can bestow:—

The Bakhatala, among whom we dwell, in some respects resemble the Batlapi of old. All the maxims of their conduct are based on the absolute importance of the present life. The body, with its appetites and desires, is regarded as the whole of man. Unlike the Batlapi of old, however, they treat Missionaries with respect; yet, notwithstanding this deference, they cling with astonishing pertinacity to their ancient superstitions. They have no curiosity about God and eternity: all that can be said of their own vaguely floating ideas on these subjects is, that those, who are better informed, think they can distinguish in them something like broken planks floated down on the stream of ages from a primitive faith. I have sometimes asked them why, since we had come so far to tell them of these things, they never question me about them. They reply by another question, "Do we know how to ask?" The subject has to be pressed upon them, and they appear as persons dosing in the presence of one who would wake them up. They prefer getting rid of the disturbance, that they may again quietly compose themselves to sleep. Alas! they know not that the sleep of sin is the sleep of death.

A belief in witchcraft is characteristic of all the tribes. Many, if not all, have a fear lest by means of the mysterious powers of plants and roots, some of their neighbours may influence the prosperous or adverse events of their lives: and, like those in our own country who are subject to superstitious fear, they never investigate the cause of it. It is exceedingly difficult to induce them to examine for themselves.

In the case of the Rainmaker, who came to Mabotsa, I found it impossible. He came with large pretensions; was called "Morimo," or God; and asserted that he had power to cure diseases, make rain, and charra game for the hunters. He is most insignificant but singular in appearance, he is low in stature, his hair is twisted or plaited like that of a female, the numerous wrinkles around his eyelids nearly obscure the white of his small cunning eyes; he has wide nostrils, and irregular teeth; his body without ornament, and his Kaross filthy; yet some of the most intelligent among the Bakhatala are literally afraid of him. One man who has scars on his body, showing that twenty-three have fallen by his hand in battle, confessed that he dreaded him; and, taking off some of his ornaments, presented them as an offering to the Rainmaker.

On the day of his arrival, the clouds seemed propitious. But, though on that and several other occasions, he experienced marked disappointment, the people could not, or would not, perceive that the excuses he advanced were mere pretences. Having spoken to him in private on the folly and wickedness of his course, I was very soon afterwards blamed as the cause of the departure of the clouds. The Chief sent for me and inquired in the presence of a number of his counsellors, why I had driven away their rain? I repeated all I had said to the Rainmaker, and added, that I was sorry to see my friends deceived by an impostor. One asked if I did not know that he could not only give rain, but kill people by lightning. Having requested them to put his powers to the test by experiment, an old

man gravely remarked, that God had made white men wise in many respects, but those who had come forth of Loey, (a cavern in the Bakwain country, with marks in the rocks around, somewhat like foot-prints, from which Bechuanas imagine they were produced in the beginning,) were skilled in other things of which white men were ignorant. White men know how to make guns, and black men know how to make rain, and the latter ought not to suffer interference.

Having admitted our ignorance of rain-making, and induced them to confess our mutual obligations to instruct each other, I offered myself as pupil to the Rainmaker. Nothing daunted, he made allusion to the fee of an ox. I offered to give him three oxen if he would only exhibit his power by collecting the clouds during the time we were sitting. He excused himself by saying that he must first go and dig medicine, but promised to bring the clouds in our presence in a few days. But, though I placed the whole of my waggon oxen at his disposal, he declined to have me for a pupil when I stipulated that he should make some little difference between *his* rain, and the "rain from heaven," such as causing it to rain on my garden one day, and on none of the others; or on all the other gardens, and not on mine.

By inducing him subsequently to name the periods in which he would give rain, his failures were pointed out again and again. On one occasion, when making a great smoke by burning old bones, bulbs, roots, &c., for the purpose, as he said, of healing the clouds, it was pointed out to them that his smoke was all going to the leeward, while the clouds were all situated in the opposite direction. Many laughed outright; but, though they did so, they still continued to fear, honour, and sing his

praises; and, instead of believing that we wished to undeceive them, my endeavours seemed to produce the impression that the Missionaries wished them to obtain no rain. They think it is enough to be as their fathers were—content under the power of superstition, the very indefiniteness of which seems to hold together the system. Power Divine, and that alone, can burst the chain which holds them in bondage.

Though the Bakhatia have the reputation of being workers in iron, only a very few families in the tribe possess a knowledge of the art: the rest believe that iron can be smelted only by means of certain medicines, and that, though others who have not the knowledge of these medicines should attempt to smelt the ore, their attempts would prove abortive. There are not half a dozen families in the tribe who work in iron.

I propose to commence, in addition to our other services, an evening lecture on the works of God in Creation and Providence; and will endeavour, so far as in my power, to illustrate the subject on the following day. I intend to commence on the subject of The Goodness of God in giving iron, by presenting, if I can, a general knowledge of the simplicity of the substance, &c.; endeavouring to disabuse their minds of the idea that prevents them from reaping the full benefit of a mineral, which abounds in their country. If this fails, I shall try other means to break the power of their superstition. I intend also to pay more particular attention to the children of the few believers, as a class for whom, being baptized, we are bound especially to care. May the Lord enable me to fulfil my resolutions! I have now the happy prospect before me of real Missionary work, all that has preceded being only preparatory.

KAT RIVER.

EARLY in the present year, the Rev. James Read, Sen., of Kat River, in the course of a Missionary tour, visited an outstation near Betheldorp, and there met the devoted Native Evangelist who is the principal subject of the following remarkable narrative. This little history exhibits most impressively, the hand of Divine Providence, conspiring with the purposes of grace, for the salvation of a family scattered by the vicissitudes of war when in their heathen state, and not restored to each other until they had respectively found mercy of the Lord, and could meet as heirs of the grace of life. Mr. Read thus introduces this interesting case to our notice:—

I arrived late at Congo's Kraal, but the people, having heard of my approach, had deferred their evening service till I arrived; and I had the pleasure of addressing a number of old friends, members of the church at Betheldorp. I found a comfortable place

of worship, and a number of attentive hearers, among whom the most interesting was the Native Teacher, a respectable young man, intelligent and deeply pious. It is remarkable, that, though his parents are both dark-coloured, he himself is nearly

white—if it were not for the curl of his hair he might be taken, and has often been taken, for a Dutch Boor. He told me his history, which was in substance as follows:—

His father was brother of the present Moshesh, and Paramount Chief of the Basuto nation. In 1822, the Bergenaars, a strong party of free-booters, attacked his kraal, killed his father, seized all the property, scattered the tribe, and he himself, then quite a child, was taken captive: he was brought to the Great River, where after remaining some time with his captor, he was sold for some oxen to a Dutch Boor, who subsequently disposed of him to an Englishman. At the time the Mantatees came to the colony, he was sent to Graaff Reinet to act as an interpreter, and there he received his liberty—he remained some time at Graaff Reinet, learned the trade of a mason, and afterwards went to reside at Port Elizabeth.

On coming to years of maturity, he thought of his country, and resolved on proceeding thither to see if he could find any of his relations still alive. Leaving Port Elizabeth, his course led him to Congo's Kraal. At that time a pious man, who had been baptized at Philippot, resided there, and was preaching the Gospel to the people of the place. The word of God reached the heart of this young man, and such was the effect that he resigned his intention of returning to his country, to seek for his friends: he resolved to seek first the kingdom of God, and his righteousness. He returned to Port Elizabeth, attended the ministry of Mr. Robson, was baptized, and received into church-fellowship. There, also, he learned to read; and, having made great progress in the knowledge of divine truth, he became at length a preacher of the Gospel in that place where he received his first impressions.

At the time I have mentioned, when the so-called Mantatees, remnants of different tribes, were driven into the colony, numbers of them sought refuge at our stations, especially at Theopolis. Among the refugees was the grandmother of this interesting young man; but of this he knew nothing. She may be considered at this moment the Queen of the Basutos, at Theopolis: she had, with several of her relations, been led to seek and love the Saviour, in consequence of having heard that the Basutos, and Moshesh among the rest, had begun earnestly to attend to the preaching of the Gospel.

A few months before I visited Congo's Kraal, a young girl had come from Theopolis to visit a relation in the neighbourhood of that place. She came to the kraal also, and seeing the teacher, and hearing that he was a Basuto, after observing him

closely for some time, she said, "Are you not that white child of whom I have so often heard my friends speak? if so, your grandmother is at Theopolis." His heart jumped up in him, but he answered as if he could scarcely believe it. After a few weeks, however, he went to Theopolis, but did not go immediately to the house of his supposed grandmother, for fear of disappointment. When, at last, with tremulous step and listening ear, he approached the house; being white and well dressed, the inmates seemed rather afraid of him. As he advanced nearer the young female saw him, and told the others of his approach. Considerable excitement followed when they came face to face—he was afraid of them, and they of him. The silence was at last broken; questions were put to him in rapid succession; all the friends came together; and it was soon placed beyond doubt that he was the lost child, the grandson of the aged Queen. The feeling was indescribable, they wept and he wept, and unitedly they raised thanksgiving to God for all his mercies. These are the dealings of God! O that men would praise him for all his goodness, and declare the wonders that he doeth for the children of men.

They could give the young Evangelist very little information as to the rest of the family, only that Moshesh his uncle was at the head of the tribe, and his Missionaries with him. On hearing this, he at once resolved to visit his country and Moshesh. He had no means of procuring a horse, and walked a distance of 300 miles to accomplish his object. On arriving, he did not immediately go to Moshesh, but halted in the neighbourhood. Moshesh hearing that there was a white man come on foot, who was at one of the villages, sent for him; and, by questioning him soon found out that he was the lost child, his nephew: at once he acknowledged him as his near relation, and he was provided with horses to go in search of his mother, who was supposed still to be alive among the Griquas. His two elder brothers, he was told, had perished from hunger in the wars, and had probably been eaten by the cannibals.

In seeking for his mother, he came to the out-stations of Philippolis, and arrived late at the residence of a Griqua, who said he thought he had heard of such a name. After resting that night, he went gently to the kraal in the morning; but, on his approach, most of the people fled, supposing him to be a Dutch Boor. However, he placed himself at the door of the house where the person lived bearing the name of his mother: he saw her, put a few questions, and went away again—his heart was too full. His mother seemed to have no idea that he was her son. He went again

towards evening, and seated himself down at the door, and entered into conversation about the country. From questions he put, his mother began to suspect, and tears began to steal over her cheeks. He requested a lodging for the night—a mat was given him, but his mother never slept: she made a fire in her hut of a kind of wood which burns with a bright flame, and kept looking at him, and feeling his hands now and then during the whole night—he slept little, but appeared to sleep, and heard the continued whispering of voices. Early in the morning he went to the bushes, poured out his soul to God, came and embraced his mother, and said, “I am your son, your lost child!” She embraced him in return, and they wept a flood of tears together. His nerves were so shaken that he was ill for six days. After remaining a couple of weeks at Theopolis, he left, intending, as soon as he could, to return: he again visited Moshesh, who invited him to return and reside in the country. He gave him a letter written by Mr. Casalís, the French Missionary, and signed by the Chief, (which I read,) acknowledging him to be a near relation.

This is not the whole of this extraordinary case. The evening of my arrival I asked the teacher if he was married? He said

his wife was in another room very ill: it was late and I did not see her, but next morning I visited her, and found her very ill, far advanced in a consumption. She was a Bush-woman, and informed me that she had been taken from her friends very young by a Dutch Boor, with whom she had remained for years. By him she was taken to Port Elizabeth, where she ran from him, and where she remained. After some time she began to attend the ministry of Mr. Robson, and the word of God was blessed to her soul: she became a member of the church, and subsequently accepted an offer of marriage from the young teacher. But she was much concerned about her relations, not knowing whether they were dead or alive. By inquiring their names and other particulars, I found that I was able to inform her that her mother, sisters, and brother, and other relations, were at the Bushman station, enjoying all the means of grace; and that one of her sisters had died lately, of whose conversion we had some hopes. This information almost overwhelmed the poor woman; and happy was I to be able to cheer her in her feeble state, and give her new cause to glorify her Heavenly Father.

SWAN'S LETTERS ON MISSIONS:

THE highly esteemed author of this admirable volume has recently, at the request of the Directors, published a second edition of his work, containing the result of his latest observations and reflections on the interesting subject of Missionary life and labours.

Mr. Swan has generously presented to the Society 250 copies, on condition that the Directors can dispose of that number in twelve months from the 8th of July ult.

“I append this condition to the gift,” Mr. S. observes, “simply because it is not my object to hand over the books to the Missionary Society to be laid up in its store-room, or given away to Missionaries, or others, but to be sold, and the entire proceeds to go into your treasury. This, I trust, will prove a strong inducement to many friends of the cause of Missions to purchase the volume, as the money thus given for it, will be just so much contributed to the funds of the Society.”

The Directors are anxious to fulfil the wishes of their esteemed Friend by disposing of the 250 volumes at the selling price. The work may be had on application at the Mission House, or of Mr. Snow, Paternoster-row.

EMBARKATION AND ARRIVAL OF MISSIONARIES.

THE Rev. J. S. Taylor, appointed to Madras, embarked for that station, in the *Mary Ann*, July 29; and Rev. J. H. Budden, returning to Mirzapore, with Mrs. Budden and Miss Williams, sailed for Calcutta, per *Monarch*, August 1. On the 28th of July, Rev. J. S. Wardlaw, of the Bellary Mission, arrived from Madra

THE WARWICKSHIRE AND SOUTH STAFFORDSHIRE AUXILIARY MISSIONARY SOCIETY.

THE ANNUAL MEETINGS of this Auxiliary will be held at BIRMINGHAM, on Sunday the 14th of SEPTEMBER, and following days. The Rev. Josias Wilson, of London; Rev. A. M. Brown, of Cheltenham; Rev. R. C. Mather, M.A., from India; and Rev. Ebenezer Davies, from Berbice, are engaged to attend.

BRISTOL AUXILIARY.

THE ANNIVERSARY SERVICES of this Auxiliary will be held in that City, on Sunday, 21st of SEPTEMBER, and following days. The Rev. Drs. Leifchild, and Halley; Rev. J. Stoughton; Rev. A. Tidman; Rev. R. C. Mather; Rev. E. Davies; and Rev. G. Christie are expected to take part in the services.

MISSIONARY CONTRIBUTIONS.

From the 1st to the 31st of July, 1845, inclusive.

	£	s.	d.		£	s.	d.		£	s.	d.
A few young friends for the expenses of the Missionary Ship.....	0	11	0	<i>Cambridgeshire.</i>				<i>Lincolnshire.</i>			
Per Mrs. Ebenezer Lewis, for Schools at Madras—				Duxford District, per J. Patterson, Esq.—				West Aux. Soc. per S. Job, Esq. on account....	425	0	0
W. Dunnage, Esq.....	1	0	0	Foulmire.....	26	9	8	Manchester, Rusholme Cong. Sch. per Miss Riley, for Mary Atterbury, at Berham-pore	3	0	0
Miss Griffiths.....	1	0	0	For Chinese Mission Mrs. Smart, Balsham Master Hicks, West Wrating	0	1	9	<i>Leicestershire.</i>			
<i>2l.</i>				Sawston	0	14	5	Aux. Soc. per T. Nunne-ley, Esq. for the Jubilee Fund, on account	145	0	0
Hare-court Auxiliary	11	11	5	Duxford	11	11	3	<i>Lincolnshire.</i>			
Horleydown do.....	12	0	0	For the Jubilee	2	7	1	Barter-upon-Humber	12	2	0
Poultry Chapel—				Linton	22	6	7	<i>Middlesex.</i>			
Collections	41	3	6	<i>65l. 1s.</i>				Hammersmith, Ebenezer Chapel	6	17	3
Sunday-school Juv. As-sociation	8	15	0	<i>Cornwall.</i>				Highgate, Congr. rational Sun.-sch. by Miss Lynn	5	17	4
Ditto for a Native Boy at Bangalore, to be called John Clayton..	3	0	0	Launceston, F. L. C. for Queen Pomare	1	0	0	<i>Monmouthshire.</i>			
Subscriptions and Do-nations.....	204	13	3	<i>Devonshire.</i>				Blaenafon, for the Jubilee Fund	5	0	0
For Jubilee Fund—				Dartmouth, for the Jubilee Fund	63	13	6	Sirhowy, ditto	1	0	0
A Friend, by Mr. East ..	50	0	6	Paignton	4	10	0	<i>Norfolk.</i>			
Mr. R. Slater	0	10	0	Jubilee Cards	0	10	0	East Dereham.....	5	2	6
<i>*308 1 9</i>				<i>5l.</i>				For the Nat. Girl, Susan-nah Reeve	2	0	0
* Including 200l. acknow- ledged in July.				Tiverton, Ambrose Bre-wlin, Jun. Esq. Jubilee gift for China	50	0	0	For the Jubilee Fund..	7	10	3
Well-street	18	18	6	Totness.....	10	4	0				
Wycliffe Chapel Sun.-sch.	3	4	6	For the Jubilee Fund..	19	0	0				
<i>For the Jubilee Fund.</i>				<i>29l. 4s.</i>							
N. Y. Z. per Rev. A. Wells	5	0	0	<i>Dorsetshire.</i>				Less expenses	14	12	9
F. J. per Rev. G. Collison	10	0	6	Sherborne, for the Jubilee Fund	42	8	9		0	5	0
J. Foulger, Esq.....	25	0	0	Upway, near Dorchester, for the Jubilee Fund	2	0	0				
Sir C. E. Smith, Bart. ...	250	0	0	Wareham, West-street, per Rev. R. Fletcher, for Jubilee Fund.....	10	11	3	Mattishall, for the Jubilee Fund	8	17	7
<i>Berkshire.</i>				<i>Durham.</i>				Fakenham	20	0	0
Abingdon, for the Jubilee Fund	20	0	0	Barnard Castle, for the Jubilee Fund	5	0	0	North Walsham, for the Native Girl, Susannah Barcham	8	0	0
<i>Buckinghamshire.</i>				<i>Essex.</i>				<i>Northamptonshire.</i>			
South Aux. per Mr. W. T. Butler—				Aux. Soc. per W. Ridley, Esq. on account.....	600	0	0	Blatherwycke Park, for the Jubilee Fund—			
High Wycombe	23	1	0	<i>Gloucestershire.</i>				A. S. O'Brien, Esq. M.P. ..	40	0	0
For Nat. Tea. John Williams	10	0	0	Kingswood, near Wootton-under-Edge	9	0	0	Collection, &c.....	32	1	2
For Wycombe Ladies' School at Samos.....	10	0	0	<i>Hampshire.</i>				<i>42l. 1s. 2d.</i>			
West Wycombe	1	11	4	Ringwood, for the Jubilee Fund	10	0	0	Market Harborough, for the Jubilee Fund	44	8	1
Beaconsfield.....	6	16	8	Throop, ditto	8	0	0	Wellingborough, per Mr. C. Curtis, for the Jubilee Fund—			
								A. Corrie, Esq.	20	0	0
	51	9	0								
Less expenses	3	1	2								
	48	7	10								

	£	s.	d.		£	s.	d.		£	s.	d.
Mr. J. Woolston, Sen...	10	0	0	A Friend, J. G.....	1	0	0	Free Church Rev.			
Mr. J. Woolston, Jun...	20	0	0	A Friend, as a Jubilee				John Thompson	7	17	2
Mr. W. Johnson.....	10	0	0	offering for an in-				After Sermon by the Rev.			
Mr. B. West.....	10	0	0	fant daughter	1	0	0	Mr. Gogery, in the			
A Friend to Missions...	10	0	0	Jas. Grieve, Esq.	1	0	0	United Seces. Church,			
A Thank-offering ...	10	0	0	Thos. Hamlin, Esq. 10	0	0		George-street, Rev.			
A. Z.	10	0	0	W. Leitch, Esq.	1	0	0	R. Cairns	4	5	3
Mark Sharman	5	0	0	Alex. M'Gill, Esq.	0	10	6	A Friend	0	5	0
Mr. C. Curtis	5	0	0	W. Macfie, Esq.	2	0	0	After Sermon by the			
Mr. J. Wright	5	0	0	J. Macgregor, Esq.	1	0	0	Rev. Mr. Gogery, in			
Mr. T. O. Beale	5	0	0	W. Martin, Esq.	1	0	0	the United Secession			
Sums under 5/..	17	1	2	John Miller, Esq.	0	10	6	Church, St. James's			
Col. at Public Meeting	24	14	10	A. Muir, Esq.	2	0	0	street, Rev. Dr. Baird	6	13	5
* 161/2. 16s.				W. Walker, Esq.	0	10	6	Collected at Pub. Meet.			
				Misses Watt.....	0	10	0	In the United Seces.			
				J. Watson, Esq.	0	10	6	Church, Oakshaw-st.,			
Somersetshire.								Rev. William Francis	10	19	9
Fulwood, Thos. Thomp-				Rothsay—				A Member of the Abbey			
son, Esq. Poundisford				After Sermon and Pub-				Close Congregation...	5	0	0
Park, per Rev. J. Tay-				lic Meeting by Dr.				Contribution from a			
lor, for the Jub. Fund	105	0	0	Morison and Mr. Go-				Female Fellowship			
				gerly in the Secession				Meeting	0	10	0
Staffordshire.				Church, Rev. Mr.				W. Bran, Esq.	2	0	0
Uttoxeter, for the Jubilee				M'Nabb.....	7	1	6	Gourcock—			
Fund	26	13	6	Col. by Dr. Morison, by				After a Sermon by the			
				personal application—				Rev. Mr. Gogery, in			
Surrey.				D. B.	0	5	0	the Free Church, Rev.			
Epsom	22	0	8	A. M. J.	0	2	6	Mr. M'Leod	4	0	0
				Mrs. G.	0	2	6	Beith—			
Wiltshire.				Jubilee Offering for				After Sermon by Dr.			
Hulford	5	5	3	three Children, R.				Morison, in the Re-			
				G & J. Montgomery				fect Church, Rev. J.			
Devizes, for the Jubilee				A Friend, per Rev.				Martin	5	15	8
Fund	20	0	6	Mr. M'Gill	2	0	0	Donation from Temper-			
Marlborough, ditto....	5	7	0	Miss King.....	0	10	6	ance Society.....	0	5	0
Mere ditto.....	12	4	6	Mrs. M'Kean, for the				Largs—			
				Chinese Mission ...	1	0	0	After a Missionary			
Yorkshire.				Mrs. Henderson	1	0	0	Address by Rev. G.			
Hull and East Riding				Mrs. Seton	5	0	0	Gogery, in the United			
Aux. per A. Levett,				Miss Seton	0	2	6	Seces. Church, Rev.			
Esq. on account.....	225	0	0	Miss Gillies	0	5	0	Mr. Stevens	5	0	0
				Mr. Porteous	0	2	6	By personal application—			
Appleton Wiske	10	10	3	A Friend	0	5	0	Mrs. Collins	2	0	0
A Friend to Missions, for								Miss Mure	2	0	0
the Jubilee Fund, per				Dunoon—				Miss F. C. Mure	2	0	0
Rev. J. Arundel.....	100	0	0	After Public Meeting by				Miss Whyte	2	0	0
116/2. 10s. 3d.				Dr. Morison and Mr.				Mr. and Mrs. Douglas	2	0	0
Bradford, per Mr. James				Gogery in the Seces.				Professor Reid	1	0	0
Abbs, for the erection of				Ch. Rev. W. Turner	7	6	10	Miss J. H. Blair	1	0	0
a Schoolhouse at the				Mrs. H. K. Crum	1	0	0	Mrs. Jamieson.....	1	0	0
Station of Rev. John				Mrs. Hyde	1	0	0	Miss Speirs	1	0	0
Abbs, Neyoor	11	3	0	Mr. Somerville	0	5	0	Miss Pollak	1	0	0
Doncaster.....	38	16	0					Mr. John Boyd	1	0	0
For the Jubilee Fund...	12	10	0	Helensburgh—				Dr. Laney	1	0	0
51/2. 6s.				After Public Meeting by				Mrs. Crum	1	0	0
York, per J. Backhouse,				Dr. Morison and Mr.				Mr. A. Graham	1	0	0
Esq. for the Haulkey				Gogery in Rev. Mr.				Mr. H. N. Urquhart	0	5	0
Tunnel, and works con-				Arthur's Chapel ...	8	3	0	A Friend at Largs ...	0	5	0
nected with it.....	100	0	0	Rev. R. Machray	2	0	0	A Friend, do.....	0	5	0
				A Friend, per Mrs.				Miss Hunter, Hunter-			
WALES.				M'Gill, for the Chi-				ston	1	0	0
Menai Bridge, Rev. Mr.				nese Mission	0	12	3	Miss J. Hunter, do...	1	0	0
Townley, per Rev. T.				Col. by Mrs. M'Gill, for				Saltcoats—			
Joseph, for the Institu-				Boys' Mission Sch. at				After Sermon by Rev.			
tion at Ermeo	0	10	0	Walthamstow	5	0	0	James Martin, in the			
				Dumbarton—				Ref. Church, Rev.			
SCOTLAND.				After a Missionary Ad-				James Giffon	2	1	3
Collections by Rev. Dr.				dress by Dr. Morison				Faillie—			
Morison, and Rev. G.				in the Seces. Church,				After Public Meeting by			
Gogery, for the				Rev. Mr. Somerville	3	3	5	the Rev. G. Gogery,			
JUBILEE FUND.								in the Free Church,			
Greenock—				Paisley—				Rev. Mr. Gemmel ...	1	6	7
George-square Chapel,				After Sermon by Dr.				Mr. George Parker....	2	0	0
Rev. Mr. Raleigh,				Morison, in the United				Miss Home	1	0	0
after sermons by Dr.				Seces. Church, Abbey				A Friend	1	5	0
Morison and Mr. Go-				Close, Rev. W. Nisbet	12	7	8	Mrs. Freebairn, per Rev.			
gerly	22	3	11	W. Brown and Son....	5	0	0	D. B. Douie	0	10	0
Ditto, Public Meeting..	4	12	4	Missionary-box & Card,				Mrs. Sutherland, do...	0	3	0
Col. by Dr. Morison, by				by Janet M'Culloch				A Friend	0	5	0
personal application—				and Miss Knox	0	5	0	Mrs. Thomas	0	2	6
Miss Alexander	1	0	0	After Sermon by Rev.				Mrs. Paterson	0	2	6
R. Angus, Esq.	0	10	6	G. Gogery, in the				Miss Jessie Muir	0	2	6
J. Buchanan, Jun.				Cong. Church, Rev.				Ayr—			
Esq.	0	10	6	Mr. M'Laughlan	4	0	0	After Sermon by Dr.			
Thos. Farrie, Esq. ...	1	0	0	After Sermon by Dr.							
A Friend, per Rev.				Morison, in St. Geo.							
Mr. Raleigh.....	1	0	0								

	£	s.	d.		£	s.	d.		£	s.	d.
Morison, in the Relief Church, Rev. R.				of an Orphan in India	5	0	0	New Mills Sab.-sch. do.	0	7	3
Renwick	2	15	6	Miss Prentice's Young Ladies, for Female Education in India	1	10	0	Mr. Dugan's do.	1	0	0
Andrew Jamieson, Esq. Sheriff	1	0	0	Stirling—				Col. in Indept. Chapel, by Mr. Milne	4	1	6
John Miller, Esq.	1	0	0	After Sermon by Dr. Morison, in the Cong. Church, Rev. Andrew Russell	8	10	0	Fochabers Free Church, Rev. Mr. Dewar	2	0	0
Henry Cowan, Esq.	1	0	0	Collected at Missionary Prayer Meeting	7	0	0	Elgin—			
Miss Allan, Irvine	0	6	0	Mr. Gibbs, Stirling Castle	1	0	0	Elgin Missionary Soc. 18	12	4	
Milport, Isle of Cumbrae—				Mrs. Gibbs, do.	0	10	0	For Jub. Fund, col. by—			
After Public Meeting by the Rev. G. Gogerly, in the Free Church, the Rev. J. Drummond	8	2	3	After Sermon by Dr. Morison, in the Free North Church, Rev. Alexander Belth	9	0	0	Mr. W. Smith, Knockando	1	3	2
Rev. J. Drummond ..	1	0	0	After Sermon by Dr. Morison, in St. John's-street Church, Rev. Messrs. Stewart and Steedman	8	8	0	Rev. Mr. Munro, do.	0	11	0
Stewarton—				Less expenses	351	10	0	Miss Gordon, Elgin ..	1	11	0
After Sermon by the Rev. Dr. Morison, in the Congregational Church, W. Cunningham, Esq.	4	11	4		3	3	0	A Friend, per Rev. Mr. Land, do.	1	0	0
Port Glasgow—					348	7	0	An item for Jubilee Fund, do.	0	6	6
After Sermon by the Rev. G. Gogerly, in the Free Church, the Rev. Mr. Morrison ..	8	15	6	Collections by Rev W. C. Milne, and Rev. J. Moore :				Interest on above	0	2	9
Kilmarnock—				Peterhead Juvenile Missionary Society	9	3	5	Collections by the Deputation.			
After Sermon by the Rev. Dr. Morison, in the Congregational Church, the Rev. R. Weir	2	15	0	Collection at Public Meeting	7	7	6	Congregational Chapel, Rev. N. McNeil	4	10	6
From a Weekly Subscription Society	1	0	0	Alex. T. Anderson	1	15	0	First Secession Chapel, Rev. John Pringle ..	2	5	3
Free High Church, the Rev. T. Main	10	16	0	Mary Anderson	1	15	0	Free Church Chapel, Rev. Alex. Topp	6	7	3
After Sermon by the Rev. Dr. Morison, in the Relief Church, the Rev. N. Ramage ..	11	15	3	James Anderson	0	15	0	For an Orphan at Hampshire, named Neil McNeil	3	0	0
A Member of the Princess-street United Secession Church	5	0	0	Wm. Anderson	0	15	0	For work done by two Ladies in behalf of Dr. Legge's School in China	1	0	0
After Sermon by the Rev. G. Gogerly, in Free St. Andrew's Ch.	3	0	0	Charlotte Manson	0	2	0	Public Missionary Meeting in behalf of the Jubilee Fund, col. in Rev. Mr. Lind's Secession Chapel	4	4	1
After Sermon by the Rev. Dr. Morison, in Henderson Free Church, the Rev. F. Campbell ..	2	10	0	Fraserburgh—				Inverury, Rev. Mr. Mill's	2	8	0
After Public Meeting in Free High Church	4	14	7	Indept. Chapel, col.	5	17	2	Nairn—			
Irvine—				Free Church, Rev. Mr. Donald, col.	3	3	0	Col at Public Meeting	1	12	3
After Sermon by the Rev. G. Gogerly, in the Parish Church, Rev. A. Brown	9	7	6	Mr. Weinys, for the Jubilee Fund (Don.) ..	15	0	0	Congregational Chapel, Rev. J. Gillies	3	7	1
Miss Allan	2	0	0	Master Campbell's Card	0	10	6	Secession Church, Rev. J. Bisset	4	0	0
J. Ferguson, Esq.	1	0	0	Tichmuir Sabbath-sch. per Mr. Robertson ..	0	10	6	Free Church, Rev. A. McKenzie	6	12	2
H. Watt, Esq.	5	0	0	Castle street Sab.-sch. by Mr. Park	0	6	0	Congregational Sab.-sch	1	18	6
Mrs. H. Watt, for Boy David, Benares	3	0	0	Mr. James Park, for Nat. Tea. in Africa, "Laurence Park" ...	6	10	0	The carefully collected offering and dying bequest of a Sab. Scholar	0	5	0
Mrs. Hugh Alexander ..	0	7	6	Stuartfield—				Congreg. Monthly Missionary Prayer Meeting	1	15	6
Lamlash Arran—				Indept. Chapel, Rev. N. McKechnie, col.	2	10	0	Aberdeen—			
After Sermon, by Rev. D. G. Watt, in Parish Church, Rev. Mr. Campbell	1	4	3	Society for Religious Purposes	2	10	0	Blackfriars-st. Chapel, col. after Sermons ..	17	8	4
Mrs. Crichton and family, Ayrshire, for the Madagascar Refugees	4	0	0	Free Church, Rev. A. Urquhart, col.	3	0	0	Juvenile Meeting for Benares schools ..	5	6	5
Glasgow—				Secession Chapel, Rev. Mr. Allison, col.	3	18	6	Missionary Collection	0	5	7
William Campbell, Esq. per Dr. Morison	5	0	0	Youths' Society for Religious Purposes	2	5	0	George-street Chapel, col. after Sermons ..	11	4	8
Lanark—				Huntly—				Public Meeting	6	9	4
After Public Meeting in the Town Hall, and Address by Dr. Morrison	2	10	0	Col. in Rev. Mr. Hill's Chapel	22	0	6	Frederick-st. Chapel, col. after Sermons ..	3	11	6
Rev. P. Anderson	1	0	0	Do. in Rev. Mr. McKay's Huntly Female Missionary Society	6	0	0	Missionary Prayer-meeting	1	9	0
From Sabbath morning schs, for the support				Youths' do.	5	0	0	Sabbath-school	0	14	0
				Sabbath-school box ...	0	8	6	Mr. Jones ... (Don.)	0	10	0
				N.B. 104. of the above for Rev. Dr. Legge's Schools, Hong Kong.				Ladies' Missionary Soc.	10	0	0
				Duncanston—				Collections—			
				Rev. Mr. Morrison's ..	18	5	0	Free West Church	11	15	6
				Culsalmund—				Free South Church	9	0	0
				Rev. Mr. Rennie's	2	0	0	Free East Church	7	0	0
				Keith, Congregational Church Mission-box ..	0	12	10	Free North Church	3	1	0
								Free St. Clement's Ch.	6	17	0
								Free Bon Accord Church	4	19	5
								Free Trinity Church	9	0	0
								Free Union Church	2	9	6
								Belmont-street Secession Church	1	16	4
								Baptist Chapel	1	15	7
								A Missionary-box	0	5	0

£ s. d.			£ s. d.			£ s. d.			
Rev. James Foot	1	0	0	Independent Chapel ...	8	0	0	Ellon—	
Rev. David Simpson...	1	0	0	Sabbath Scholars connected with the Cong. Church, Mason-hall	9	6	6	For orphans in India, per Rev. Mr. Ireland	0 1 6
Free St. Clement's Sabbath-sch. for Tahiti and China.....	0	11	0	Wick and Pulteney Town Juvenile Miss. Soc...	5	0	0	Glasgow Aux. Soc. per J. Risk, Esq.	
Dee Village Sabbath-sch. for Chinese Miss.	0	5	0	Rhynie—				Subscriptions	9 12 0
Miss Mary Cruickshank, for the Jubilee Fund	1	1	0	Collection for Jubilee Fund	1	4	10	A few friends, per Alex. Fraser, Caltou	0 14 6
Forres—				Missionary Meeting ...	0	16	2	Anderston Relief Ch., for the Jubilee Fund	10 10 0
Seces., Rev. Mr. Stark	0	9	8	Juv. Missionary Boxes	3	17	3	Auchterarder Relief Ch.	1 0 0
Free Church, Rev. Mr. Grant	3	10	4	Prayer Meeting ditto...	0	15	3	Bridgetown Relief Ch.	2 0 0
Public Meeting	3	2	10	Free Church School, Miss Hughson.....	0	10	6	Sairy United Secession Church	4 0 0
Congregational Church	1	10	0	Quarter Pennies, per Miss Smith	1	1	0	Hutchisonstown Relief Church	15 0 0
Boghol—				Ditto, per Alexander Makonachie.....	0	11	0	Nile-street Youths' Mis. Association	30 10 8
Seces. Rev. Mr. White	2	13	6	Donations.....	1	4	0	St. Rollox Sab. School, for the Miss. Ship ...	0 10 0
Alves—				Montrose—				Wellington-st. Church	2 10 6
Free Church, Rev. Mr. Geake.....	1	11	10	Independent Chapel, Rev. Mr. Hercus ...	7	0	0	764. 7s. 8d.	
Inverness—				St. John's Free Church	6	14	8	Lerwick Cong. Church...	10 0 0
Evening Collection at Free East Church ...	3	16		Huntly Lodge—				Leith, Constitution-street Local Sabbath-sch. per Mr. G. Smith, for the Jubilee Fund	1 3 7
Surplus of the day Collection over the usual sum in the East Free Church	0	12	2	The Duchess of Gordon, per Rev. J. Moore ...	1	0	0	Paisley, Thread-street Relief Congregation...	14 0 0
Free East Church, Public Meeting	1	13	0	Laurencekirk—				Peebles, for Nat. Tea. at Mr. Calderwood's station, called Thomas Peebles	11 0 0
Fraser-street Chapel, Sabbath Collection ...	3	1	0	Public Meeting	1	3	0		
Fraser st. School, Miss. Box	4	11	0	Less expenses	417	6	3		
Rev. J. Kennedy	1	0	0	• 413 6 10					
Wick and Pulteney Town—				Edinburgh—				Thornhill Sabbath Sch., for the expenses of the Missionary Ship	2 0 6
Free Church, Wick.....	9	3	1	Mr. Somerville, Sen. (2 years)	40	0	0		
Ditto, Pulteney Town, Rev. W. Taylor	5	3	0						

Contributions on behalf of the Orphan Children of the late Rev. T. S. M'Kean, collected by Mrs. Howe.

Manchester.			£	s.	d.				£	s.	d.				£	s.	d.
A Friend	1	0	0	Mrs. Thomas Barnes.....	2	10	0	P. Bradshaw, Esq.	5	0	0						
Mr. Sutcliffe.....	1	0	0	Mrs. Lord and friends ...	2	0	0										
Ed Armitage, Esq.	1	0	0	Mrs. Seddon.....	0	10	0							Hindley.			
Mr. W. Armitage	2	10	0	Mrs. George Barnes	0	5	0	Mr. Gregory.....	0	5	0				0	5	0
Mrs. T. Richardson	0	10	0	Mrs. Cross	0	5	0	Sums under 5s.	1	15	0						
A Friend	0	10	0	A Friend	0	5	0	Mr. Salisbury, Liverpool	1	0	0						
Mr. J. H. Cheetham	0	5	0	Miss Cross	0	5	0	Mr. French, Chatham.....	1	0	0						
Mrs. E. Halliday.....	0	5	0	Mrs. Cross	0	10	0	A poor woman.....	0	1	0						
Mrs. Baucroft	0	5	0	Sums under 5s.	0	7	6	A Widow	0	2	6						
Farnworth.						Goulborne.											
Mrs. Barnes, Sen.	2	10	0	Mrs. Braithwaite	0	10	0							22	1	0	

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Smith, Bart., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin.



THE
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR OCTOBER, 1845.

ON ROMAN CATHOLICISM.

A COMPARATIVELY short time before the death of the late Rev. John Foster, he exchanged an extensive series of letters with a gentleman of Bristol, on certain theological points. The following is an extract, which, from touching on subjects that at this time deeply interest the Protestant mind, may prove not unacceptable to our readers.—EDITOR.

TO THE REV. JOHN FOSTER.

April 20, 1842.

* * * * It is this spirit of arbitrary interpretation by which Catholics are distinguished; those illustrious commentators, who, with a peculiar faculty for elucidating the obscure, can uniformly descry the true meaning, with equal ease, either in a plain or difficult passage, and which luminous explication, by a singular coincidence, always accords with their own wishes.

Will you here allow me to detain you a few minutes, while I express a passing thought, arising collaterally out of the subject; (adverse to Romanists, although my remarks will be directed against their system, rather than their persons;) and to which digression I am prompted, not more from the importance

of the subject, than to bear an earnest testimony against the dereliction, and anti-Protestant feeling, which is beginning so ominously and unaccountably to prevail, even in England, the “cradle of the Reformation.”

I proceed to notice the strong tendency which exists in some men, and orders of men, to magnify themselves and their own class, to the disparagement of all others, forgetful of the authority of Christ, “Whosoever will be chief among you, let him be your servant.” It is this passion for self-exaltation which prompts a particular section of the Christian community to bend their whole force against the admissibility of private judgment. The plainest commands and declarations of Scripture, such as were clearly comprehended by the individuals to whom they were at first addressed; which warmed their hearts, and regulated their faith and practice, although plain then, it appears, are abstruse or inexplicable now; and such, no doubt, would ever remain, but for the generous aid of privileged, and, it must be added, interested expounders. These are they who denounce all men as arrogant intruders who presume to judge for them-

selves; that is, to entertain an uncanonical opinion; (an opinion differing from their own;) launching against them their volcanic thunders, for daring to interfere with their rights, who are, "the church," and who alone are competent to determine what their obsequious adherents and vassals shall, or shall not believe.

Yet there is, and ever has been, "a church," which alone is the "true church;" not exempted from adversity; discomfited by the world: her "little flock" almost universally oppressed by power and priestly domination; often immured in valleys, or lonely forests, or the rocky wilderness; on whose brow might still be read, even in the midst of their tribulations, "Resigned and cheered with the hope and smiles of heaven." But what are the distinguishing marks of this venerable and venerated body? existing continuously from apostolic times, although in seasons of depression known only to God; concerning which so much is said, and so little understood. Does it not now consist, as it has ever consisted, of the genuine followers of Christ, wherever found; those who bear his image, as well as believe in, and obey him? men, not restricted to one sect or party, but including some, perhaps, of each, whether existing (in very different proportions) among Protestants, or even Catholics, or any of their subdivided isms. But in this wide circle they present the strongest, or rather the only claims to be included in the true church, who are clothed with humility, and swayed by charity; those who "cease from man," who make the Divine records their guide, and, with heroic determination, reject all human interpolations of duty, which have too often obtruded into the religion of Christ,—forms, injunctions, and ceremonies, alien to its nature, and which are no other than impious attempts to substitute traditionary bonds and external rites, for the religion of the heart.

These imperious oracles, from their love of spiritual tyranny, (and with, it must be admitted, a profound knowledge of the worst parts of human nature,) join

in one indissoluble confederacy to bind to abjectness the minds and consciences of men; who, in their lofty pretensions, insultingly tell the devout readers of the Bible that they are involved in total night, as to the true meaning of what they read, till men, delegated of heaven, and consecutively succeeding the apostles, (a line seen and traced in darkness,) have, with sovereign authority, declared the genuine interpretation. The import of all this assumption is, "Come to me. I will tell you what you are to believe. Follow me, the safest of guides. Submit your faith, and, still better, your purse, for the good of your souls, to my unerring direction. Bow your necks down to my yoke. Receive my dictum without scruple, and flee, as from the pestilence, all reliance on your own vain thoughts and reasonings."

To exhibit one of the flagrant consequences of this mental surrender to ecclesiastical exaction, a reference will again be made to what is called "the church," or, "the Roman Catholic church," which, as a proof of the "infallibility" it assumes, has proclaimed, and authoritatively enforced, one of the mightiest of human delusions. The whole body of Romanists are united in avowing their immovable faith in transubstantiation; and what they affirm must be admitted to be equally true with gospel, for this satisfactory reason: those who profess to understand, in all possible combinations, what is truth, and what error, have not only pronounced the irrevocable fiat, but, with something like characteristic intolerance, have decreed, in accordance with the decisions of sundry popes and councils, that this essential tenet shall be received by all the faithful, on pain of damnation, and the utter rejection of God. In confirmation of this apparently harsh, but authorised sentiment, they say, in one of their most pithy apophthegms, "There is no mistaken judgment in the church, nor salvation out of it." It is painful to disparage those who, though grievously encumbered with error, may still, in some instances, be sincere; but truth is formed

of stern materials, and in pursuing her object turns neither to the right nor left, but pronounces, without hesitancy, extenuation, or bigotry, her unbending decisions. This doctrine of transcendent weakness, (it might be said of wickedness, when an adverse opinion is met with such fierce denunciations,) may be refuted in few words, showing that the force of an argument depends not on its length and complication of parts.

The church solemnly proclaims, for the instruction and guidance of all her true sons, that, after a vain mortal, with pompous air, and attired in tawdry habiliments, white, black, and yellow, interchanged with chameleon rapidity, his incense rising, his candle flaring at mid-day, and his crucifix exalted; that after he has performed certain ceremonies and gesticulations, and, to complete the whole, imparted true consecrative virtues, which he alone and the initiated can bestow, that which was once bread, and once wine, have suddenly changed their nature, and have become what?—It is a satire on man's race to say. What?—even into the veritable body and blood of Christ! When the Saviour said, "I am the good Shepherd;" "I am the Door;" "I am the Vine;" Romanists admit the language to be figurative; but when he says, "Do this in remembrance of me;" "This is my body which is broken for you;" "This is my blood which is shed for you," all figure is renounced, and that for the most cogent of reasons. "The church," the infallible church, has so determined, and the concentrated wisdom of man cannot err; consequently, the literal sense is *pæemptorily* to be required as the only terms of salvation.

This self-elected body, breathing out "threatenings and slaughter" against all who oppose them in thought, word, or deed; calling themselves "the church," (and who, being desperate sticklers for "church principles," which means "church dominance,") by such outrageous defection from the truth, manifest the vaunted infallibility of the church they worship. Although a stranger to the

fact, from the absurdity it involves, might question its existence, yet it is no fable. Romanists resolutely affirm, that when a Christian man (it being a contingency) partakes of the commemorative symbols, he is not to be so insensate, and lost to reflection, as to believe he is receiving, through the medium of some stately official, (peradventure, smiling internally with all external gravity, at the extent of human flexibility,) natural bread and wine, to remind him gratefully of his Lord's death. He must know, and admit it to be, unreservedly, the absolute and undisguised body and blood of Christ; of that atoning Saviour, who, for the sins of the world, was crucified on Calvary.

This is one of the most universally received, and deeply cherished doctrines of the Catholic church, handed down from the dark ages of antiquity, (when corruptions of every kind had obliterated almost all of Christianity but its name,) and which has been guarded by her obsequious children, the Catholics, to the present moment, with sleepless vigilance. If this doctrine of transubstantiation can be clearly proved to be baseless as a dream, adverse alike to rationality and Scripture, the pure emanation of artful contrivance, for selfish ends, then the matchless folly of the Catholics' assumed infallibility will be triumphantly established, and the disclosure, at the same time, evidence the piteous degradation to which they are reduced, who, confiding in the dogmas of so fabulous a church, renounce an appeal to the Scriptures, the source of all instruction, and, therefore, the only decisive test.

If these schismatics from the true church (for such, Catholics, for the most part, really are,) were, in the absence of pride, accessible to reason, they might be asked, "When did the first transformation occur?" for all things have a beginning. It could not have taken place at the commencement of the eucharist, for the wildest advocate of transubstantiation will not affirm that the apostles, when joining with their Saviour in the "last supper," and receiving from him the

bread and wine, believed it at that time to consist of his body and blood; and yet our Lord had "blessed" the elements. Are the blessings of priests more effectual and transforming than those of the Saviour? Christ, being present, emphatically said, "This is my body;" but could the disciples have understood these words in the Catholic sense? or have accepted them in any other light than emblematical? Yet, according to Romanists, the symbolical sense is "A mortal sin." But the illustration must proceed. If it was not then the body of Christ; if they received, on this occasion, the bread and wine purely as such, when was the great truth revealed to them? If the change, so stupendously vast! did not manifest itself in the "large upper room," was it disclosed to the chosen few during the forty days which preceded Christ's ascension? This would be the most unsubstantial of fancies. The first day of the week, succeeding the day when Christ withdrew his bodily presence from earth, was the origin of the Christian sabbath, and then the disciples commenced the commemoration of their Lord's death, which will be perpetuated to the latest generation. If the transformation was ever to take place, this particular conjunction, it might be thought, would have been the most favourable and propitious. But did it so occur? Did the apostles believe that the bread and wine of which they then partook was dissimilar to the bread and wine which they had before tasted with Christ himself? This would be too violent a supposition for even human credulity. Then if it was not the body and blood of Christ, in the first instance, was it such, in their esteem, at the next commemoration? What mind endued with ordinary reflection could indulge so strange a thought?

The correct explanation, doubtless, is: a certain corrupt, and gradually debased clerical body, arose in after years; (the "man of sin," the true "Anti-Christ," distinctly foretold!) crafty, inflated with pride, "speaking perverse things," and ravenous for mammon and political

power; calling themselves "the church;" and who mendaciously affirmed, (imposing on the credulous spirit of the age) that when they, in their almost unearthly elevation, had blessed the elements, and thereby conferred on them true spiritual unction, all in their communion, with blind reliance, should believe on this wonderful transmutation; and that all reprobates, that is, all who were out of their communion, and offered to question so sacred and undeniable a truth, should pay for their temerity, by being anathematised, or doomed to the infernal realms, without redemption. But as this was penalty deferred, to give them a foretaste of their approaching and inevitable fate, these zealous personifiers of the "church," as well as guardians over its inalienable rights, in not a few instances devoted the heretical—the contumacious, either to the flames, the prison-house of death, or (with a touch of humanity) cast them headlong to hungry lions! and all for the love of God!

In the benighted periods when the clergy could affirm what they would, and the laity (good easy souls!) believe, and with a relish, all they heard, such distorted fancies might pass as freely as the current coin; but if the fact were unknown, respect for human nature would deem it impossible for such obtusely feeling, such intellectual torpor, to prevail in the present day among the cultivated; or, descending lower, be admitted by any, qualified to comprehend the simplest proposition. But, as of old, "blindness" has a second time "happened in part," and deformity has its charms, even now, for seven millions alone in Ireland. The earth teems with darkness and perverted spirits; originating in the unbounded reliance placed on man, rather than God; on the "cunning craftiness" of those who "lie in wait to deceive," rather than on the "word of life." The conviction necessarily arises, that there are still hosts to be found, who, from experiencing some difficulty in the management of their understandings, and desiring to be relieved

from so onerous a burden, have resigned themselves over, *in toto*, to their priests, their ghostly instructors, imploring of them, with humiliating importunity, on all spiritual subjects, to think and decide for them; and the result has been, the diversified and criminal excesses of the Catholic church.

Let it now be considered; if a body of men, denominating themselves "The True Church," and who are to determine, on all points, what the Christian world is to believe; whose prescripts are all infallible; whose word is as the everlasting hills; whose laws, decisions, and institutions, bear the signet of perpetuity—stable amidst a changing world!—if such a church, in the plenitude of its pretensions, claims infallibility, and offers its credentials, in maintaining transubstantiation—the most egregious, as well as the most accredited, of all the cheating miracles of the Catholic church!—it is a demonstrable evidence that human authority is a broken reed, and that our reliance must be placed exclusively on the "Scriptures of truth," with that reasonable interpretation which is founded on the legitimate laws of philology.

But it may be replied, "Millions, not only in dark Ireland, but in other countries equally dark, believe in this constantly-recurring miracle of transubstantiation—and many of them learned men." This is undoubted; although wisdom, as here shown, is not always the associate of learning: but neither the number nor the qualities of men can establish an error. A mistaken affirmation would still be fallacious, though maintained by a thousand millions of advocates. If all the world, except one, affirmed that two and three made six, that one would be right, and all the world wrong; or if the musty rolls of antiquity were to decide on the title to credence, the disciples of Buddha and Confucius would effectually bear away the palm from Christians.

This is not the moment for parley and hesitation. If there be "a time for all things under the sun," this is the time to speak out courageously, when the enemy

is even at the door! when the Protestant citadel is desperately assailed by traitors within and by deadly foes without! Let the timid, who prefer ease and inglorious concession to the hazardous vindication of truth, testify alarm at so comprehensive a censure, and tremblingly inquire, "Would you charge with fundamental errors, and, consequently, attack so large a portion of the community as the Queen's Catholic subjects, with all their (assumed) titles to respect, and deferential honours?" The unshrinking answer is, Error, and especially religious error, should be temperately, but firmly, withstood, wherever found; and the question to be determined relates to eternal truth, as declared in the Sacred Volume, and not to the multitude of partizans. If Buddha and Confucius might contest with Christians the claims of antiquity, with equal justice, provided false doctrine is to derive support and protection from the number of its adherents, Paganism might boast her supremacy, and become invulnerable. The love of righteousness demands, that if systems of error, wholly adverse to every precept of Christ, should, from misdirected zeal, have been disseminated over large portions of the earth, their disastrous extension, instead of repressing opposition, should only stimulate all who feel jealous for the Divine honour, and are interested in the everlasting welfare of man, to increased exertions, so as to rescue from iron thralldom the unhappy victims of a corrupt faith, and a degrading superstition! With these preliminaries I remark:

No wonder can be excited that Romanists, as a body, with the pope at their head, should testify such unconquerable repugnance to the perusal and circulation of the Bible, and attempt, by expostulation, threats, even coercion, and the bitterest fulminations, to hide it from the laity, notwithstanding apostolical authority to the contrary, and the injunction of Christ, "Search the Scriptures!" for these "blind leaders of the blind," in despite of their malady, can see sufficiently clear, well to know, that the perusal of

the sacred, but proscribed volume, if encouraged, or even tolerated, would dissipate, irretrievably, their own accumulated rust and corruption of ages.

If facts may be advanced, and truth uttered, in this temporising day, it would be conclusively shown that the faith of Catholics consists, to a superlative extent, of falsehoods, superstitions, and idolatries, combined with fantastic and (many of them) silly, and almost saturnalian observances, dazzling to the eye, but, in an equal degree, paralyzing to the heart. Thinking men—superficial, perhaps, on no subject but that of religion—on beholding the sottish folly, the mental degradation, to which the Catholic church has reduced the human mind, and being indisposed to separate the chaff from the wheat, in many instances, have hastily concluded that all is a delusion, and consoled themselves with the barren comforts of infidelity.

Yet radically vicious as this imposing church is, and servile as it has ever been, to the dispensers of power, it must not be wholly condemned, as productive of unmixed evil. And here I may express my regret at the habit of denominating the Catholic and Protestant two different religions. They are one religion, that is the Christian, in different states of purity, as a decayed mansion, after it has been repaired, is still the same house. It would be injustice not to allow some merit, of a negative and restrictive kind, to the Catholic church, notwithstanding its numerous false and debasing appendages;—its abstinence from meats; its relics; its pilgrimages; its purgatory; its consecrated wafers; its celibacy; its holy waters; its confessions; its monastic orders; its flagrant miracles; its superstitious reverence for the east; its invocation of saints; its deification of the Virgin Mary; its prayers for the dead; (so liberally purchased;) with “services” for the repose of souls: its idolatrous images and heathenish stone altars; its seven sacraments; its adoration of the host; its gorgeous pageants; its penances; its legends; its flagellations and

physical mortifications; its ascetic exclusions; its mendicant abjectness; its intolerant proscriptions and cruelties; its inveterate hostility to the civil and religious liberties of man; (ever manifested by its priests;) its impositions and slavish ave-Marias; its extreme unction; its prayers in an unknown tongue; its absolutions; its canonizations; its indulgences; and, to fill up the measure of their unrighteous departures from Scripture, Catholics, like the unbelieving Jews of old, “reject the commands of God, that they may keep their own traditions.”

If this be Christianity, what can be denied that name? To denounce such unhallowed principles and practices, is the imperative obligation of every friend of true religion. Let the impartial spirit answer—Is not this a mockery of sacred things? Is it not “teaching for doctrines the commandments of men?” which the Saviour has pronounced “vain.” Is it not making the word of God of none effect through their traditions? Here is Anti-Christ in the essence! And yet the advocates of this contaminated faith, like their ancient brethren of Judea, “compass sea and land to make one proselyte.” Can any enlightened mind refrain from exclaiming, in the survey of these monstrous perversions and wanderings, “What a marvellous instance is this of insensibility and ‘darkness tangible,’ that such complicated inroads on Christian faith should receive a moment’s countenance in any region where a Bible is to be found!”

Of all the surreptitious and baneful adjuncts to religion here enumerated, as a melancholy and an accusing fact, not the least support is given to any one of them, even to any one of these gross errors and corrupt practices, from the first line of Genesis to the last verse of Revelation. This bold and startling assertion is either true or false. If false, its detection is easy, by a reference to Scripture; but if, after a dispassionate inquiry, it should be confirmed that the sacred volume affords no authority for either of these meretricious appendages

to religion, then every energy possessed by the human heart should be called into vigorous exercise, to expose this tissue of falsehoods, and thereby to confound such insidious subverters of genuine Christianity. The whole of these impositions are resolvable into consummate subtlety, acting on the weakness and intense credulousness of man. But the Bible not only negatively withholds its sanction, but positively, or by implication, condemns them, one and all; consequently, the whole of these unauthorized intruders into the Christian fold should, and will ultimately, be swept away, (from the power of moral suasion, and the awakening-up of reflecting minds, after the sleep of ages,) and this, as effectually as the ancient "buyers" and "sellers," for their sacrilege, were driven from the temple. The artificial incumbrances, the machinery of religion, here commented upon, exhibits an instance of the true supererogation of pagan, if not of darker origin; yet these flagrant and offensive innovations are, undeniably, the main-springs, the staple commodities, the grand component parts, of the Romish church; the priests' stock in trade, by which, with surpassing dexterity, they make "merchandise of men;" acquiring a knowledge of their craft, by as laborious a preparation (somewhat disguised) as novitiates require, when attempting to master some intricate mechanical art.

In the benighted periods the world has known Catholicism, with all its pernicious excrescences, may have softened the ravages of barbarism, (a virtue it possesses in common with most superstitions,) for twilight is preferable to perfect darkness; but, after every reasonable mitigation, the defects that invincibly adhere to the Catholic church are still so diversified and gigantic, embodying so stupendous a mass of corruption, that its extermination requires the whole edifice to be razed to the ground, that a superstructure might ascend from its ruins, "built on the apostles and prophets, Jesus Christ himself being the chief corner-stone." Every considerate mind

must regard the disease as too confirmed and deep-seated, to be removed by ordinary remedies, and therefore it demands a kindred application to the leprous houses of the Israelites.

From the premises here advanced, it becomes the fairest of inferences, that the whole Catholic system is as opposite to the Spirit of Christ and his religion as light is to darkness; and even the few favourable aspects which Romanism bears, when nicely inspected, discover all the deceivableness of "whited sepulchres." Such inroads on Christian verity may well be declared, in the language of holy writ, "clouds without water," "wandering fires," "trees, whose fruit withereth," "raging waves of the sea." It may be asked of these "will-worshippers," advocating such anti-biblical forms and tenets, "Who hath required this at your hand?" Yet, with every sense of these complicated defects, these fearful deviations from scriptural example and command, rivalling heathenism itself, it would be inequitable not to admit that the Romish church has always held some of the grand essentials of religion. It has always regarded Christ as its spiritual head, and assigned to him a Divine nature, but this is united with a superabundance of "wood, hay, and stubble." Romanists, as one instance of their degeneracy, with prodigious folly and surpassing impiety, have divided, if not subordinated, Christ's authority to that of his honoured, but still earthly mother. With a marvellous absence of reflection, proclaiming her "Queen of Heaven;" and to whom, in a superior degree, they address their supplications and prayers. As an evidence of the awful profanity with which Catholics speak of, and designate the Virgin Mary, the words of Bonald, Archbishop of Lyons, cannot be too extensively known, addressed to his admiring auditory.

"When the Christian religion was born on Mount Calvary, of the blood of Jesus Christ, she appeared in the world with a countenance austere as her language, and daughter of the Man of sor-

rows—who had received in heritage only a crown of thorns—her hands bore no sceptre but the cross. But this garb would have frightened the human heart too much if the Saviour had not given to religion, from the cradle, a companion, whose gentleness should temper her severity; whose charms should make men forget the rigour of her laws, and support the weight of her yoke. This faithful companion was, my beloved brethren, the worship of the Virgin Mary.”

To argue with such an adversary is impossible. Perhaps within the same space, more despicable reasoning, more confusion of imagery, or open profanation, than appears in this one incoherent sentence, is nowhere to be found. It is an effort to believe that such revolting nonsense could be tolerated in an assemblage of idiots; but that it should have been addressed, with approbation, to professed Christians, men in the possession of nominal rationality, demonstrably proves, that where the Bible is withheld, the ductile multitude, like the pliant osier, may be conformed, by art, to any shape or purpose; while, as an evidence of their degradation, they are too abased to become sensible of their degradation, and to know that their faculties are cramped and tramelled, if not wholly subjugated, by superstition. Yet this is a sample of the idolatrous worship, which, in combination with other enormities, pervades, as a gangrene, the whole Catholic church. Such a church must fall. “Hasten it, O Lord, in thy time!”

In the midst of charges, so appalling from their magnitude, it must be allowed that this, not false, but degenerate church, has occasionally produced (as exceptions to the general rule) men, in some of their features, who were the ornaments of religion; and a hope is entertained that there may have been much more of concealed worth, even in its darkest periods, than appeared compatible with external appearances. But after every allowance from this moderating, and rather hazardous admission, it is impos-

sible not to believe that the robe, which came spotless from the hands of the apostles, in the long lapse of time, through neglect of the Bible, priestcraft, and the depravity of the human heart, has contracted so much sordid defilement, and has been so patched, “by art and man’s device,” that most of its original texture has disappeared; so that if Paul and Peter were to revisit the abodes of earth, they would stand amazed, not without something of indignant feeling, at the pomp, the riches, the palaces, the pageantry, the lofty thrones, the profane titles, the Tyrian robes, and triple crowns of their high and lordly successors; whilst, in their state of wonderment, they would scarcely recognise one vestige of that sublimely simple and beautiful vesture, which they had left as their most precious bequest to mankind.

The Protestant church is precisely what it professes to be, the Catholic, or Christian church in a purified, or reformed state, where (proportionate to the light then first emerging from darkness) much, though not all that was in accordance with Scripture, was retained; while much that was base, and of earthly origin, met with uncompromising rejection. Nor should it be forgotten, that the whole of these stupendous benefits resulted from the noble Reformers, so justly named Christian heroes; who manfully contested with, and finally triumphed over, the sovereign pontiff, his subtle conclave, and the powers of darkness; and into whose rest we have entered. These undaunted spirits are entitled, from every man deserving the name of Protestant, to a feeling of respect, only not amounting to idolatry; for they, casting aside human corruptions, fearlessly made the Bible their standard; and, undiverted by smiles or threats, and at great personal cost, (often extending to death itself,) resolutely rejected the complicated errors and degrading superstitions of the Catholic anti-Christian church, with all its specious sophistries and arrogated power.

Such intrepidity should, and will be had

in "everlasting remembrance;" nor is it a vain presumption, that their magnanimous example will stimulate to kindred exertions the disciples of Christ in future ages; who will, we are prophetically instructed, increase in numbers and purity, till "Zion shall become the praise of the whole earth." In the degree in which this anticipated day advances, will the awful departures of the Romish hierarchy from the laws of Christ, and the precepts of his apostles, progressively decline; till, in that period of joy, it will almost exceed human belief, that such outrages on sense and Scripture, such unholy ordinances and exactions, as are now sanctioned and gloried in by the papacy, could ever have so shackled the human mind, and have extended a dominion, so general, over a beguiled and priest-ridden world.

You remember, with a shrinking of the spirit, what the Council of Trent has recorded, in reference to this doctrine of transubstantiation, when it solemnly investigated, and irrevocably decided, on all the disputable questions of "the church," after a deliberation of eighteen years. (Mystic meaning was reserved for the semi-papists of the present day, whom the Council of Trent sends, whe-

ther bishops, archbishops, or their subordinates, unscrupulously, to perdition.)

"If any man shall say, that in the blessed sacrament, the eucharist, the substance of the bread and wine remains along with the body and blood of the Lord Jesus Christ, and shall deny that wonderful and singular conversion of the whole substance of the bread into the body, and the whole substance of the wine into the blood, the appearance of the bread and wine only remaining, which conversion the Catholic church calls transubstantiation,—let him be anathema!" Who does not blush for man?

This is touching on tender ground. I may rejoice at not living in some Catholic country, where they dispose of all divinity questions in a short way; by an ingenious mode of arguing, without the formality of argument; for if utterance were there given to these few sentences, it would send me, as an incorrigible heretic, to some dark and dank dungeon, to learn more perfectly, and at my leisure, not Whately, but Vatican logic; or otherwise consign me over at once to the forbearing sons of Loyola; those meek exemplars of Christian patience—the bloody inquisitors. * * * *

AN APPEAL TO RICH CHRISTIANS ON BEHALF OF THE HEATHEN.

MEN OF GOD,—Your position in society at large, and in the church of Christ especially, is one of great interest and awful responsibility. Sources of the purest, of the highest gratification are opened up to you, and from you are expected those manifestations of Christian principle and character, that will elevate and bless multitudes of the needy and degraded of your fellow-creatures. "Where much is given, much is required." The returns of faith and love, therefore, are to be in exact proportion to your possessions. The law by which you are to be

governed in the outlay of your influence for Christ, whether that influence relate to money or mind, is clearly, not ambiguously, laid down in the statute book of the great King; but the lengths and breadths of his requirements are to be measured, and, consequently, to be ascertained, by the gifts of his hand, by the love of his heart, and by the indications of his providence. Examples of devotedness and generosity supplied by upright and zealous Christians are to be followed by those to whom such self-denying labours and such costly gifts are expositions

of the Divine will; but as there is often great dissimilarity in the circumstances and relations of good men, even when they appear to be treading the same path and to have had meted out to them an equal measure of temporal good, each one, to judge rightly of the Lord's will concerning himself, must pass from the obedience of his fellows in service to the authoritative command of the Master of all, asking, not, "What hath my brother done?" but, "Lord, what wilt thou have me to do?" not, "Will this subscription place me amongst the largest donors to the missionary cause?" but, "Will it be acceptable to the Lord of missions?" The scale of contribution adopted by one Christian, though lofty, may be too low for another; and none of those whom the Lord hath made free should allow themselves to be fettered by the convictions and practices of those about them.

Men of God, for such you are, his children, his property, his servants, will you favour me with a measure and a moment of your attention? You are respectfully invited to a calm and scrutinizing consideration of the obligations under which you are placed to consecrate a righteous proportion of your property to the cause of Christ. I offer no apology for this course, because I do not think it is needed; and as it is the duty of Christians to provoke one another to love and good works, may I not hope that you will be so good as to ponder the communications here humbly submitted to you? My object is to promote the glory of the Redeemer and the extension of his kingdom. Besides, reasons are weighed by reasonable men; and there are reasons why rich Christians should be addressed on the pecuniary affairs of the missionary enterprise, and why they should be urged to review, and, if possible, to augment, their contributions to its treasury. That it is the duty of all who have received Christ, to promulgate his truth, and to unite in holy confederation to spread abroad its purifying and benign influence, even to the "world's remotest end," is readily admitted; and none should be

deterred from co-operating with their Christian brethren because of the trifling amount of power only which they may be able to add to the religious instrumentality of the age. Tributary streams, however small, help to swell the current and to increase the river's strength; so that if all the godly of the middle classes and of the poor, would do their duty—their full measure of duty, an impetus would be given to our Christian operations that would surprise even the most sanguine amongst us. But my object now is to plead with the wealthier of the Lord's servants, for the purpose of awakening in their minds, if they will allow me to attempt to do so, a more intense anxiety for the overthrow of idolatry, and a more determined resolve to lay at Immanuel's feet the earthly treasures which he has placed at their disposal, and of which he intends they should be the almoners. That many affluent Christians have measured their standard of duty, and that having yielded to the Lord's will they will go down to their graves in peace and honour, is certain; with enlarged views of their obligations, they cheerfully responded to the calls of Christian benevolence, and esteem it to be no less their privilege than their duty to sacrifice personal convenience and comfort for the Lord's sake and for the sake of perishing men. Happy in the enjoyment of the love of God and in the prospect of being *with* Christ and *like* Christ, they rejoice in the opportunities they have of evincing their gratitude and of proving their allegiance. The Lord smiles on them and on their habits of industry; and their countenances are never brighter, their spirits never more cheerful, their homes never more glad-some than when they are able to help his cause. They regard an increased income, whether springing from honest toil, or from the bequests of departed friends and relatives, as a loud, happy call to increased exertion. Did they study the flesh, or pamper vain ambition, they would increase their domestic establishment, add splendour to their equipage, take a loftier standing in social rank, and

then, perhaps, find an excuse for Christian penuriousness in worldly extravagance. But they are holy, devoted men, and dare not withhold from God a fraction of the sum which an enlightened conscience can legitimately demand for his cause. They are not their own, nor are they absolute proprietors of the houses, lands, and funded stock, which have fallen to their lot. They estimate the worth of their possessions on their knees, and strike the balance for God at the cross, with the dying Saviour in their eye, with his bleeding love flowing into their hearts, and with his gracious commands falling on their ears. Happy Christians! may your number be increased a thousand fold!

Yet it is to be feared that there are some rich disciples,—perhaps, not a few,—who do not devise liberal things, and who are less disposed to part with their tens than others are with their hundreds of pounds to the cause of universal mercy; and it may be that just as the ability to give has increased the disposition to be liberal has diminished. At such anomalies well may the world marvel, and with such discrepancies well may the church weep in sackcloth and sigh in bonds. “The gold and the silver are the Lord’s,” and never more entirely his than when in the hands of his people. And why are stores of wealth at the command of Christ’s redeemed ones? Is not the Lord bountiful, that his people may be liberal? Then, is their generosity in proportion to his bounty? Rich men of God, are you prepared to lay your financial accounts before Him who alone has the right to inspect them? are you willing to break the seal of this will, to count the gold in this coffer, to peruse the title-deeds of this estate, to sum up the profits of this business, to gather in the fruits of this speculation, to take the dividends of this Bank Stock, and some share of this lucrative mercantile enterprise, with the Lord at your side, with his flaming eye upon you, with his discriminating righteous judgment before you? Can you meet the Lord, whose stewards you are, without a blush; with a countenance

beaming integrity in every feature; with motives and actions soliciting his inspection? Now that the wants of the world are known, now that China, with her hundreds of millions of immortal beings, is open to the gospel, is it too much to ask the church, especially her wealthy sons, whether there are not some untouched resources, some mines of wealth, that are available for the cause of the Redeemer amongst the heathen? Providential changes lead thoughtful financiers to make new and fresh money calculations; and I venture meekly to ask that the London Missionary Society may not be forgotten by those who are taking advantage of the openings to our manufactures and commerce in the far-off regions of the earth. If this society is to be relieved of its embarrassments; if opening fields are to be cultivated; if China is to be evangelized, more must be done for the institution to which reference has just been made. Other bodies of evangelical Christians, we must all rejoice to know, are willing to bear their share of service in the grand attempt to convert the world; but if there be one society whose obligations and pledges are more numerous and paramount than another, is it not the London Missionary Society? The very name of Robert Morrison contains a thousand reasons why the friends of this society should consecrate their wealth for the object to which he gave his life. For this institution to be in circumstances of inability to send missionaries to that pagan land, now that God is saying to us, “Take possession of it in my name, and for the gratification and glory of my Son,” is humbling to a degree, and unutterably distressing. What, then, is to be done? What? Why the friends of the Redeemer, all his friends, must reconsider the missionary question, and those who can must augment their contributions to the missionary enterprise. If, indeed, it be the case that we have reached the maximum of our annual income, let the entire of our constituency say so, and say so distinctly, that the directors may know what the conviction of their friends

really is. Piteous feelings, good wishes, loud responses to an avowed declaration that it is desirable to have an income of 100,000*l.* a-year, are all well in their place and for their time. But as this is a matter-of-fact age, we must have matter-of-fact calculations. The question now is,—yes, this is the question,—not, what the friends of the institution *wish* the directors to do, but what do they *intend* the directors *shall* do? And my own impression is, that the solution of this question is mainly with rich Christians. Not altogether with them, but very much with them. And I may ask, too, whether, touching the law of proportion, the gifts of the rich will bear comparison with those of the poor? I suggest the inquiry, because hypothetical statements on such a delicate subject are more prudent and just than dogmatic assertions; therefore, I do ask, whether the poor do not give more to the missionary cause in proportion to their slender means than many of the rich with their princely fortunes? Then, though the poor might be induced to increase their weekly and quarterly contributions, the increase we know must be trifling. They have not the means of doing much towards augmenting the missionary fund. We are thankful for the small contributions of the humbler classes; we ask for them, we hope to receive them, we know their value, and any one who will cast his eye over the financial pages of the annual report, will be convinced that were the offerings of the poor to be withdrawn, the income would be greatly diminished. We are far, therefore, from wishing either to deprive the poor of the pleasure of giving, or to lose the help they render. We desire their joy, and we implore their co-operation. But in the present critical emergency of our affairs, when help, and help upon so large a scale, is wanted, and wanted immediately, we must look to the rich, we must be importunate in our pleadings with the rich. We come to the rich, in Christ's name, on behalf of Christ's cause, with the woes and wants of those for whom he died. We come to

them, not for ourselves, but for others, and for those who are in bonds, and who are drawn unto death. We intercede with them for the welfare of perishing millions, and we adjure them with their golden hammers to break off the prisoner's iron chains. We do not ask for fitful, evanescent manifestations of missionary ardour; for all such ebullitions rather retard than accelerate the healthful progress of missionary zeal. The action put forth to-day must be such as we have reason to believe the church will sustain to-morrow; and highly as we may value extraordinary efforts to meet the demands of extraordinary times, we must depend, for our regular supplies, upon permanent resources. The question is not whether with the reserved Chinese fund we can send ten or twenty missionaries to China, but whether the churches will meet, year by year, the increased annual expenditure which such an augmentation of our missionary strength would involve? Can they do it? and if they can, will they? About the obligations of the faithful there cannot be a question; about the amount of their ability there may; but the best way to ascertain what they can do, is for each one to act independently of the other, and for all to do what is right in the sight of God. How much owest thou unto thy Lord? is an inquiry which the conscience of every Christian should make of the heart, and the heart should make of the conscience, and which should be answered, not in pious musings, but in practical efforts; not in tears of pity, but in donations of gold. One rich man can give more than a thousand poor men; and although we should be glad and thankful if every congregational church in the three kingdoms had its missionary association, which we trust will soon be the case,—for effort must be organized, and that organization must reach the small villages as well as the large towns,—yet if the wealthy classes of the religious community would forthwith lay on the missionary altar their proportionate share of donatory offering, and then resolve to increase their annual

subscriptions in an equal ratio, fear would give place to hope, hope to confidence, and jubilant indeed would be the spirits of the friends of the heathen, but especially of those whose official duties often crowd the midnight hour with trembling anxieties.

Rich men, men of prayer and of sober minds, will you be so kind as to think apart and to confer together on the very critical position of the noble institution you yet love, and which was bequeathed to you as a rich heritage from the Lord, by its faithful and sainted founders? The responsibility of providing means for the furtherance of the kingdom of Christ in idolatrous regions does not rest exclusively with you,—lowly pastors with their humble flocks are accountable for their limited measure of influence; yet to *you* we must look at the present time, and on your generous co-operation we must mainly depend. You must settle the question whether the missionary cause is to be fettered or free, circumscribed or enlarged. With your practical knowledge you can easily solve a monetary problem, and balance an account of expenditure and income. Basing your calculations on sound commercial principles, and guiding your inquiries by well-ascertained facts, you can tell us whether the business-like aspect of the society is such as legitimately to generate fear or hope. Having threaded your way through many a labyrinth to the lofty position you now occupy, and having by experience acquired and improved a large amount of economical skill, it cannot be difficult for you to determine what amount of income is necessary to work the instrumentality already prepared, so as that there shall be neither a temptation to extravagance on the one hand, nor unbelieving despondency on the other. With my limited knowledge of financial matters, I think I can see that the society's annual income must be increased, or that some of your stations must be abandoned and our missionaries recalled, or we must incur liabilities which we have not the most distant prospect of being able to meet. I

will not say that the jubilee effort has been an entire failure, but it has certainly disappointed the expectations of those who looked forward to it with bright hopes; and I trust we shall never forget the importance and necessity of simple faith in Him who has given the heathen to his Son for an inheritance, and whose purposes must receive their full accomplishment, yet presumption must not displace intelligent faith, nor rash zeal discretion. That which the Directors wish to, do is one thing, that which they are able to attempt is another, and it is for their friends to determine whether they shall progress or retrograde. Draw back! draw back! when India's groans are entering the ears of the Lord of Sabaoth, and when China's tears are falling at our feet! Draw back! when the providence of Jesus Christ, "for he is Lord of all," commands you to advance! Draw back! and yet we must if something is not speedily done to remove the obstacles that crowd our path.

Christian brethren! men of affluence! will you not spare aught from your hoarded treasures; can you not part with a measure of your floating capital, that the fruit which is better than gold may be freighted to the continents and empires of the eastern world? Teeming millions of immortal souls are passing into eternity without hope: dashing upon the rock that the superstition of ages hath heightened and hardened, they are lost for ever. Will you not, therefore, by your representatives, hasten to their rescue? Will you not make noble, unprecedented efforts to spread over the world's wide surface the knowledge of Christ and of him crucified? Rich men of God, you are just out of hell yourselves; you have obtained redemption through the blood of the Lamb; you are on your way to the glory yet to be revealed; your throne is prepared, the crown of life will soon adorn your brow; your conflicts are fast drawing to a close; much of your accumulated wealth you can neither expect to want nor use; you will soon be associated in service and song with those who judge of

the Saviour's claims and of the doings and failures of his professed disciples in the unclouded light of eternity;—rich Christians, are you prepared to meet your Lord and your Redeemer? and do you hope to give in your account with joy? Before the parting hour and the solemn reckoning day arrive, look at the private ledger, and also at the will which others are to execute when you are gone, and see if you cannot help the cause of God in heathen lands during the remainder of your days upon a scale more commensurate with your obligations and resources, without depriving your families of a single bequest which they can reasonably expect to receive? The trite advice, "Be your own executor," may not be out of place in this appeal; but remember that as you dispose of your property by will, so it will be distributed when you are casting your crowns and pouring forth your adorations before the throne of God and the Lamb. If a pang could disturb the rest of the glorified, surely some Christians in heaven would be convulsed with grief. They brought nothing into this world; Providence smiled upon their early years; God blessed their plans and efforts; they amassed immense wealth; they gave but little to the cause of Christ during their lives, and they robbed him of his own in death. Ah! could thorns spring up in paradise, how piercing would be the recollections of some who are there! On earth they were rich; they *could* have replenished the Lord's exchequer, but they *would* not; they said, "Our money is our own, and at our disposal it shall be;" they heard the cries of perishing heathen, and felt the expostulations of those who represented their misery, and advocated their claims; but still, if one hand was laid on the great sacrifice in penitential confession, with the other was grasped the gold that avarice would not spare; as their rich neighbours lived, who feared not God, so lived they. They

died rich, they willed their riches away from Him before whose cross they had often bowed, and at whose table they had often communed, and it is known both in heaven and in hell, both by angels of light and fiends of darkness, that it would have been better for their ungodly descendants and for the world at large, had they been needy through life, and ended their days in poverty.

Rich Christians, bear with the lowly pastor of a humble flock, in these his exhortations. If he has erred, or betrayed weakness, or been presumptuous, forgive him, and pray that his sin may not be laid to his charge; but I beseech you to let China come into your mind; I implore you not to forget, amongst your money calculations, the London Missionary Society. I entreat you to come to the help of the Lord: to the help of the Lord against the mighty, and to come, according to Divine predictions, "bringing your silver and your gold with you."

It was the intention of the writer to withhold his name, fearing that its disclosure would frustrate his intentions, and apprehending that some persons might be disposed to charge him with arrogance; but being convinced of the purity of his motives, and that candour, rather than concealment, is required, he ventures, though with much diffidence, to subscribe it. He will only add, that the thought of penning these lines came into his mind when on his knees, after he had been thinking about China and the London Missionary Society. May the God of mercy accept this feeble attempt to promote his cause! E. MANNERING.

26, *Charles-square, Hoxton.*

If any Christians, who may read this letter, will condescend to confer with the writer, it will be esteemed a favour, especially if the love of Christ should constrain them to make any communications which may be light and encouraging at head quarters. E. M.

“BRETHREN, PRAY FOR US.”

AN ADDRESS TO THE MEMBERS OF CONGREGATIONAL CHURCHES ON THE SUBJECT
OF PRAYER FOR THEIR PASTORS.

DEAR BRETHREN,—The great apostle of the Gentiles was ever conscious of his own insufficiency, either to turn a sinner from the error of his ways or to promote the spiritual improvement and progress of a child of God. He was convinced that, if he was to assist in the glorious enterprise of laying the foundations of Christianity upon the ruins of pagan idolatry, before whose altars the civilized as well as the barbarian were at that time ignorantly worshipping, something must be superadded to his natural endowments; in other words, he was convinced that God must work in him and by him. Hence, with all his faith, energy, and knowledge, he constantly felt the necessity of engaging on his behalf the sympathies and intercessions of the people of God; and their prayers for him and his success were to his mind a source of never-failing consolation.

If Paul thus felt the need of prayer on his behalf, how much greater need in some respects have we to cast ourselves upon your prayerful regard, and to request an interest in your supplications at the throne of grace. The same message is ours to deliver, and, to a certain extent, the same duties are ours to perform. Would to God that ours were his unquenchable zeal, his great devotedness, and his ardent love to souls! If, dear brethren, under our circumstances, the mind is able to bear up beneath the weight of anxious solicitudes and the sense of tremendous responsibilities, whence does it derive its confidence, and whence its encouragement? Can it be from personal qualifications, or from earthly assistance, or from resolutions how holy and good soever they may be? Assuredly not. Our sufficiency is of God alone, who has been pleased to put the treasure in earthen vessels, that the excellency of the power may be his own. We are engaged in the cause of God and truth,

for the spiritual welfare of our fellow-men; and if in this work we would secure success and be made a blessing, we must have Divine assistance. For this assistance God is to be inquired of. Strive together, therefore, dear brethren, in your prayers to God on our behalf.

Pray for our holy and consistent deportment—such as may adorn the religion of Jesus and the ministry of the cross. A holy consistency of conduct is required in every Christian; in the people as well as the pastor; for every disciple of the Saviour is a priest to offer up spiritual gifts and sacrifices unto God. Nevertheless, in the Christian ministry there is something that *specially* demands a blameless and a holy walk. We feel at some loss how to designate it, or how to state it. It is not greater in degree than that of a private Christian, for it is the duty of every believer to *perfect* holiness in the fear of the Lord, 2 Cor. vii. 1.

It is not different in kind, for the same principles actuate, the same promises cheer, and the same truth, through the power of the Holy Spirit, sanctifies all the disciples of the Saviour. The peculiarity of the case lies in the position which the minister of the gospel occupies. It is elevated, so that all can behold it; it is important and influential, so that the eagle glance of human intelligence is fixed upon it from every side. And since the position is thus distinguished—open to the eyes of all men of conflicting sentiments and diverse feelings, it is manifestly of the utmost importance that the garments of the preacher of righteousness should be pure and spotless. If injury accrues to religion from the inconsistency of its ordinary professors, how much greater is the injury which results from the inconsistency of any who occupy the watch-towers of Zion? “Let him that thinketh he standeth take heed lest he fall,” is a Divine exhortation, and under

the conviction of its importance we claim an interest in your prayers that in our conduct, private, social, and public, the gospel, which it is our privilege to proclaim, may be adorned, and that all our words and actions may savour of the spirit of our heavenly Master.

Pray for our faithful and diligent discharge of the various duties which devolve upon us. How many, how various, and how important are these! There are private, social, and public duties—duties connected with the church and the world, the sick and the afflicted, the aged and the young. The Christian minister must be instant in season and out of season, always willing to spend and be spent in his Master's cause and for his Master's glory. It is true, that not unfrequently too much is expected of the pastor, and too much left for him to do; yet we confess it is difficult to overestimate the solemn responsibility attached to his situation, or the amount of duty which devolves upon him. It is his to watch for souls as those who must give an account. It is his to edify the body of Christ, and to seek to win sinners to the cross. It is his to endeavour to reclaim the backslider, strengthen the weak, confirm the wavering, and comfort the afflicted. It is his to warn every man, and to teach every man, that he may present every man perfect in Christ Jesus. Need we ask, dear brethren, who is sufficient for these things? If these duties are to be discharged diligently, efficiently, and faithfully, must there not be wisdom and strength from above? must we not have Divine assistance? Strive together, then, in your prayers to God for us, that grace may be given us to discharge with fidelity and success the multifarious duties which devolve upon us, and thus the blessing will become doubly your own.

Pray that the ministry of the gospel amongst you may be crowned with abundant success. It is never to be forgotten that the grand end of the Christian ministry is the glory of God and the advancement of the Redeemer's cause amongst men. What, after all, is gained

by the exertion of our energies, the surrender of our powers, and the allotment of our time, if the people of God are not stimulated, strengthened, and instructed, and if sinners are not brought from darkness into the kingdom of God's marvellous light? For this we labour; this is the harvest for which we sow; this the end for which we toil. But the blessing is God's; all success comes from him; and if you would see the ministry of the gospel amongst you honoured with many seals, you must plead with God for it. Would you see the cause of your exalted Redeemer promoted; would you have your own souls edified and encouraged; would you have the joy of beholding sinners turning from Satan unto God?—then you must earnestly pray for the demonstration of the Spirit and Divine power to accompany the proclamation of the message of mercy. Do you wish to see Zion's cords lengthened and her stakes strengthened; to witness holiness triumphant over sin; to behold truth engaging in victorious conflict with error in every form, whether it springs from academic halls, or monastic cloisters, or senate houses?—then you must wrestle with God in behalf of the heralds of the cross; you must pray earnestly, fervently, and in faith, for the success of the ministry of the gospel.

The necessity and importance of attention to this duty, dear brethren, will appear when you consider *the great responsibility attached to the ministry of the gospel.* The responsibility is vast in proportion to the immensity, importance, and duration of its results. The Christian minister has to watch for souls as those who must give an account; he has to stand between the living and the dead, telling sinners of their guilt, warning them of their danger, and pointing them with affectionate earnestness to the Lamb of God who taketh away the sins of the world. Nor is this all. The fruits of his labours in the gospel, the souls which are given to him for his hire, must be prepared like so many polished stones wherewith to erect a spiritual temple to

the praise and glory of the great Master of assemblies. The people of God must be cheered, encouraged, instructed, and strengthened. The under-shepherd must be faithful to saints as well as to sinners, affectionately reproving the coldness, backsliding, or inconsistency of the former, and earnestly beseeching the latter to be reconciled to God. How vast, then, is the responsibility connected with his duties!

In his proclamation of the glorious message with which he is intrusted, it must be his constant aim to elevate his mind above all the sentiments, motives, and interests which have their origin or their issue in anything worldly. In his holy and honourable work all the zeal of his bosom must be awakened, all the ardour of his soul enkindled, and all the energies of his character enlisted. The standard of eternal truth is before him, as the fountain whence he is to draw all his themes of instruction, and all his grounds of exhortation. From the law and the testimony he must deduce every doctrine which he inculcates, and every precept which he enforces, every judgment which he denounces, and every prospect which he unfolds. Think of the responsibility connected with all this, and you cannot fail to see the necessity and importance of prayer on our behalf.

But the importance of this duty will also further appear, when you consider *the inefficiency of the gospel ministry viewed by itself*. No man was ever more impressed with this than the great apostle of the Gentiles. Hence his own language, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase," 1 Cor. iii. 6, 7. And this is also the conviction and experience of every faithful herald of the cross. Although he could speak with the tongue of an archangel, his voice could never reach the sinner's conscience, so as to awaken him to righteousness, without the power of Omnipotence. He may set forth and illustrate the truths of the gospel with

originality, perspicuity, and attraction; he may deliver his message with all accuracy of reasoning and all conclusiveness of demonstration; he may embellish it with all the melody of diction and all the charms of eloquence; but his labour is in vain, and the hearts of his hearers will remain unmoved and unchanged, unless the influence of the Holy Spirit be present to quicken and to bless. So true is it, that it is not by might nor by power, but by the Spirit of God alone that good can be done to perishing souls. Behold the vision of the prophet. (Ezek. xxxvii.) "Ascend the mountain-belt that encompasses yonder valley and survey its contents. Myriads of bones—dry, disjointed, bleached—lie before you. Do you ask, Can they live? No, if man's power alone is to act. Yes, if Omnipotence is to develop and apply its energies. Speak in that region of death, command its tenants to awake in human voice, and the silence that meets the sound throws mockery on your attempt. Speak with the voice of God, and at its vivifying tones they spring into life."*

Thus the agency of man without the power of God, is inefficient. Men are dead in trespasses and sins, and no human voice can of itself arouse them, no human power can quicken them. The ministry of the gospel to be successful must be accompanied with demonstration of the Spirit and with power from on high. Think, dear brethren, on this; and as its importance presses itself upon your minds, bear us and our labours on your spirits at the throne of grace.

The importance and necessity of prayer on our behalf will likewise appear when you reflect on *the connection between the ministry of the gospel and your own spiritual improvement and prosperity*. That there is such a connection your own experience tells you. It devolves on the Christian minister, with diligence and care, to provide spiritual food for his flock; but if the flock manifest little or no anxiety about their own improvement, how can they expect to

* Dr. Archer's Missionary Sermon for 1845.

profit? How often do we hear complaints from professing Christians that they cannot derive advantage from the preaching of their ministers. But in many such cases, we do not say in all, it is questionable whether there be any real desire for that which tends to nourish the soul; at all events, it is not evinced by that fervent supplication in behalf of the minister, which is one of the strongest proofs of its existence. Where there is no expression of desire on the lip, is it not an evidence that there is little desire in the heart? And where there is no desire in the heart, can there be spiritual profit and prosperity? When the Christian minister labours among a people in whose sympathies he lives and in whose prayers he is continually remembered, he is surrounded by those who look for their spiritual food and who feel the connection between his ministrations and their prosperity. It is when the preacher of the truth stands up before a people who have just come from their closets, where they have been earnestly supplicating the blessing of God upon the ministry of the word, that we can

discover a real desire for profit, and can mark spiritual improvement. If, then, dear brethren, you would grow in grace and knowledge, you must fervently pray for the Divine assistance to the agency and the Divine blessing on the means appointed. As you value your own advancement in the divine life; as you estimate your own progress in all the graces which adorn the Christian character; as you appreciate meetness for everlasting glory, strive together in your prayers to God on our behalf. Do you want other motives to induce you diligently to attend to this duty? Take the words of Paul to the Romans. (Rom. xv. 30.) In these you will find motives which cannot fail to move your spirits, inasmuch as they remind you of your personal obligations, appeal to your own personal experience, and come home to your own bosoms and feelings. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me."

Oxford.

SIGMA.

THE HARVEST RELIGIOUSLY IMPROVED.

To praise the ever-bounteous Lord,
My soul wake all thy powers:
He calls, and at his glorious voice
Come forth the harvest hours.

"SEED-TIME and harvest shall not cease while the earth remaineth." Such was the covenant which God made with Noah, the second founder of our race, upon the retiring of the waters of the deluge; and which He has faithfully kept with his posterity through all the subsequent periods of time. An additional proof of this faithfulness he has recently given us in the present season of the year, and it ought to bring it to our remembrance. At one time we were not without our fears that such would not be the event, in reference to ourselves, and prayer was made to God, both publicly and privately, to remove those fears, by

causing his sun to shine, that the heart of the husbandman might be gladdened, the reaper have wherewith to fill his hands, and that there might be no just cause for complaining in our streets. Such prayer he has graciously heard and answered, which claims our distinct and grateful acknowledgment.

The constant presence and agency of God in the affairs of this world is implied in this covenant, and rendered apparent by its fulfilment. He has not, as some men fondly and foolishly suppose, left the world to go on of itself according to certain laws impressed upon it at its commencement; but he preserves it in

being by his all-pervading energy, perpetuates its operations, according to an established order, which was necessary for man's forecast, hope, and confidence, and directs and controls all its affairs, for the accomplishment of his own gracious will. "My Father worketh hitherto," said Jesus Christ, vindicating his performance of miraculous cures on the sabbath-day; "and I also work." That day commemorated his rest from the work of *creation*; but in the work of sustaining and upholding the fabric of the world, he knows no sabbath; neither does his co-equal and co-eternal Son, in preserving and benefiting the human frame. In any sudden calamity or emergency, our very instinct prompts us to recognise this presence of the Deity. We own it with our hearts, while we deny it with our lips. Facts are continually occurring which demonstrate it to us, especially those which are in accordance with sacred prophecy. It were the height of absurdity to suppose that natural causes could, of themselves, bring about this fulfilment. Could they have brought about the deluge as foretold; and the subsidence of its waters, without ever returning to the same course again? The Scripture familiarizes this presence and agency of the Deity to us in the most natural and easy manner. It brings Him before us in the regular alternation of day and night, and orderly succession of the seasons, as well as confirms our apprehensions of him in the awful appearances of nature; when his lightnings flash and his thunders roar; when his winds tear up the dwellings of men, or bury the voyagers in the deep. If the powers of nature are to be put in requisition to avert an impending calamity, such as that of drought, the cause is as beautifully, as it is correctly, traced up to his agency. "It shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel," Hos. ii. 21, 22.

The partial and local failures of seed-

time and of harvest that have happened have been no impeachment of this Divine covenant with Noah, especially if at the time, as has usually been the case, there has been a proportional increase of fruitfulness in other parts of the world. The average produce of the earth, we are told, is much the same every year. An intimation this, it would seem, of the design of God that there shall be an interchange of commodities between different nations, as parts of one great whole, for the purpose of equalizing the dispensations of Providence, and promoting their mutual amity. Was not the conduct of Solomon an intended example of this kind, under Divine direction, in the compact made between him and Hiram, king of Tyre, when building the Temple? 1 Kings, v. 11. How far the general good may be promoted or retarded by the enactment of human laws that interfere with this interchange, it is not for us now to inquire; but this we will say, that if such laws are made with a view of aggrandising one portion of the community at the expense of another, they are iniquitous; and they who avail themselves of them for that purpose, are exposed to a worse frown than that of mortals'. "He that withholdeth corn, the people shall curse him."

It might increase our sense of the Divine goodness to reflect on the consequences to us of such a failure in the harvest as had been anticipated, especially if repeated, and in the present state of our agricultural resources, both at home and abroad. In the opinion of those most competent to judge, the calamity would be appalling and overwhelming; yet, looking at the moral character of a great portion of the inhabitants of this country, what could have been said by us in that case, but "O Lord, righteousness belongeth unto thee, but unto us confusion of faces as at this day?" What but his merciful goodness has reversed the scene—giving us, though late, the most favourable weather for gathering in the fruits of the earth, and filling our hearts with gladness!

But these seasons in nature are made illustrative in the Scripture of certain great truths relating to our spiritual concerns, and the salvation of men. Heavenly things are set forth to us under earthly similitudes, and thus most engagingly presented to us. Thus we are taught, that there is a seed-time and harvest of religion in the soul. Our Saviour has traced this analogy for us in the most simple and beautiful manner, in his parable of the sower and the growth of corn in the earth. "The sower," says he, "soweth the word;" by which he suggests a comparison between the seed cast into the ground, and the presentations of revealed truth to the mind. How just the analogy! For, as the ground without the seed cannot be fruitful, so the truth of revelation is the only source of all right sentiment and feeling of a religious nature in the soul. And as the soil cannot be rendered properly receptive of the seed without the dew and the rain, so neither can the fallen heart of man be of the truth to salvation, irrespectively of the gracious influences upon it of the Holy Spirit. Both are indispensable to conversion or regeneration; not the truth without the Spirit, nor the Spirit without the truth; but both together: the one instrumentally, the other efficiently. "Of his own will begat he us, by the word of truth." "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever."

This regeneration, though instantaneous, as to the quickening of the soul to spiritual life, like the germination of seed in the earth, is, like that, gradual and progressive in its development, "For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear." Even so it is in the formation of the religious character. The order of the process in both cases can neither be overlooked nor avoided. For want of attending to this, some have been impatient, in the early stages of their religious course, for what are only the results of growth and advancement.

They have been looking for the ear while it is only the blade: instead of imitating the husbandman, who has long patience with the ground, until it receive the early and the latter rain, without intermitting his diligence. The duty of such is to be growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. They should be giving all diligence to add to the number and degrees of their Christian virtues, that these things might be in them and abound, and make them that they be neither barren nor unfruitful in the knowledge of God. Nor need they be afraid of any hostile influences whatever, while carefully and obediently availing themselves of Divine aid. The corn is exposed to many hazards in the several stages of its advancement to maturity; yet, by the care of Providence, sheathing the stalk, sheltering the tender ear, and fencing it round with spires, in connection with the diligence of the husbandman, it surmounts them all, and reaches its perfection. So shall it be with the plants of grace, if we are not inattentive and unfaithful. Then will come the "full corn in the ear"—maturity of piety. We shall be established in the truth, elevated in our affections to God, and fruitful in our good works to our fellow-men. Grace, in its highest degree, produces in us a meetness for the state that is to succeed this; which is one of glory. Death is not a violent abruption of us to that state, but a gentle and natural transition. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

But there is also a seed-time and harvest in the death and resurrection of the human body. Under this similitude the apostle clothes the doctrine of the resurrection, which is so clearly unfolded in the revelation of the gospel. When the seed fructifies in the earth and springs up, it is the resurrection of *its* body. Who could have anticipated, had he not been aware of the fact, that, instead of extinction, it should undergo a metamorphosis of a happy description; a plant of

graceful form, variegated colour, fragrance, and utility, rising up out of the heart of a little corrupted grain! This of itself, indeed, would have taught us nothing about the human body, had not revelation given the clue; but now it becomes an apt illustration and confirmation of its doctrine of our future resurrection. It explains how it will be the same body, and yet another body out of the former; far more different, indeed, from the former than the new plant from the grain out of which it springs; for this itself will also turn to corrupted grain again: but not so the raised human body—"It is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown in dishonour, it is raised in glory; it is sown a natural body, it is raised a spiritual body. For as we have borne the image of the earthly Adam, we shall also bear the image of the heavenly one. For our conversation is in heaven, from whence also we look for the Saviour; who at his coming shall change our vile body, and fashion it like unto his own glorious body, according to the working of that mighty power by which he is able to subdue all things unto himself."

What though there may be the lapse of ages between our sowing and our raising, can that present any impediment to Almighty power? We have been informed of grains of wheat vegetating after they have been secluded from the air some thousands of years. With such wonders of nature before us, why should those of redemption be deemed incredible? No! as our seed-time shall not fail; as we shall all die, and fall into the ground,—so neither shall our harvest. We shall rise again. It will be a simultaneous rising on the part of all the blessed. As the sun sometimes at once unlocks the buds and fruits of flowers, and makes a new creation as it were to burst upon us, so shall the surface of the earth change its appearance at the last day, by the glorious bodies of the saints,

at the bidding of Christ, emerging from it in all directions: "Awake and sing," he shall say, "ye that dwell in dust, for thy dew is as the dew of herbs; and the earth shall cast forth her dead." With what joy will they come forth, their ravished spirits taking possession of them again, each one finding its own; and immediately employing its recovered sight in gazing on the Lord and Giver of life; its recovered voice in hailing his appearance; and all its powers of motion in hastening to his side, and afterwards ascending with him to heaven. Oh what a jubilant day will that day be! What a shout of joy from the raised throngs will fill the air! It will be as the joy of harvest, renewed at the appearance of every fresh ingathering; so shall it be, as the angels, who are the reapers, conduct one company of immortalized human beings after another to their respective stations in the ranks of the blessed. "The harvest is the end of the world, and the reapers are the angels."

But there are "tares to be bound up in bundles, chaff to be burnt in unquenchable fire." Some shall awake to the resurrection of condemnation. If we lie down in the grave in an unregenerate and unsanctified state, we shall rise up only to be the companions of fiends, and the subjects of a torment, both in body and in mind, the smoke of which will ascend up for ever and ever. Is it not our mercy to be forewarned of this; not, indeed, by one from that place,—for they who once enter it never return from it; but by him who is appointed to be the Judge to inflict it, and knows it well; and whose benignity it is that leads him to warn us of it in order to induce us to escape from it, by hiding ourselves in him, that we may at last be found among the wheat, to be gathered into his garner, and not among the chaff, to be cast into the fire.

J. L.

Camden Town.

Poetry.

THE MISSIONARY'S BRIDE.

BY FRANCES ELIZABETH DAVIES.

With orange blossoms bind her brows,
 And twine among her hair
 Roses, as white as sunlit snows,
 But jewels place not there.
 No gems of vanity should speak,
 Nor fashion's glittering prize,
 While meekness blushes on the cheek,
 And faith lights up the eyes.
 There should be nought of human pride,
 About the missionary's bride.

Around her form no ribbons gay,
 Nor gaudy silks should shine;
 But India's muslins float and play,
 In chastely pure design.
 About her lip, and eye, and cheek,
 A gentle smile should be;
 Religion's high resolve to speak,
 From earthly passion free;
 For holy hope should e'er abide
 About a missionary's bride.

Tears at the bridal oft are shed,
 That bind the worldling's vow;
 But ne'er when Christian labourers wed;
 Then, lady, weep not thou!
 What though a long farewell to take,
 Be sorrow evermore;
 For every earthly tie we break
 Tenfold doth God restore.
 Go forth, then! at thy husband's side,
 A worthy missionary's bride.

'Tis true thou leavest country—all,
 To cross the bounding sea,
 But many a heathen voice shall call
 On Jesus, taught by thee.
 Beside full many a sufferer's bed,
 Thy pious prayers shall rise,
 And many a tiny infant's head
 Be lifted toward the skies;
 While kindred souls, by grace allied,
 Shall bless the missionary's bride.

Then look not back, so fondly still,
 On friendship's cherish'd claim,
 Strive, humbly strive, thy post to fill,
 Exalt thy matron name.
 No murmuring sigh, nor anxious care,
 Should that blest lot afford—
 The precious privilege to share,
 The service of the Lord.
 Then be thou strong, in God confide!
 He'll help the missionary's bride.

Chase, chase away the gushing tear,
 Although thou far may'st roam,
 There watcheth One thy soul to cheer,
 And bless thy distant home.
 Although thou never more may'st see
 Each long remember'd place,
 Thy love and labours still shall be
 Before thy Father's face;
 While sin and death shall ne'er divide
 From Christ the missionary's bride.

*Blackburn-house, Liverpool,
 Aug. 29th, 1845.*

Liverpool Mercury.

EGYPT.

Wail, Egypt, wail; thy triumph now is o'er!
 Like the foam left upon the ocean shore,
 'Mid helms, and shields, and shatter'd cha-
 riots spread,
 Thy king, thy princes, all thy host lies dead;
 The sea that whelm'd them 'neath its venge-
 ful wave
 Abhorrent cast them forth, nor yielded them
 a grave.

Send, Egypt, send, and gather back thine
 own;
 Take back thy king, and set him on his
 throne;
 Around him let his noble bow the knee,
 And mock the captive who would fain be free;
 Another pyramid's foundation stone,
 Lay 'mid the clank of chains and bleeding
 slavery's moan!

Wail, Egypt, wail; that cannot be thy king!
 No gold-wreathed gems around his temples
 cling;
 Have the strong waters seized them for their
 prey,
 And thrown you back, your lord to bear
 away?
 Where then the haughty look and brow of
 pride?
 Oh! fear had swept them too away, ere
 Pharaoh died!

Bear, bear them back, with weeping as ye go;
 With music mingling, sorrowful and slow;
 Lay him within his own gigantic tomb,—
 They built it for him who procured his doom;
 Let one long wail around your dwellings creep,
 Then sit ye down in dust,—in silence sit and
 weep.
 G. M.
Park Cottage, Fulham.

Review of Religious Publications.

The entire CORRESPONDENCE between the FOUR CONGREGATIONAL CHURCHES in GLASGOW and the CONGREGATIONAL CHURCHES at HAMILTON, BALLSHILL, BRIDGTOWN, CAMBUSLANG, and ARDROSSAN, on the DOCTRINES of ELECTION and the INFLUENCE of the HOLY SPIRIT in CONVERSION. 8vo. pp. 190.

Maclehose, Glasgow.

The Congregationalists of Scotland, like those of the south, have hitherto, with some rare exceptions, been honourably distinguished by a firm adherence to the doctrines of grace. And we rejoice to know that the denomination, as a body, is still as sound in the faith as at any former period in its eventful history. It is now, indeed, undergoing a severe trial; but when the present sifting process has been gone through, we are persuaded that its real energies will be more fully developed, and its true character will be more highly appreciated. But there must be no compromise, from timidity or false notions of forbearance, with the heterodox faction that has recently sprung up within its own bosom. The example of the Glasgow and Aberdeen churches, in this respect, is worthy of all commendation. They have determined to have no ecclesiastical fellowship with those who, with an evasive and doubtful phraseology, deny the *direct* operation of the Divine Spirit in the conversion of sinners,* and reject an election of grace. If, at such a crisis, a single Independent church in Scotland should fail to clear itself of the pestilential heresy which is now abroad, it may lay its account for two things: 1st, that the confidence of enlightened Christians will be withdrawn from it; and 2ndly, that the Spirit of God, grieved and insulted, will retire from its fellowship.

Let any candid man examine the Correspondence before us; let him plod through the pamphlets, tracts, and magazines of the party now disturbing the peace of the Congregational churches of Scotland, and he will inevitably reach the following conclusions:—1st. That the doctrinal views held by the Independents of Scotland, on the subject of conversion, have been entirely abandoned by the new sect; 2ndly, That it is chargeable with the utmost disingenuousness in the advocacy of its peculiar tenets, employing well-known theological terms to express a meaning never attributed to them before; 3rdly, That, with a continual affectation of forbearance and love, it is bent upon the disruption of the Independent churches of Scotland, and will never rest satisfied

while there is any hope of bringing them over to its miserable compound of Arminian, Pelagian, and Sandemanian doctrine.

We would earnestly, affectionately, and respectfully call upon all the Congregational churches of Scotland to act with promptitude and vigour in this new crisis which has come upon them. There is a spirit at work in the midst of them, which will divide and distract every individual church that shrinks from an avowal of long recognised principles, & fails to purge itself of fellowship with men and with churches who, with many fair speeches, resolve the conversion of a sinner into a mere question of moral suasion. We would say very kindly to our Scottish brethren, “ Rally round the four churches in Glasgow; do this for your own honour and security; do it for the sake of sister churches, that they may know your distinct theological position, and your soundness in ‘the faith once delivered to the saints;’ do it, that lookers-on may not be tempted to think of Independency as a rope of sand; do it, that if troublers of the new school should arise in your fellowship, you may be enabled to refer to your own decisions as a reason for dealing promptly with them.”

Should any of our brethren be disposed to plead that a movement might divide their churches, we would respectfully submit that a union based on the compromise of vital truth, is neither honourable nor safe. Let the new sect attract to itself all the unsound members of the Congregational body of Scotland; but let no church, professing to hold sound views of the Spirit’s work, and of the sovereignty of Divine grace, be afraid to assert its true position, or be indisposed to suffer that subtraction of numbers which may be the result of the withdrawal of those whose sentiments are at variance with the plain and palpable instructions of inspired men. We earnestly pray that our brethren may have grace given them to be faithful to the truth.

The TERROR of the LORD; or, A Solemn Argument with the Fearless. Being a Lecture on Future Punishment, delivered at Hereford, on Sunday, August 17th, 1845. By EDWARD WHITE, Minister of Eignbrook Chapel. 12mo. pp. 24.

Jackson and Walford.

THIS is evidently the spasmodic effort of a mind neither devoid of ingenuity nor strength, to supplement the obliteration of

the *eternity* of future punishment, by very vivid representations of the sufferings to be endured by the lost, for a limited period, previous to their literal death and annihilation. But as the lecturer's proof of the sufferings of the wicked after death is derived from Scripture, may he not expect to encounter some difficulty from the fact that he has already given to the inspired terms "everlasting punishment," "everlasting fire," "everlasting destruction," "the blackness of darkness for ever," "the worm that shall never die," &c., a signification which excludes the idea of a *proper* eternity? If he venture to take such liberty with Scripture phraseology, the plainest that can be employed, may not his careless and sceptical hearers reasonably demur to the accuracy of his whole theory of future punishment, and remind him, in so doing, that they have only followed his own example by accommodating scriptural terms to their own notions of things? If he subtract from future punishment the element of eternal duration, with which the distinct terms of Scripture have invested it, may not objectors turn round upon him and affirm that the whole theory of future punishment is but a hyperbolical warning addressed to sinners? Nay, when they find him contending for a *proper* eternity of bliss for the righteous after death; but denying a *proper* eternity of punishment for the wicked, may they not avail themselves of his canons of interpretation, and discard the idea of eternity altogether, in the matter both of rewards and punishments? We know of nothing to prevent this kind of unhallowed licence, on his part or on theirs, but to tie them both rigidly down to the express terms of God's word; and to maintain that "eternal life," is life for evermore, and that "everlasting punishment," is punishment that shall never end.

We are ready to do full justice to the vivid portraiture of Divine wrath which has been drawn in this Lecture by the pen of our respected author; and we are glad to perceive something like hesitation (p. 20) upon views which he has already given to the public; but where in all the descriptions of the miseries of lost souls contained in God's word, do we find the element of "THE BOUNDLESS UNUTTERABLE DURATION OF THE ETERNITY THEY HAVE LOST?" They have lost, indeed, an eternity of bliss; but nowhere, save in the lecturer's perverted imagination, have they lost an eternity of *being*. The very fact that Jesus Christ in the same breath in which he made mention of the "eternal life" of "the righteous," laid open the "everlasting punishment" of the wicked, convinces us that it was no part of his teaching to remind sinners that if they did not believe in Him in this life, they would lose "the boundless and unutterable

duration" of their being in a coming world. Most solemnly do we believe that all his teaching, and that of his apostles, was the very opposite of all this; and that the prevalence of such a theory would go far to sap the very foundations of Christian truth.

We wish to speak with all kindness and forbearance of the talented and amiable author of this Lecture; but we will not conceal our deep regret that opinions such as his should find a single advocate among the Congregational Dissenters of this country. We would fain hope that he stands alone in the denomination; and that more matured reflection will lead him yet to weep and mourn over the early indiscretions of his pen. We would gladly foster the genius of the rising ministry; but let our young ministers be warned of the fearful peril of unsettling the faith of thousands; and let them take heed lest by their own folly and rashness they should blight their usefulness in the Christian church. We write this not in anger, but in love, and with a prayerful aspiration that the writer of this Lecture may yet be led to renounce his fond but dangerous theory.

NONCONFORMIST'S APOLOGY. *An Historical Sermon, in commemoration of the ejection of two thousand ministers from the Established Church, by the Act of Uniformity, on St. Bartholomew's Day, 1662. Preached at Endless-street Chapel, Salisbury. By the Rev. THOMAS GREENFIELD, on Sunday, August 24, 1845.* 12mo. pp. 24. 3d. or 2s. 6d. per dozen.

C. A. Bartlett, 32, Paternoster-row.

As a first effort at authorship, this sermon is highly creditable to the taste and discrimination of Mr. Greenfield. Preached in commemoration of the events connected with the passing of the ever-memorable Act of Uniformity, it contains a brief narration of facts, which Nonconformists will do well to remember, and which may be of the utmost service to the humbler classes of Dissenters who have neither time nor opportunity for the perusal of larger works. As a "Tract for the Times," we give it our special and earnest recommendation; more especially as it breathes a spirit eminently catholic; and furnishes the best possible answer to the question, "Why are you a Nonconformist?"

Some will think that Mr. G. has been a little too abstemious on the question of an Establishment divested of the peculiarities of one encumbered with the Act of Uniformity, but his object was evidently not to discuss this point, but to give to the common people some accurate conception of the

series of historical events which have tended to place Dissenters in their present position. What he has aimed at he has well accomplished, and we sincerely thank him for an interesting and instructive discourse.

The BIBLE STUDENT'S CONCORDANCE; by which the English reader may be enabled readily to ascertain the literal meaning of any word in the sacred original. By ADAM PICK, Professor of Hebrew and Chaldee, from the University of Prague. Small 4to. pp. 600.

Hamilton, Adams, and Co.

The object of Mr. Pick in preparing this "Bible Student's Concordance," has evidently been to induce a close and accurate investigation of the Holy Scriptures, by giving to the mere English reader the literal meaning of every Hebrew word, which it would be impossible to obtain in any translation, however carefully or correctly executed, and which the authorized version, with all its excellence, does not, in many instances, supply.

When we reflect on the vast numbers who are daily examining the word of God, anxious to discover the mind of the Spirit; but without any knowledge whatever of the Hebrew tongue; it is obvious that a work such as "the Bible Student's Concordance" must be regarded, if faithfully executed, as an important desideratum. With such an aid, the Christian, who knows nothing but his mother-tongue, may sit down to the perusal of the inspired volume, and if any difficulty arises in his path, may be able to satisfy himself of the meaning and use of particular terms and phrases, as employed by the sacred writers. He may, in every instance, ascertain the literal meaning of Hebrew words; an advantage of no mean importance, when it is remembered that the same word, in our English Bibles, represents in various parts, what is in the Hebrew expressed by several, and at times very different, words.

We have reason to believe that Mr. Pick is a very competent Hebrew scholar. No one who examines his Concordance will have any difficulty in ascertaining that much time, talent, and literary skill have been expended upon the undertaking. The simplicity of his plan has, in a great measure, excluded all sectarian and party bias. He has proceeded upon strictly philological principles; and we must say, so far as we are able to pronounce an opinion, that he has not only succeeded in conveying the sentiments and idiom of the Hebrew language into our vernacular, but has evinced a very profound acquaintance with those

portions of the Hebrew Scriptures which have been regarded by oriental scholars as most difficult of sure and satisfactory rendering.

The plan of the work is lucid and scholarly. Every word is alphabetically arranged. Under each word are the several texts in which that word occurs; and also a heading, showing the Hebrew word or words thus rendered in the English version. The Hebrew word, with its literal meaning, may thus be found for every word in the English Bible.

SELIGMANN; or, The Leaven of the Gospel in a Jewish Family: and, NATHAN; or, The Power of Love and Truth. Translated from the German, by SOPHIA LLOYD. Two Authentic Narratives.

London: Wertheim.

A truly interesting and edifying little volume, illustrative of the operations of Providence and the power of Divine grace, combining to effect the conversion of sinners to God. We have read with great delight many narratives of the way by which the lost sheep of the house of Israel have been brought to the saving knowledge of the truth through the instrumentality of Jewish missionaries; but in the cases before us we are furnished with specimens of the work of grace begun and carried on in the hearts of Jews independently of such means, and proofs that the prayers which have been offered for the salvation of God's ancient people have not been presented in vain. While the blindness that has happened to them has been awful, it is pleasing to reflect that it has not been total; but that, in every age, there has been a remnant according to the election of grace.

The experience of each member of this Jewish family evinces the honour which God puts upon his own word, and the power of that word to wound and to heal, to inspire with fortitude to meet the hatred and obloquy of the enemies of the cross, and to yield support and peace to the mind in the prospect of eternity.

The narrative of Nathan is peculiarly touching, and is so remarkable in many of its incidents, that were we not persuaded of the veracity of the writer, we should be inclined to place it among the religious novels of the day. A weary wandering Jew, he had fallen asleep by the road-side in a remote part of Germany, when a murderer who was fleeing from the scene of his crime, placed in his hand the knife with which he had perpetrated the bloody deed. Having been found under these circumstances, and not being able to prove his innocence in the face of the evidence afforded by the fatal instrument, he was condemned to suffer the

sentence of the law; but the real murderer having been detected, and having confessed the whole of the transactions, Nathan was set at liberty, and hastened to make a public profession of the name of Jesus as the Messiah, whom he had savingly learned to know by means of a New Testament which he had found in prison. Nor did he rest till he had, by the blessing of God upon his efforts, effected the conversion of the wretched individual who had been the cause of his apprehension and imprisonment.

We commend the book to the perusal of our readers, and especially to any who may entertain doubts on the subject of the possibility of the genuine character of Jewish conversion.

THE COMFORTER; or, The Love of the Spirit, traced in his Work and Witness. By ROBERT PHILIP, of Maberly Chapel, Author of "Christian Experience," &c. Second Edition. 18mo. pp. 280.

Hamilton, Adams, and Co.

There is more need, at the present moment, for clear, well-written treatises on the work of the Holy Spirit, than there has been for the last fifty years. We suspect that, in many quarters, our theology is undergoing an unfavourable change, on the subject of Divine influence, especially as it relates to the conversion of sinners. Towards the close of the last century, a class of theologians arose, who, in their notions of the sovereignty of Divine grace, went far towards annihilating all correct notions of human responsibility; and the result was, that the leprosy of antinomianism spread far and wide, especially under the ministry of persons who had never had any regular training for the work. This state of things roused the energies of a succession of able writers, among whom may be named Andrew Fuller and Dr. Williams, who swept away much of the rubbish that had been accumulating for full forty years. Since that period, there has been a manifest tendency in our theology to the opposite extreme; and, in some instances, at the present moment, particularly in Scotland, the *efficient power* of the Holy Spirit in conversion is altogether denied, or disingenuously explained away. We never more needed an able pen to disabuse simple-minded Christians of the deplorable errors which are springing up, and to preserve our churches from sinking into Arminian and Pelagian doctrine.

We are glad to see a new edition of Mr. Philip's excellent Treatise on the Work of the Spirit. It is very sound in its theology, and is calculated to impress men's minds with exalted conceptions of the per-

sonal agency and official work of the Holy Ghost. The object of the admirable essay is to trace the love of the Spirit in conversion, justification, reconciliation, adoption, illumination, intercession, restoration, the sealing of believers, sanctification, as a Remembrancer, a Comforter, the source of holy zeal, and the earnest of heaven. We cordially welcome so valuable a specimen of old-fashioned theology.

TRACT XC. HISTORICALLY REFUTED; or, A Reply to a work by the Rev. F. Oakeley, entitled, "The Subject of Tract XC. Historically examined." By WILLIAM GOODE, M.A., F.A.S., Rector of St. Antholin, London. 8vo. pp. 200.

J. Hatchard and Son.

Mr. Goode is one of the ablest controversialists of the day. Among the Tractarians there is not a single champion able to meet him in the field. He demolishes every battery erected by them, and takes by storm all their cities and strongholds in which they trusted. Poor Mr. Oakeley cuts a miserable figure in the hand of this well-read Church Historian. Tract XC. is stripped by Mr. Goode of every particle of authority, and its author and Mr. Oakeley may now sit down and condole together upon the complete failure of their popish plot. Their ignorance of history, and perversions of truth, are thoroughly exposed; and, with all the defects of the English Reformation, it is distinctly shown by our author not to be that Janus-faced thing which Mr. Oakeley and those of his school would represent it to be. We have already said that Mr. Goode is the ablest antagonist of the Oxford school that has yet been raised up. He is a good theologian, an able reasoner, and acute discriminator of historic fact. If the Bench were reached by merit, and not by political influence, where is there a clergyman in the English Church more entitled than Mr. Goode to a bishopric?

LECTURES on the PILGRIM'S PROGRESS, and on the Life and Times of John Bunyan. By the Rev. GEORGE B. CHEEVER, D.D. Imp. 8vo. pp. 190.

A. Fullarton, Newgate street.

Many have been the attempts, from the pulpit and the press, in our own and in other lands, to lay open the spirit of Bunyan's Pilgrim; but most of them have been complete failures, as the comments have in general been more difficult of explanation than the text, and as not a few of them have been sadly lacking in those traits of genius

which throw around the Pilgrim of Bunyan his greatest charm. We had been so little pleased with all the expositions of this unrivalled production we had ever heard or read, that we had well nigh reached the conclusion, that the task, by whomsoever attempted, was little short of a presumption. Considering our prejudices, therefore, Dr. Cheever's Lectures must possess no ordinary merit, when we are constrained to confess that they have changed the current of our thoughts, and made us in love with his beautiful delineations of the Pilgrim. His sketches are so vivid, and so true, at the same time, to the spirit of Bunyan, that we have passed on from Lecture to Lecture without feeling, in a single instance, that either the poetry or the theology of the Pilgrim has been dissipated. Indeed, we cannot withhold our strongly-cherished conviction, that our American brother has better caught the feeling of the Pilgrim, and better transused it into his pages, than any writer on this side the Atlantic.

We admire; also, Dr. Cheever's critique upon Bunyan's Life and Times. It is very spirited, original, and eloquent; and is pervaded by a deep and chastened feeling of evangelical piety. The work deserves to be popular, and will doubtless be so.

1. *THE PILGRIM'S PROGRESS, from this world to that which is to come: delivered under the similitude of a Dream.* By JOHN BUNYAN. In two Parts. With two hundred and seventy Engravings, from entirely new designs. 8vo. pp. 298.
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3. *THE PILGRIM'S PROGRESS, from Earth to Heaven. An Epic Poem.* By the Rev. GEORGE BURDER, Author of "Village Sermons." Being a Metrical Version of the inimitable allegory, by John Bunyan. 12mo. pp. 154.

Samuel Bagster and Sons.

These editions of the most popular of all our religious books will be heartily welcomed by the Christian public. The pictorial illustrations by which they are adorned, are the most appropriate to the genius of Bunyan's Pilgrim we have yet seen. They are, indeed, a great credit to the enterprising press of Mr. Bagster. The octavo and the duodecimo editions are the same, only differing

in size and price. The late venerable Mr. Burder's metrical version, which is distinguished by no ordinary merit, will now be a deserved favourite with the young.

CHRISTIAN CHARITY EXPLAINED; or, *The Influence of Religion upon Temper stated in an Exposition of the Thirteenth Chapter of the First Epistle to the Corinthians.* By JOHN ANGELL JAMES. 12mo. pp. 326. Fifth Edition.

Hamilton, Adams, and Co,

We are much gratified to find that this excellent Treatise, so much calculated to inculcate and diffuse the spirit of the gospel, has reached a fifth edition, and that it is now published at the reduced price of *four shillings*. Long may such theology find favour in the Christian circles of our native country.

NEW MARGINAL READINGS AND REFERENCES in the FOUR GOSPELS, adapted to the Authorized Version of the Holy Scriptures, with a Harmony and Occasional Notes. By the Rev. WILLIAM BURGH, A.B., Author of "An Exposition of the Book of Revelations," "Lectures on the Second Advent," &c. A new and improved edition. 12mo. pp. 316.

John F Shaw, Southampton-row.

This volume will be found an important help to Christians in the private study of the word; and to Sunday school teachers and others who have to conduct Bible Classes it will be found an invaluable companion. The author appears to have taken great pains in the preparation of the work. It must have cost him immense labour; but he has rendered excellent service to the Christian church.

THE ANALYSIS OF MUSICAL COMPOSITION, showing the construction of all musical pieces; together with a concise and comprehensive System of Harmony. By CHARLES DAWSON. 12mo. pp. 86.

C. Olivier, New Bond-street.

We do not profess to be critical judges of the merits of musical composition. But we are greatly disposed to regard Mr. Dawson's work as one of the most successful efforts of its kind which has seen the light in this country. Adopting the best principles, the author has succeeded in rendering them easy of comprehension to the very humblest capacity. It is a very scientific performance,

which we doubt not will stand the test of fair and honourable criticism.

WORKS RECENTLY PUBLISHED.

1. *The Student's Concordance*; by which the English reader may be enabled readily to ascertain the literal meaning of any word in the sacred original. By AARON PICK, Professor of Hebrew and Chaldee, from the University of Prague. Small 4to. pp. 600. Hamilton, Adams, and Co.

2. *The Morning Exercises at Cripplegate, St. Giles's-in-the-Fields, and in Southwark*; being divers Sermons, preached A.D. MDCLIX—MDCLXXXIX. By several Ministers of the Gospel in or near London. Fifth Edition. Carefully collated and corrected. With Notes and Translations. By JAMES NICHOLS, Editor of Fuller's "Church History of Britain," &c. In six vols. Vol. VI. Containing the conclusion of "The Morning Exercise against Popery." 8vo. pp. 812. Thomas Tegg, Cheshamside.

3. *A Hand Book of Devotion*. By ROBERT LEE, D.D., Old Greyfriars, Edinburgh. Small 4to. pp. 296. Myles Macphail.

4. *Missions in Western Africa*, among the Soosoo, Bulloms, &c. Being the first undertaken by the Church Missionary Society for Africa and the East. With an Introduction, containing: 1. A Sketch of Western Africa; with a Description of the Principal Tribes inhabiting the Coast. 2. A Brief History of the Slave Trade, to the Present Day. 3. Some Account of the early African Churches. 4. A Condensed Survey of the Missionary Exertions of Modern Times in favour of Africa. By the Rev. SAMUEL ABRAHAM WALKER, A.M., Rector of Gallo, Meath. 8vo. pp. 592. Longman and Co.

5. *The Philosophy of Human Life*; or, The Argument of the Book of Ecclesiastes. By Mrs. HENDERSON, Author of "Scripture Lessons," &c. 12mo. Hamilton, Adams, and Co.

6. *Memorials of Missionary Life*, in Nova Scotia. By CHARLES CHURCHILL, Wesleyan Missionary. 12mo. pp. 216. Hamilton, Adams, and Co.

7. *The Spirit of the Vatican* illustrated by Historical and Dramatic Sketches during the Reign of Henry the Second. With an Appendix of Papal Bulls, Doctrines, Episcopal Letters, &c. By JOSEPH TURNLEY. 8vo. pp. 252. Hugh Cunningham, 193, Strand.

8. *Dissenting Weddings under "the New Marriage Act."* By the Rev. W. THORN, Winchester. 1. Proving that marriages under the above act are perfectly scriptural, lawful, and valid. 2. Giving explicit directions to persons about to marry in accordance with its various regulations. 3. Adducing reasons for being married in registered chapels, rather than in parish churches. 8vo. pp. 24. Jackson and Walford.

9. *A Letter from the Committee of the London Peace Society*, respectfully addressed to the Ministers of the Christian Religion, of every denomination and in every place. 8vo. Society's Office, 19, New Broad-street.

10. *The Scriptural Argument against Apostolic Succession*. Including—its Affiliated Errors, the Supremacy of Peter, the Graduated Scale of Ministerial Orders, and the Conveyance of Grace by the laying on of Hands. By the Rev. THOMAS STRATTEN. In one volume, fcap. 8vo.

PREPARING FOR PUBLICATION.

A Memoir of the Life and Character of the late Thomas Wilson, Esq., of Highbury. By his Son. In one handsome volume. 8vo. With Portrait, &c.

Recollections of a Tour. First Impressions and subsequent Inquiries in the Netherlands, the Countries of the Rhine, the Moselle, Switzerland, Saxony, Prussia, and the Elbe; including Sketches of the minor States of Germany, the fatherland of the Reformation, Modern Reform in Continental Churches, and the Condition of the dispersed Jews. The result of a personal visit in the summer of last year. By the Rev. J. W. MASSIE, D.D.

Emmaus; or, Communion with the Saviour at Eventide. By Rev. JOHN WADDINGTON.

Home Chronicle.

AUTUMNAL MEETING OF THE CONGREGATIONAL UNION.

This meeting, which is anticipated by our pastors and churches with great satisfaction and delight, will be held at Manchester on Monday, the 13th of October, and following days. Dr. Burder, the chairman of the Union for the year, will preside. In a town of the public spirit of Manchester, where the congregational cause is in a highly flourishing state, a large and interesting gathering may be expected. The well-known hospitality of our friends in Lancashire leaves no room to doubt that ample accommodation will be made for as many of our ministerial brethren as can make it convenient to attend. May we be pardoned for pressing on all the churches the duty of supplicating

at their meetings for prayer, a special effusion of the Holy Spirit's influence on the approaching assembly. The meetings of the Union can only prove a blessing to the churches, as they tend to diffuse the spirit of affection, co-operation, sanctity, and prayer. O God, arise and plead thine own cause in the midst of us, and let times of refreshing be vouchsafed to us from thine own holy presence!

MR. WARD'S FORMAL ENTRANCE INTO THE ROMISH CHURCH.

This gentleman, finding that, with all his well-known flexibility of conscience in ecclesiastical matters, he cannot any longer luxuriate on his "Ideal" of a Christian

Church within the pale of the Establishment, has gone over to the church of the Pope, and published a long statement of reasons for the course thus pursued by him. Except as a sign of the times, there is nothing in Ward's letter to the *Oxford Herald* worthy of notice. It is distinguished by all the common-places, illogical reasonings, and flagrant contradictions indulged in by churchmen of his class, and would be ludicrously absurd, were it not for its solemn advocacy of principles which would subvert every notion of conscience, and destroy the very foundations of morality. Poor man, he has now, at last, discovered "a living and energizing dogmatic system," which he prefers to the English Episcopate, and to the teaching of the Bible, both of which are regarded by him as equally unsafe guides. The Bishops and the Ecclesiastical Courts have broken down his "Ideal" of a Papist comfortably ensconcing himself in the Protestant Establishment; but, for aught we see in his letter, if they had been quiet so would he. The consciences of the Tractarians are made of very elastic materials. They would be Jesuits if they had ingenuity enough.

BAXTER'S PORTRAITS OF QUEEN POMARE AND MR. FRITCHARD.

These works of art afford striking proof of Mr. Baxter's extraordinary ingenuity in the management of coloured engravings. They are so admirably executed that, at first sight, it is difficult to distinguish between them and the finest specimens of water colours. The likeness of Mr. Fritchard is unexceptionably accurate. Every one who knows him will immediately recognise the resemblance. We are informed, too, that Queen Pomare's portrait is equally successful. There is a deeply pensive expression depicted in her countenance, harmonizing with the scene by which she is surrounded,—the landing of the French troops. One cannot look at the affecting scene, without feeling intense commiseration for this deeply injured woman, and strong indignation towards her unrighteous oppressors.

Mr. Baxter deserves well of the friends of missions for the interest he has always taken in those of our brethren who have borne the burden and heat of the day, in heathen lands. He has not only employed his great skill in faithfully representing them to their friends in Great Britain, but has handed over to the London Missionary Society a large proportion of the profits realized from the sale of the beautiful portraits of them executed by him. We hope that the portraits before us will secure a large sale, as it is the intention of Mr. Baxter to devote

portion of the sum realized by them, after expenses are met, to the Walthamstow school for the sons of missionaries.

THE PROTESTANT UNION, FOR THE BENEFIT OF THE WIDOWS AND CHILDREN OF PROTESTANT MINISTERS.

We have just read the last Report of this admirable Institution, the advantages of which, to ministers and their families, cannot be too extensively made known to the Christian public, nor too earnestly pressed on the attention of those beloved brethren who may not be able otherwise to provide for those who may survive them. It is, we are happy to say, in a very prosperous condition, affording, not only most ample security to its members, but holding out the prospect of still growing benefits. It is the only institution which extends assistance to orphans, where a widow has not been left. Its recommendations are so many, that we cannot but earnestly commend it to the notice of our ministerial brethren throughout the United Kingdom. Those who wish minutely to understand its provisions, may furnish themselves with all necessary information by addressing a letter to our friend, the secretary, the Rev. John Hunt, Brixton Rise, Surrey.

KINGSLAND CHAPEL.

This place of worship was opened, after its re-enlargement, on Thursday the 24th of July, when the Rev. Dr. Leitchild preached in the morning, and the Rev. Caleb Morris in the evening; the devotional services were conducted by the Revs. W. Holmes, (of Wisbeach,) J. Jefferson, J. Adey, J. James, and C. F. Vardy.

On the following Sabbath, the Rev. Thos. Aveling preached in the morning; the Rev. W. H. Cooper, of Dublin, in the afternoon; and the Rev. Dr. Reed in the evening.

Upwards of 200*l.* were collected on Thursday and Sunday; making the sum raised 950*l.*

The whole amount of the debt incurred by the enlargement and necessary repairs, was 1100*l.* The debt remaining, it is expected, will be paid off in a few weeks. This chapel is now capable of accommodating about a thousand persons, and is greatly improved both in its appearance and dimensions.

JEWIN STREET INDEPENDENT CHAPEL.

In consequence of the resignation of the Rev. Thos. Wood, who for thirty-two years was the faithful, affectionate, and beloved

pastor of the above church, the Rev. Joseph Ford, of Islington, and formerly of Melford, Suffolk, has received and accepted a unanimous invitation to become his successor.

NEW CHAPEL, HOLLOWAY.

On Friday, Aug. 22, the foundation stone of a new sanctuary, for the use of the congregation under the pastoral care of the Rev. A. J. Morris, was laid in a field at the back of Loraine-place. At twelve o'clock a large number of respectable persons assembled in Holloway Chapel, when Mr. Blackburn conducted the devotional exercises, and Mr. Morris delivered an address on some of the general topics suggested by the occasion. The company then adjourned to the field, where the stone was laid by George Brooks, Esq., and a statement of the theological and ecclesiastical principles of the congregational body was made by Dr. Leifchild. Mr. Yockney concluded with prayer.

In the evening, about 350 persons took tea together in a tent pitched behind Melrose Lodge, and listened to interesting speeches from Drs. Leifchild and Price, Rev. W. Howe, from Tahiti, and nearly all the ministers of the neighbourhood.

The day was remarkably fine, the arrangements reflected great credit on the zeal and taste of the good people at Holloway, and the very best impression was left on the minds of all present.

The new chapel is intended to be a great improvement on the common order of dissenting sanctuaries. The style is gothic. It will be built of stone. The situation will be in a few years in the very centre of a large and respectable neighbourhood. About £1700 have been contributed towards the building, nearly all by the congregation at Holloway Chapel.

PROVINCIAL.

REV. GEORGE LEGGE, LL.D., LEICESTER.

We learn from the *Scotsman* newspaper, that, on the 23rd of July last, the Senatus Academicus of University and King's College, Aberdeen, conferred the degree of LL.D., on the Rev. George Legge, of Leicester, formerly an Aumnus and M.A. of the said University. Were all literary honours as well deserved, they might be worn gracefully. Our friend is a scholar, and a man of literary tastes and habits.

REMOVALS.

The Rev. Thomas Pullar, of Gateshead, and formerly of Glasgow, has accepted an

unanimous call to the pastoral office from the second Congregational church assembling in Albion chapel, Southampton. Mr. Pullar entered on the new sphere of his labours the first sabbath in September.

The Rev. J. Moody, late of Market Bosworth, Leicestershire, has received and accepted a very cordial and unanimous invitation from the Congregational church and congregation assembling at Old, Northamptonshire, and entered upon his labours the second sabbath of August last.

TESTIMONIAL TO THE REV. ROBERT S. PERCY.

A public meeting was held on Monday, July the 28th, 1845, in the Independent chapel, Guildford, Surrey, to commemorate the thirty-fourth anniversary of the pastoral labours of the Rev. R. S. Percy over the church assembling in the above chapel; on which occasion a valuable Bible and purse of sovereigns were presented to him by the members of the church and other friends, as a small token of their respect and affection. The meeting was held at six o'clock in the evening. J. Vanner, Esq., occupied the chair on the occasion. The Rev. Messrs. Butteau, Granville, Fernie, and Haymes, took part in the proceedings. The spirit of love appeared to be very generally felt and expressed. It was altogether a delightful meeting, and it is hoped it will long be remembered with much pleasure and profit by all who were present on the occasion.

SURREY MISSION SOCIETY.

The autumnal meeting of this society was held at the Rev. Thomas Porter's chapel, Godalming, on Tuesday, the 9th September. The Rev. John Adey, of London, preached in the morning from Matt. ix. 37.

In the evening a public meeting was held, when Charles Foster, Esq., of Guildford, presided. The Rev. Messrs. Connebee, of Dorking; Dubourg, of Clapham; Ashton, of Putney; Fernie, of Farnham; Porter, of Godalming; Smith, of Guildford; Bromfield, of Elstead; Richards, of Wandsworth; and James Foster, Esq., of Godalming, addressed the meeting.

The Rev. J. M. Soule, of Battersea, presented a statement of the society's proceedings and affairs; from which it appears that ten individuals are every week engaged in preaching the gospel under the auspices of this society, and ample opportunities are afforded for extended usefulness if the funds

permitted, but we regret that the treasurer is in arrears a considerable sum.

HAMPSHIRE ASSOCIATION.

The half-yearly meeting of the Hants Association will be held at Portsea on the 8th inst. The Rev. M. Lloyd, of Newport, (I.W.), is expected to preach on family religion. There will be a sermon on the preceding evening; and on the morning of the association a public breakfast of the Hants Sunday-school Union.

CUMBERLAND COUNTY ASSOCIATION.

The half-yearly meeting of the Cumberland Congregational Association was held at Whitehaven, on Monday 1st September. In the evening, a public meeting, numerously attended, was held in Duke-street Chapel, at seven o'clock; Ralph Foster, Esq., in the chair. After prayer, led by the Rev. G. Young, of Wigton, spirit-stirring addresses on the state of our churches and country, and, on our obligations to renewed exertions in their behalf, were delivered by the Rev. Messrs. Brewis, of Penrith, Reeve, of Aspatria, Potter, of Workington, Wilson, of Cockermouth, and the Rev. Dr. Matheson, of London, the honoured secretary of the Home Missionary Society. The deepest feeling pervaded the audience, and it cannot be doubted that the good effects will be seen many days hence. The Rev. J. Macfarlane, of Whitehaven, concluded the meeting by a few remarks, and the offering up of prayer to the great Head of the church.

On Tuesday, the 2nd September, the Association met for business, when the utmost unanimity prevailed. It was cause of joy to have the presence of Dr. Matheson, whose kind and valuable counsels were received with great affection and respect by all present. The association is deeply indebted to the Home Missionary Society, without whose aid few efforts can be made in the country, and the members, therefore, feel themselves called upon to do everything in their power to promote the interests of that noble institution. The Rev. Messrs. Brewis and Wilson were appointed a deputation to visit one half of the churches in the county, and the Rev. Messrs. Wight and Macfarlane the other half. The object of the deputation is, to excite, as speedily as possible, a more lively love, and mutual interest among the churches, and to stir up the people of God to effort for the country. The strongest desire was felt by all assembled to promote, to the utmost of their power, the knowledge of each church respecting the state and movements of the others, that thus, a greater

feeling of oneness may be experienced by all their members. It was agreed to suggest to the churches the propriety of their having an annual collection in March, in behalf of the association; and that, on the third Monday of every month a prayer-meeting should be held, to present supplications to God for the sister churches of the association, and for the cause of God in the county. Messrs. Wilson and Macfarlane were appointed joint secretaries in the room of Mr. Reeve.

The following resolution was unanimously passed:—"That the members of the Cumberland Congregational Association learn with painful regret that the Rev. Jonah Reeve, of Aspatria, who has laboured for several years so acceptably and successfully in this county, is about to remove to another sphere of labour in Lancashire. They deem his departure a great loss to the county, and also to the association, more especially when they consider his valuable services as its secretary. They would be resigned, however to the will of the great Head of the church, and would simply assure their dear brother, that he carries with him the good wishes of his hearts; and the burden of their prayer is, that the Lord may send him abundant prosperity."

KENT CONGREGATIONAL ASSOCIATION.

The fifty-third annual meeting of the Kent Congregational Association was held in Cecil-street chapel, Margate, on Tuesday and Wednesday, July 8th and 9th.

The Rev. J. A. Chamberlain, of Four Elms, preached on Tuesday evening from Rom. iii. 21, 22; and the Rev. P. Thomson, A.M., of Chatham, on Wednesday morning, from Isa. lxii. 6, 7.

At the Conference of Pastors and Delegates, held on Wednesday morning, at nine o'clock, and, by adjournment, at three p.m., the business of the association was transacted, when an amount of 65*l.* was granted in sums varying from 5*l.* to 25*l.*, to assist the Home Missions and other stations in the county. Among other resolutions, the following was passed *nem. con.*, "That this association, reflecting on the large population resident in Margate, and the numerous visitors by whom it is frequented, together with the inadequate supply of religious instruction afforded by Christians of all denominations, has long contemplated the extension of the gospel in it, by means of the formation of a Congregational church; but that in effecting this object, they entirely disclaim every feeling of hostility and rivalry towards existing churches of Christ, but on the contrary entertain towards them the most cordial affection, and are desirous to

unite with them in works of Christian usefulness."

In the evening, at half-past six o'clock, a public meeting was held in the chapel; the Rev. S. E. Toomer in the chair; when, the report having been read by the Rev. H. J. Rook, the secretary, several resolutions were proposed, and the meeting addressed by the Rev. Messrs. Adey, Slight, James, Bevis, Jameson, and Jeula.

AIREDALE COLLEGE—EXAMINATION OF THE STUDENTS.

On Monday and Tuesday, the 16th and 17th inst., the annual examination of the students of Airedale College took place at the institution. The Rev. B. B. Waigh, of Bramham College, presided in the Classical, and the Rev. A. Ewing, M.A., of Halifax, in the Theological Department; assisted by J. Munro, M.A., of Silcoates, the Rev. J. Glyde, and the Rev. J. Stringer. The following are extracts from the reports:—

"The examination of the students in the classical department commenced about nine o'clock on Monday morning, and was continued almost without intermission until eight o'clock in the evening. It was searching and comprehensive, being conducted both *visa voce* and by writing. The examiners have much pleasure in stating that the answers supplied to the various questions proposed were prompt and accurate, indicating at once great diligence and success on the part of both tutor and students. Copious answers were written to more than one hundred questions, constructed on the authors read during the session, and were analyzed, translated, and scanned in such a manner as to reflect great credit on the skill and assiduity of the classical tutor.

"The committee appointed to conduct the theological examination have to report to the constituents of this college, that they have devoted nearly an entire day to the duties of their office. The examinations, as formerly, have been carried on partly in writing, and thus a better opportunity has been afforded of testing the attainments of every student in the different branches of study to which his attention has been devoted during the session.

"The classes were examined on the Hebrew of the Psalms, Job, and Isaiah, when a variety of interesting questions were proposed in relation to the construction of the language, the nature of the Hebrew poetry, and the differences which occur between the original language and the Septuagint version.

"Questions were proposed in theology, ecclesiastical history, and in mental philosophy.

"The students were prepared for exami-

nation on a variety of other subjects of biblical criticism, systematic theology, &c., which your committee, for want of time, found it impossible to enter upon; but which, from the specimens of the extent and accuracy of their acquaintance with other departments of study, inspired the confidence that they would have acquitted themselves equally to their satisfaction, had opportunity been afforded for pursuing the examination. On the whole, the examiners have no hesitation in expressing their conviction, that the results of this examination have been such as to reflect high honour on the students and their respected tutor. They are fully satisfied that sufficient proof has been afforded of highly commendable diligence during the past year, and warranting gratifying anticipations as to the future ministerial career of the students now in the college.

"On Wednesday morning, the committee met a quarter before ten o'clock, for the transaction of business, in the College Chapel. H. Forbes, Esq., in the chair. At eleven o'clock, after singing, and prayer by the Rev. J. Ewing, of Halifax, two of the senior students read excellent essays—Mr. Lewis on Christian Union, and Mr. Robinson on the Immortality of the Soul; after which, a very impressive, suitable, and eloquent address was delivered to the students by the Rev. S. T. Porter, of Darwen. The constituents then adjourned to the library of the college, when, Mr. Forbes being called to the chair, the report was read by the Theological Tutor, and the business of the institution transacted. Owing to the heavy rain which fell during the day, the attendance was not so numerous as on former occasions, but the proceedings were of a most harmonious and encouraging character. In the evening a sermon was preached in the College Chapel by the Rev. J. Robertson, of Knaresbro'.

HAZELWOOD, NEAR KINGSBRIDGE, SOUTH DEVON.

On Friday, August 16th, an exceedingly pretty and commodious village chapel, built by Richard Peek, Esq., on his own grounds, and entirely at his own expense, at Hazelwood, was publicly opened for the worship of God. Sermons were preached by ministers of three different denominations, viz., the Rev. Messrs. Nicholson, of Plymouth, (Baptist); Thorn, of Shebbear, (Bible Christian); and Spencer, of Devonport, (Independent). Collections were made on the occasion, but the entire proceeds were generously given by Mr. Peek towards the erection of another village chapel, already in progress, at Stanton, about two miles dis-

tant. In consequence of the multitudes who crowded to Hazelwood, it was found necessary to have the afternoon and evening services conducted in the open air, on the beautiful lawn in the front of the residence. The transcendent beauty of the scenery around, the delightful manifestations of christian union, the solemn and impressive truths proclaimed, all conspired to render the occasion one which will be reviewed with peculiar pleasure by those who were privileged to be present.

BARMOUTH CONGREGATIONAL CHAPEL.

Barmouth is a watering place in Merionethshire of considerable resort in the summer season. The chapel was built in the year 1828; and is the only Independent place of worship in the neighbourhood. The church there, though small and poor, have made great exertions to carry on the interest, and to reduce the debt, but a sum of 327*l.* remains. In November last, the Rev. Evan Evans, who commenced the interest, removed to Maentwrog; and in the beginning of May the Rev. James Jones, of Capelrhelyg, at the urgent request of the congregation and of neighbouring ministers, kindly undertook the charge. His prospect of usefulness would be encouraging were it not for the debt on the chapel, 200*l.* of which must be paid up before the end of the year. As it is quite out of the power of the congregation to subscribe that sum, the ministers of the county have arranged to supply the chapel for the months of October and November, that Mr. Jones may visit such friends as may be able to assist the small church at Barmouth in obtaining the 200*l.* that are now so pressing needed.

DOVER.—ZION CHAPEL ANNIVERSARY, AND RECOGNITION SERVICES.

On Sunday, Aug. 17th, two sermons, commemorative of the 142nd anniversary of this chapel, were preached by the Rev. James Bennett, D.D., of London. On the following Tuesday, the 19th, the Rev. W. Leask was publicly recognised as pastor of the church. The Rev. James Carlile, of London, delivered the introductory discourse, instituting a remarkably able comparison, in the most catholic spirit, between Congregationalism, on the one hand, and Presbyterianism and diocesan Episcopacy, on the other. The Rev. D. Harrison, of Whitstable, proposed questions to the church and pastor elect. The church was represented by Mr. J. Mumery, one of the deacons, who read an interesting historical sketch of the rise and

progress of Nonconformity in that place, embracing a period of 180 years. The Rev. Dr. Bennett offered a solemn recognition prayer; and the Rev. J. G. Hewlett, Ph. D., late of Coventry, delivered a charge to the minister from 2 Kings, ii. 9, "And Elisha said, I pray thee, let a double portion of thy spirit be upon me." In the evening, the Rev. H. J. Bevis, of Ramsgate, preached to the church and congregation. The Rev. Messrs. Vincent, of Deal, Rowson, of Sandwich, Brewer, of Russell-street Chapel, and Richardson, of St. John's Chapel, took part in these solemn services, which, it is hoped, will be auxiliary, under the Divine blessing, to the increase of the manifest symptoms of prosperity in this beautiful chapel.

Historical Sketch.

"Rev. Sir,—In replying to your question, will you allow me to state a few circumstances connected with the early history of the church at Dover, and I am the more induced to ask this permission on account of the singular fact, that since the settlement of the Rev. Richard Holt, in the year 1745, there has not been an instance of the public recognition of a pastor until now. The church, it would appear, had its origin soon after the passing of the Bartholomew Act, in 1662, when the Rev. John Davis, was ejected from the Parish Church of St. James, the Rev. Nath. Bary, minister of St. Mary's, having been silenced in 1660.

"That a congregation of Nonconformists assembled for divine worship very soon after the passing of that iniquitous Act, having for their pastor, the Rev. Nathaniel Wilmot, the ejected minister of Faversham, we have the direct testimony of Dr. Calamy; but in what place or building they met, nothing appears on record, until the year 1703, when the present site, described as being at that time used as a Meeting house for Divine worship, and heretofore as a malt house, and mill-house, was purchased by Philip Papillon, Esq., and by him benevolently conveyed by deed of lease and trust for the use of a congregation of Protestant Dissenters.

"The Rev. Saml. Pryce began his ministry about the year 1706, when the church consisted of eighty members; he died in 1710, and was succeeded by the Rev. John Billingsley, who held the pastorate twenty years. The next pastor was the Rev. James Worsfold, who was removed by death about the year 1740. He was followed by the Rev. D. W. Evans, who remained till the eventful year 1745, and was succeeded by the Rev. Richd. Holt. Various causes had long tended to produce declension in the church; but more especially the prevalence of a worldly spirit amongst the more opulent members, several of whom, holding municipal offices, conformed, in order to avoid

the penalties of the Test and Corporation Acts, much to the grief of their pastor, who died (it is said broken-hearted) in 1769.

"In the year 1771, some of the poorer members, who had been aroused by intelligence of the energetic labours pursued by the itinerating ministers of the late Countess of Huntingdon's Connexion, sent a deputation to Margate, to request from them a visit to Dover, and on the next Lord's day, amidst great opposition and personal violence, the Gospel message was proclaimed by the Revs. William Aldridge and Joseph Cook, in the Market-place, and thence, by adjournment, in the Old Meeting-house. Long time they abode speaking boldly in the Lord, who gave testimony to the world of his grace infusing fresh vitality into the almost extinct church, and adding to their number several who had ranked among their fiercest persecutors.

"From that time till toward the close of the century, the ministry continued to be exercised principally on the itinerating plan of the Connexion, when the Rev. Robert Caldwell, who afterwards became pastor of Silver-street Chapel, London, became the resident minister (with occasional absence) for about three years. After several changes, the pulpit was supplied by the Rev. Mr. Povah, whose dismissal by the trustees of her Ladyship's Connexion occasioned a division in the church; happily, the only one that has occurred in the present century. In order to heal the breach, the trustees very judiciously selected and recommended as successor, the late excellent Rev. William Mather, whose wise and temperate conduct was signally blessed in bringing about a cordial reconciliation with the separatists.

"About the year 1818, Mr. Mather was laid aside from the ministry, and from the pastorate, in 1823, through severe bodily affliction, which terminated a useful and honourable life in 1825.

"During nine years, reckoning from Mr. Mather's illness, the pulpit was supplied by various ministers and students till 1827, when the Rev. Thos. Anderson was chosen by a large majority; his labours were continued with a variety of success till the close of 1842, when the increase of places of worship in the town, with other combined circumstances, having occasioned considerable depression in the state of the congregation, he voluntarily resigned his connexion with the church, on the third Lord's day of January, 1843.

"Unused to the new and responsible duties delegated to them by the church, after much prayerful consideration, the deacons resolved on making application for assistance to the Connexion, which had been the source of supply during the last seventy years; a direct negative from the trustees left them, however, at perfect liberty to accept the

generous and spontaneous succour offered to us by Dr. Harris, who kindly supplied the pulpit with excellent and talented young men, students in Cheshunt College, during the first six months of our destitution.

"In the autumn of 1843, a correspondence was opened with our late gifted and much lamented pastor, the Rev. Thos. Parry, who having consented to our request to supply for a month, was invited by the general voice of the church to take the oversight.

"Our dear friend, who began his stated ministrations in February, 1844, within only a few weeks of his coming amongst us, was laid aside from his labour, and cherished prospects of extensive usefulness, and before the expiration of five months, he entered the land of eternal rest. The circumstances of trial and distress thus occasioned to the church were mitigated in no ordinary degree, by the sympathy and assistance offered and afforded by the ministers of different denominations in the town and surrounding district, as well as many others in more distant parts of the kingdom, several of whom rendered us valuable aid by filling the vacant pulpit. To the Rev. Messrs. Brewer, Hewlett, Richardson, Robinson, and Wardley, and to our esteemed friends, local preachers of the Wesleyan society, our thanks are specially due; and not less so to our kind friend, the Rev. H. J. Bevis, who interested himself with Dr. Matheson, for furnishing us with a more permanent mode of supply. That benevolent intention, after a trial for a few weeks, having failed of success, the deacons (as they trust under Divine direction) were induced to address an invitation to the Rev. Wm. Leask, of whose character and talents they had received the most ample testimony in personal intercourse with Dr. Campbell, of London, corroborated by more recent correspondence with the Rev. James Carlile.

"Our invitation to Mr. Leask for three weeks met with kind response, and during his short sojourn, there were many tokens of brighter prospects, and of better days, indicated by the mutual affection springing up betwixt himself and the several members of the church, and in the increase of theirs toward each other, which together with a considerable addition to the number of attendants, upon all the public means of grace, afforded salutary confidence in the gracious and divine direction of the great Head of the Church.

"The call of our beloved minister, dated October 31st, 1844, to become our pastor, was hearty, and in the strictest sense unanimous, and on his part, the acceptance was affectionately responsive. Whilst each of us recognise throughout the whole procedure, the leadings of Divine Providence, under circumstances wherein the wisdom of man

must have failed, we are therefore constrained to say, What hath God wrought!

"And now, Rev. Sir, having, I hope, in some satisfactory degree answered your kind and important inquiry, allow me on behalf of the church, to ask of you, of your esteemed brethren, and of each now assembled, your concurrence in the prayer of our late minister (Rev. P. Anderson) as expressed in his valedictory letter to the Church:

"May the Lord, who is the one Head of the Church, in his own time direct you in the choice of a faithful pastor, who shall be blessed with all that is needful to do good to all.

"And may the God of peace be with you and with my brethren, who may come to preach the Gospel to you, so that our Zion may be built up in trying times."

General Chronicle.

A VOICE FROM CHINA;

A LETTER ADDRESSED TO THE FRIENDS AND SUPPORTERS OF THE LONDON MISSIONARY SOCIETY.

DEAR BRETHREN IN CHRIST,—Suffer me to lay open to you some of those convictions which have taken deep hold of my own mind; and forgive me, if I plead with earnestness the claims of THREE HUNDRED AND FIFTY MILLIONS of immortal beings. I cannot surely have mistaken the intimations of Divine Providence to our Society at the present crisis. Never, in its former history, was such an appeal made to it by "the Lord of the harvest." I tremble to think of the responsibility which at this moment presses upon its entire constituency. It is no longer a matter of doubt that China is open to its efforts. By the unexpected edict of its once despotic sovereign, the Chinese ports, accessible to British commerce, are thrown wide open to the labours of our missionaries. Without fear or molestation, and in the midst of a people disposed to treat them with friendly confidence, they may erect places of worship, preach the gospel to listening multitudes, distribute thousands of Bibles and tracts, and converse with Chinamen in their houses, bazaars, and places of public resort. Free toleration is proclaimed, in all the five ports, to European and American missionaries, and to all Chinese subjects attending on their ministry, or receiving from their lips the life-giving message which it is their happiness to publish.

In these circumstances of overwhelming interest, which the most sanguine friends of our society could not have anticipated, our devoted band of missionaries in China feel that a vast and inviting field of labour has opened suddenly upon them, by the wonder-working providence of God, while they are yet without the adequate means and instruments for its effectual occupation. What

are ten missionaries, labouring along a line of coast of more than eight hundred miles? Is this a representation of our great society, at the close of its jubilee year, that will bear the deliberate and enlightened reflection of its numerous friends? Can we answer to our consciences and to our God, without an effort for China commensurate with the resources we possess, the vastness of the sphere, and the solemn call which Divine Providence has addressed to us? First in the field, as a Protestant mission, with more than ordinary advantages for the prosecution of its work, ought not our society to hold its vantage ground, and to lead onward, rather than to follow, the missionary enterprise of other sections of the Christian church? Shall it be said, by lookers-on, that *thirty-eight years* of laborious effort by our Morrisons, and Milnes, and Medhursts, and Dyers, and others, to evangelize the inhabitants of China, have only issued in our taking a position in common with others, who have just entered on the field, or who have been stimulated by our zeal and perseverance to become fellow-workers with us in the great and holy cause?

Let me urge, with affectionate importunity, upon all the friends and supporters of our society, the spirit-stirring consideration that they are so publicly and solemnly committed to the Chinese Mission, that nothing but a vigorous and onward movement can redeem the pledge they have given, or sustain their credit in the eyes of the Christian world. Had no edict of toleration been issued from the court at Peking, the London Missionary Society was bound by the struggles and sacrifices of nearly forty years, and by the solemn purposes avowed by it on occasion of the treaty of peace with China, to take an advance position in the grand contest for the moral conquest of that vast empire. With the exception of Singapore, all our missionary posts on the outskirts have been relinquished, all our former

establishments have been broken up; and, for what purpose, but that the Chinese mission may henceforward be prosecuted, within the limits of the empire, with a zeal and determination proportioned to the new circumstances in which we find ourselves placed?

When, two years ago, our beloved missionary brethren assembled at Hong Kong, to consult and deliberate on the best measures to be pursued, in connection with the termination of the war, they had no reason to expect that, in so brief a period, the full toleration of Christianity would be guaranteed in all the Chinese ports open to British commerce. But, even at that time, and with all the uncertainties of the case, our brethren recommended an onward movement, which the Directors sanctioned, and to which the Friends of the society, throughout the country, responded, by raising a fund of more than 9,000*l.*, applicable to the Chinese mission. In this prompt and vigorous effort, there was a happy combination of prudent forethought, Christian liberality, and faith in the providence and power of God. And who can say that the steps then taken have not been fully justified by the result? Would there be a particle of enthusiasm in asserting, that God has graciously rewarded the faith of his people, and is now calling upon them to go forward, with a courageous step, under auspices far more animating and hopeful?

Our Society is now placed before the Christian world in a position of tremendous responsibility; and it is for the pastors and churches, upon whom it depends for support, to determine whether it shall continue to hold its position,—and whether it shall take that high standing for China which Divine Providence has, beyond all reasonable doubt, assigned to it? I dare not allow myself to look at the guilt which would be contracted, by the indulgence of a narrow, selfish, and calculating policy, at a time when the adored Head of the church is calling to his servants for enlarged, generous, and self-sacrificing efforts, to meet the express and unlooked-for openings of his hand. Should we fail to listen to that beseeching voice—"Come over and help us,"—which falls on our ear from more than *three hundred millions* of the human race, we may well be prepared for a coming blight upon our Christianity at home. Oh, let us dread the thought of neglecting our stewardship in a matter where so much responsibility has been devolved upon us! Better far that we should never have thought of China, than that we should prove faithless to her interests, at a time when God is testing, by extraordinary dispensations of his Providence, the sincerity and devotedness of all our former professions and efforts in this glorious enterprise.

Let such considerations as the following have their due weight upon all the earnest friends of our mission to China.

I. I would remind them, that if the London Missionary Society does not set a noble example, in the present momentous crisis, it will justly forfeit the confidence which has been reposed in it during the period of half a century.

For the space of thirty-eight years, it has nobly sustained its Chinese mission, when the current ran strongly against it, and when it could only bring itself into contact with the Chinese mind on the frontiers of that inaccessible empire. During this protracted and anxious season, it did what it could, and earned for itself the confidence and respect of enlightened Christians all over the world. But what will be the verdict pronounced upon our Society, if, with its varied "experience, appliances, and preparations, it should now fail, when "a great door and effectual is opened" before it, to meet the expectations of the church, and to come "forth to the help of the Lord, to the help of the Lord against the mighty?" Surely such an instance of criminal indifference to the voice of God, speaking loudly and imperatively in the events of Providence, would be sufficient to deprive the Society of the rank which it has hitherto held among the missionary fellowships of the age. I am solemnly impressed with the conviction, that if the London Missionary Society does not do something for China worthy of its claims, it must speedily descend from the high vantage ground it now occupies, as one of the earliest, most enterprising, and most catholic of our missionary institutions. A mighty movement for China would elevate its character, and pour new life into all its departments of service; but if the present wonderful opening for the gospel in that empire is underrated by it, or only partially improved, the effect will be most disastrous to its future reputation; and posterity will affirm that it has lost an opportunity never again to be recovered.

II. Suffer me, also, to remind the friends of this Society, that our occupation of China may tend materially to hinder the work of God in that country, unless we are prepared to take our full share of service in promoting its evangelization.

The London Missionary Society has large dimensions in the eyes of all Protestant Christendom. This has arisen from various causes. It was early in the mission field. Its founders were men of note in the Christian church. Its basis was catholic. Its spheres of labour were well chosen. Its success has been confessedly great. These, and other features in the Society's history, have imparted to its proceedings a more than ordinary share of interest. It is

looked to, in many quarters, as an example. Other missionary institutions are more or less influenced by the course which it pursues, on any given occasion. What it may do for China, at the present moment, must have a powerful effect for good or evil. If it should fail to take the standing which it ought to do, as the oldest Protestant mission to the Chinese empire, it may repress the energies of other missionary bodies, and diminish to a mournful extent the amount of effort which might otherwise be made for the evangelization of teeming millions of the human race. On the other hand, should the Society be fully alive to its responsibilities; should it be prepared to make sacrifices for China worthy of the crisis which has come upon the church, it may rouse the generous sympathies of the entire Protestant community both at home and abroad, and may, in a few short years, constitute China the grandest theatre of missionary operation throughout the heathen world.

III. I must also press on the conscientious reflection of the friends of our Society, the solemn consideration, *that Rome is ready to pour into China her priests and Jesuits, if the friends of Protestantism should be found slumbering at their posts.*

Dr. Legge, in his letter to the Directors, of the 21st April, justly observes, that "the memorial (that is of the Viceroy of Canton, on behalf of the Chinese Christians) will fall on the Roman Catholic churches in China as spring rain: those of them that have been sinking will revive, and all will widely spread; we must not yield to them, but, as our cause is better, act with spirit, in a manner worthy of it." Will not the devoted friends of our Society allow this argument, for vigorous action, to have its full impression upon their minds? When they reflect upon the indomitable zeal of Rome, will not all their compassion for souls be stirred within them? What a fearful calamity will it be for China, if popish priests, at this crisis, should be multiplied by the hundred, while Protestant missionaries are but a scattered, defenceless, and feeble band!

In our day, the diffusive spirit of Romanism is everywhere at work. It pants for universal ascendancy. It seeks to compass sea and land, to make proselytes. And while, at this moment, it is struggling to wither and blight our missionary churches in the islands of Polynesia, how strenuous will be its efforts to prevent them from taking root in the soil of China! The friends of Protestant missions must not forget, that all the cunning artifice, all the spiritual sorcery and bewitchment, all the pecuniary resources of Rome, will be put in requisition to arrest the progress of evan-

gelical Protestantism in that deeply interesting sphere of missionary toil and enterprise.

And shall it be said, then, by posterity, that Rome was fully prepared for the opening of China; but that Protestantism had no spirit or life in it to meet the stirring and momentous crisis? Surely, in all the five ports, at least, the people of China ought to receive a powerful impression of the resources by which our mission to their country is backed by Christians in Great Britain. Such a movement should be made at once, as would impart to reflecting Chinamen a lofty conception of the disinterested benevolence which animates the Protestant Christianity of this highly favoured country.

As, among Protestant missions to China, our Society was first in the field; so now it ought to be best equipped for the grand work which Providence has devolved upon it. And if, from the lack of men and money, it should be prevented from taking a bold and effectual stand, side by side with the propagandists of Rome, how indelible will be the reproach and guilt attaching to the churches of which it is the representative in the heathen world!

Would that I knew by what arguments to urge home the claims of the Chinese mission upon those of my brethren and sisters in Christ, who, under God, are responsible for its onward course! To me it appears, in my calmest and most reflective moments, to be invested with every attribute that can render a mission-field, for a great society, an object of surpassing interest. The position of China upon the map of the globe, its physical relationships to the entire range of Asiatic nations, its myriad population, the intelligence and industry of its inhabitants, the absence among its people of any huge system of religious caste, the manner in which Divine Providence has thrown it upon the sympathy of British Christians, the unexpected removal of restrictions which have been in operation for ages, and the auspicious reception which our missionaries have realized from magistrates high in office, and from Chinamen in general,—commend it to the solemn consideration, and the generous compassion, of the Christian church.

To my esteemed and honoured brethren and coadjutors, in the Direction of the London Missionary Society, I would say, with all humility, but yet with earnest fidelity:—"Let China have its just place in your councils. You cannot overrate its claims. God has placed it within your reach by a remarkable train of events. Suffer not its evangelization to be retarded by any neglect of yours. Employ all your powerful influence, to rouse the public sympathy on its behalf. Let your missionary press be trumpet-tongued in urging a mighty movement to carry to its shores the precious light

of Divine truth. Never cease to agitate its interests, till a chord of sympathy has been struck which shall vibrate from one end of the kingdom to the other, and till the whole constituency of the Society is prepared to answer to the loud call which the Lord of missions is now addressing to it. Do not, for an instant, give way to discouragement. Have faith in God. Lift high a banner for China; and call loudly and earnestly on all the friends of Jesus to gather round it. Do all for China that your present limited means will warrant, and doubt not that He who looks with tender pity on its perishing millions will, ere long, smile upon your persevering and determined efforts."

But I allow not myself to forget, that the Directors of the Society must be comparatively powerless, in carrying out any great measure for China, unless sustained by a spirit of cordial and effective co-operation, on the part of ministers, churches, associations, auxiliaries, and wealthy private Christians. They are willing to devote their own time, talents, and property, to the noble cause; and their duties in the mission-house would be insupportable were it not for love to the work of God; but what can they accomplish for China, or any other part of the world, without the counsel, the prayers, the confidence, and the united and generous support of the country at large?

Let me plead with my beloved brethren in the ministry, that the present position of our Society may be duly considered by them. I am sure that its prosperity will be largely identified with their own. It has been as great a blessing to our pastors and churches, as it has been to the heathen world! A season of pressure has come upon it, and it is for those of us who labour in word and doctrine, by God's blessing, to extricate it from difficulty, and to place it on a higher vantage ground than it has hitherto occupied. Let us avail ourselves of the wonderful events in China to lay open afresh to our congregations the entire claims of the Society. Mere cursory references to the subject will not suffice. We must put forth a mental effort that shall tell upon our flocks. I am satisfied that much more may be done by us all, than has hitherto been effected. Nor need we fear the effect of such exertions upon our own personal support. The missionary spirit enlarges every heart into whom it enters. I have seen this in innumerable instances. Will my brethren pardon me, then, if I entreat them to reorganize, where it may be necessary, their missionary operations, and to throw new life into them where they may, in any measure, have declined. Let them largely rely on the multiplication of small contributions, *regularly* collected; and, as

our Society has a broad and Catholic basis, let them solicit subscriptions and donations through a whole town or neighbourhood. The opening in China will be a noble plea to urge upon members of all churches, and men of all grades.

But I must very reluctantly draw my remarks to a close. My heart is full, my soul is stirred within me; and fain would I be the humble instrument of aiding a cause, which in life and death must be dear to me. I dare not, however, subscribe my name without appealing to those friends of Christ in Manchester and Liverpool, who are rapidly amassing wealth in their commercial intercourse with the Chinese empire. Is it presumptuous in me to affirm that upon them pre-eminently devolves the responsibility of setting a noble example of Christian liberality? Let them come forward spontaneously, at this interesting moment in the history of our Society; and do something that shall tell upon the Christianity of the age. Let the first-fruits of all their increase from China be devoted to the Lord. Let their influence be used with merchants and manufacturers, not hitherto interested in Christian missions, to induce them, as the surest protection of our mercantile relations in China, to contribute to the support of Christian institutions in that interesting but Pagan land. Thus will our Society be enabled to fulfil the high behests of Divine Providence, and a blessing, from the God of nations, will come upon our beloved country for the compassion it has shown to the teeming millions of Chinese idolators.

With fervent prayers for the peace and prosperity of Zion, and for the growing tokens of Divine benediction upon our time-honoured Society, I ever am,

My dear Christian Brethren,
Yours, in the faith and hope of the gospel,
JOHN MORISON.

1, Walton-place, Brompton,
16th Sept., 1845.

CONTINENT.

DR. MERLE D'AUBIGNE.

Our readers will be happy to learn that a public meeting was held in Finsbury chapel on Monday evening, July 28th, to receive the distinguished historian of the Reformation, and to excite an interest in the religious state of the Continent more commensurate with its wants and its claims. The chapel was densely crowded, and the addresses which were delivered were listened to with marked attention. Sir Culling Eardley Smith, who presided on the occasion, in an appropriate speech introduced Dr. D'Au-

bigné to the assembly. He was received with tokens of profound respect, and gave a most cheering account of the progress of Protestant principles, and vital godliness in different parts of the Continent. He stated, that in spite of the vigilance of the priests and the absence of real liberty of worship, the Colporteurs and Evangelists of France have been so successful, that they are now welcomed in commune after commune; their Bibles are eagerly purchased; multitudes flock to hear their instructions; in some instances, the whole population have abandoned the Catholic faith, while not a few, by the holy consistency of their lives, are proving that they have "received the truth in the love of it." He referred to the present movement in Germany in connection with Rongé, as presenting many hopeful signs, for though great numbers are impelled by a more hatred of intolerance, and disgust at the frauds and exactions of the Papal Church, a large population are thirsting after spiritual religion, and scriptural light. He also mentioned that in Belgium the labours of the true followers of Christ are by no means without success. Many facts of a most interesting nature were related to illustrate these statements, which awakened deep feeling in the audience, but as many similar facts have recently appeared in our pages we shall not repeat them here. Dr. D'Aubigné was followed by the Rev. Mark Wilks, of Paris, who, after confirming the representations which had been made, proceeded to describe on the other hand the difficulties which are met with in the prosecution of the work, from the apprehensions and activity of the Catholics, the suspicions of local authorities, the power of prejudice, and other hindrances, which it demands much prayer and perseverance to surmount. The impression produced by these addresses, as to the claims of the Continent generally, and of France in particular, was so strong, that the meeting determined on the promotion of an association in aid of the Evangelical Societies of France, Geneva, and Belgium, to be called "The Evangelical Continental Society." Of this new society, W. A. Hankey, Esq., consented to act as treasurer, Rev. T. James, Rev. J. C. Harrison, and M. De Caligny, as honorary secretaries, and several of the most influential ministers and laymen of the metropolis as the committee. Speeches were made to recommend this step and appoint the officers by Dr. Reed, Rev. J. A. James, of Birmingham, Rev. James Hamilton, M.A., of the Scotch church, Dr. Vaughan, of Manchester, Rev. J. H. Hinton, A.M., and the Rev. J. Sherman. The collection amounted to upwards of 596, and the donations and subscriptions which were promised to nearly 1004. The tone which pervaded the meeting was most elevated and

spiritual, and warranted the best hopes for the future. We sincerely trust that those hopes will not be disappointed. The zeal with which France is aiding the Papal church, by influence, funds, and men, and the Protestant awakening which is silently but surely springing up in her bosom, point to that country as the spot where the conflict with anti-Christ is to take place, and where the man of sin is to receive his severest fall. Where Providence so plainly directs us to a field of labour, we ought not to be reluctant to advance, but by our liberal co-operation and fervent prayers, should prove the sympathy we feel in so noble a work.

It will be recollected that from time to time, we have called attention to the labours of a committee who for three years have been in correspondence with the Société Evangélique of Paris, and that we have given in our pages some extracts from their report. The sums which they were able to transmit from this country, though considerable, were never equal to what might have been expected from the Dissenters of England. In hopes of rendering the Continent more efficient aid, they were mainly instrumental in calling the meeting at Finsbury, and organizing the new society, with which they will be for the future identified. One law of that society is, that subscribers may either leave the apportionment of their donations to the discretion of the committee, or direct them to be applied to any particular society, according to their pleasure. They will therefore be happy to receive and transmit the sums for the Société Evangélique of Paris as before.

Subscriptions and donations will be thankfully received by the treasurer, at the bank of Messrs. Hankey, Fenchurch-street, or the Secretaries, 7, Blomfield street, Finsbury, who will also be glad to furnish information and aid in forming auxiliaries.

EVANGELICAL CONTINENTAL SOCIETY.

At a public meeting held in Finsbury Chapel, on Monday evening, July 28th, 1845, Sir Culling Eardley Smith in the chair, addresses were delivered by Dr. Merle D'Aubigné and Rev. Mark Wilks; when it was moved by the Rev. Dr. Reed, and seconded by the Rev. J. A. James, of Birmingham:—

"That this meeting having heard with deep interest the statements of their honoured friends, the Rev. Dr. Merle D'Aubigné and the Rev. Mark Wilks, respecting the work of God in France and Geneva, consider it the duty of British Christians to aid the evangelical societies of the Continent, and resolve that an association be immediately

formed for this purpose, of which the following shall be the rules:—

"1. That the name of this society be the Evangelical Continental Society.

"2. That the object of the society be to assist and encourage evangelical societies on the Continent in their endeavours to propagate the go pel, and by other means to promote the same important end.

"3. That the society be under the direction of a treasurer, secretaries, and a committee, who shall be appointed by the annual meeting of members.

"4. That all subscribers of half a guinea and upwards per annum shall be considered as members, and donors of five guineas members for life. That the contributions shall be apportioned according to the discretion of the committee, except in cases where subscribers give special directions.

"5. That, as far as possible, associations be formed in different parts of the country, to promote the objects of this society.

"6. That the committee shall meet as often as is found necessary, and that their duty shall be to correspond with the societies abroad, to gain and circulate information, and in general to attend to the interests of this association.

"7. That an annual public meeting be held in London, at such time as the committee find expedient, to receive their report."

Moved by the Rev. James Hamilton, A.M., seconded by the Rev. Dr. Vaughan, and supported by the Rev. J. H. Hinton:—

II. "That the following gentlemen be requested to act as the officers of this society:—

Treasurer.

William Alers Hankey, Esq.

Honorary Secretaries.

Rev. Thomas James; Rev. J. C. Harrison;
M. de Caligny.

Committee.

Sir C. E. Smith, Bart.	Rev. A. Tidman.
Rev. Robert Ainslie.	Dr. J. R. Bennett.
— Dr. Archer.	Dr. Camps.
— J. Blackburn.	W. Edwards, Esq.
— J. Burnet.	Joseph East, Esq.
— J. Hamilton, A.M.	J. Mann, Esq.
— Dr. Leitchild.	J. Radley, Esq.
— Thomas Lewis.	Henry Rutt, Esq.
— Dr. Morison.	Ebenezer Smith, Esq.
— Dr. Reed.	James Spicer, Esq.
— Dr. J. P. Smith.	Edward Swaine, Esq.
— George Smith.	Joshua Wilson, Esq.

With power to fill up vacancies or add to their number."

Moved by the Rev. James Sherman, seconded by the Rev. J. C. Harrison—

III. "That the thanks of this meeting be presented to Sir Culling Eardley Smith, for his kindness in consenting to preside on this occasion, and for the manner in which he has conducted the business of the evening."

The collection and donations since received, amount to 175*l.* 5*s.* 3*d.*

Subscriptions will be thankfully received, and information supplied by the secretaries, Rev. T. James, and Rev. J. C. Harrison, 7, Blomfield-street, Finsbury.

REPORTED ABANDONMENT OF TAHITI.

The Paris correspondent of the *Times* newspaper, of Sept. 3rd, conveys the following intelligence. We only wish that it may be true:—"With respect to Tahiti, conquered so gloriously, and 'protected' so admirably, I have received an assurance, for which, perhaps, you are unprepared—it *will be abandoned*." The longer France perseveres in her present course, the deeper and more lasting will be her disgrace. She can have no reasonable hope, after what has happened, of ruling Tahiti, but by the extermination of its inhabitants. We find, from "*La Réformation au XIX^e Siècle*," published at Lausanne, that one of our Missionaries at Huahine, addressed a letter to M. Guizot, dated December the 20th, in which he lays open to that minister a view of the deplorable effects of French aggression in Tahiti, which may well rouse and agonize his slumbering conscience. The letter reminds Guizot of what he had said at a public meeting in commendation of Protestant missions generally, and particularly of the mission to Tahiti, and then it depicts in awful terms the revolution created by French arms and French manners, in that once promising field of missionary toil. It tells him of large congregations of Christians dispersed, of schools broken up, of domestic hearths forsaken, of the spirit of war and bloodshed revived, and of a dissoluteness of manners originating with French soldiers sufficient to disgrace human nature. If M. Guizot's personal conscience is not merged in his official one, we can conceive of no appeal more fitted to induce him to exert his influence for the liberation of Tahiti and its suffering Queen.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



THE MISSIONARY SHIP AT RAROTONGA.—*Vide p. 546.*

THE MISSIONARY SHIP.

VOYAGE TO THE HERVEY AND NAVIGATORS ISLANDS.

Our numerous young friends, who contributed or collected for the purchase of *The John Williams*, will be delighted to hear of the safe arrival of their useful and beautiful vessel at the Hervey Islands on the 9th of January last; and subsequently at the Samoas; nor will they be less pleased when informed of the grateful joy which her appearance has awakened among the Missionaries and their people. The following communications are from two of our devoted brethren at Rarotonga, whose ardent language on this gratifying occasion only expresses the common feeling with which the Missionary ship is regarded at each successive island to which her course has been bent. On the occasion of her arrival at Avarua, in the island of Rarotonga, or shortly after her departure for the Samoan Group, Mr. Buzacott thus wrote:—

“I cannot describe our feelings on the arrival of the splendid Missionary vessel—*The John Williams*. It is just such a vessel as was wanted. Our people, especially the young, were much pleased to hear of the love and compassion of the children and young people of England for the poor heathen—a substantial proof of which they had now before them. We were glad to welcome the return of Brother Heath and our young friends and fellow-labourers who accompanied him. The weather was fine the day the vessel arrived, when we succeeded, by the help of canoes and boats, in getting the greater part of the goods ashore. In the night it came on to rain, and this continued for nearly a week, and in such torrents as to make the roads impassable; all the low lands being covered with water. The vessel also encountered some heavy gales and lost her jib-boom, but sustained no further damage.

“Of the seven students in the Institution three of them have left in *The John Williams*, to be located in islands to the westward. They are all single, and will, we hope, make good pioneers, and useful working Missionaries, in some of those numerous and savage islands. They go followed by our prayers, and we intreat for them and all the native teachers, who may be placed in such difficult and trying stations as those that have been in the New Hebrides and Loyalty Groups, the special prayers of the Church for their preservation in the day of trial.”

The second communication is from the Rev. W. Gill, who observes:—

“It was our happiness, early in January, to hail the arrival of the Missionary ship, and to welcome our dear brethren, who have so recently left you for the work of the Lord in these islands. It was a noble effort—worthy of the children of England—to purchase so fine a vessel, as a thank-offering to the God of the Fathers and Founders of the Society, and to our God, at the close of the Fiftieth year of the Society, and as a pledge of future attachment and effort in the cause of the Redeemer. To us it was one of the most welcome sights we had beheld since the departure of the *Camden* for England.

“We are encouraged to find, that the spirit of Missionary Enterprise, in some degree, keeps pace with the flight of time. *The John Williams*, as a Missionary ship, and viewed in connexion with the spirit of the churches in sending her out, exceeds the *Camden* by as much as 1844 is in advance of 1838. The interest is a growing one, and must be so, until the little one becomes a thousand, and the whole world is brought to give homage to Him in whose Name we labour.”

A view of the arrival of the ship at Rarotonga, and of the animated scene occasioned by that interesting event, is presented in our engraving for the present month.

MERCIFUL DELIVERANCE OF THE REV. THOMAS HEATH AND CAPTAIN MORGAN.

DURING a very violent storm, which arose on the 22nd of January, while the *John Williams* lay off the island of Aitutaki, our brother, Mr. Heath, with our excellent friend Captain Morgan, and five of the crew, experienced a most gracious deliverance from a watery grave. Mr. H. was exposed to the greatest peril, and at one period his preservation seemed beyond hope; but, when a few moments more would have finally consigned him to the raging sea, the hand of God was mercifully stretched out for his rescue, and our brother was saved. The circumstance will be best described in his own words, which are as follow :—

“ I am favoured, through the divine goodness, with the inexpressible pleasure of once more addressing you from my old and loved field of labour; and, while I would be grateful for our safe arrival, especially after having been rescued from the very jaws of death at Aitutaki, I consider myself called upon emphatically to render thanks for the restoration of my spirits, and a very considerable improvement in health.

“ We neared Aitutaki on the 21st of January, but could not approach sufficiently near to land. We shoved off for the night, and next morning found the wind blowing directly into the bay or inlet on which Mr. Royle has fixed his Station. It is difficult to enter even when the weather is fine and the wind blowing from the opposite quarter. On the 22nd the entrance was very dangerous; but, as there was no near prospect of a change, and time became precious, it was resolved to attempt to land the goods.

“ The jolly-boat was accordingly laden, and the whale-boat attached to her to tow her in. Newiman, the second mate, was placed in the jolly-boat to steer her, and Captain Morgan and myself, with a crew of five, including three English sailors, one New Zealander, and Billy, our Society Islander, went into the whale-boat. On approaching the entrance, Mr. Royle's boat met us, and was attached to the whale-boat, to aid in towing. This, however, turned out to our disadvantage, their steersman not being sufficiently skilful or careful. Close to the entrance there is a violent eddy, and through the entrance itself, which is only ten yards wide, with dangerous reefs and rocks on either side, there is a strong current running sea-ward, and, in addition to all, there was upon that day a high rolling sea.

“ Still we knew not the worst until we got within the reefs, but this was no sooner done than the jolly-boat shot by us like lightning, carried by a tremendous sea. We then saw our danger, but got nearly right again, with our knives ready to cut the ropes, in order to separate the boats, if necessary. This was very soon rendered indispensable; when both the boats, by a tremendous sea, were driven against the rocks. Mr. Royle's boat rebounded, and the natives got her through, but the whale-boat sprung all her

planks at the bow, shattered her keel, and instantly went over. Clinging to her I went right under and up again on the contrary side, but she instantly went over a second time, and finding myself getting under her, I let go my hold, and at the same moment felt some hand seize the back of my coat and assist me to rise.

“ On rising I found the boat with her keel upwards, and two only of the crew with me,—the English boy George, and Billy; one of whom then called to our aid a young man from Mr. Royle's boat, named Rupe, who swam to us and attached himself to me, placing his arms under mine, and both of us holding by the keel. But the sea was so strong that it was difficult either to keep the keel upwards or to keep hold. Billy and George stripped off their shirts and fastened them to a strap at the bow, and by these George lashed himself to the boat, so as to leave his arms at liberty. Billy contrived, with much dexterity, to balance himself on the side of the boat, the keel leaning over considerably on our side partly by our effort, as we found it the best position, and partly by the stern-oar which had got fixed cross-wise.

“ As soon as I had time to look round I missed Captain Morgan, but the boys said he had swum to the jolly-boat. Three others were missing, but two of these we afterwards saw swimming toward shore, and the third was picked up by the jolly-boat. A heavy sea continued to drive over us, and we now found ourselves rapidly drifting out to sea through the eddy. This encouraged us on the one hand, as we were borne from the rocks, but on the other it alarmed us, as we saw little prospect of help. We knew that the jolly-boat had only the stern-oar, and was heavily laden and in great danger, and we saw no canoe coming from shore.

“ In the very first moments of peril, I was able to recall rapidly the few great truths on which salvation and Heaven depend, and to commit myself and those about me to God. When we afterwards obtained an occasional breathing time, I could do this aloud, that those with me might join, and they said they were praying. I had taken with me my Indian-rubber life-preserver, but had neg-

lected to put it on. At the moment we went over I seized it, and kept hold of it; but every attempt to use it failed until a short time before we were picked up, and then Billy managed to lay himself across the boat, and roughly tie it on.

"Such was our situation for nearly two hours! the sea every moment rolling over us with such force that it was with the utmost difficulty we kept our hold. At last we perceived that the jolly-boat was approaching us, and we afterwards found that they had picked up one of our oars, and so were able to row her, though but slowly. At length they picked us up, and you may

imagine our emotions. But even then our danger was not past; for the jolly-boat was so heavily laden as to be in the greatest danger of swamping. Happily, a canoe now appeared not far from us, and we beheld the vessel again standing in toward shore. We hoisted our pocket-handkerchiefs as a signal, and when near enough they let down the gig and sent to our aid. We were soon safe on board, and I trust felt, and shall not cease to feel, gratefully impressed with the conviction that our 'Salvation was of the Lord.' On the following Sabbath evening, I preached from that text."

ARRIVAL OF THE JOHN WILLIAMS AT THE NAVIGATORS ISLANDS.

After leaving the Hervey Group, the Missionary ship pursued her course to the Samoas, and reached Tutuila on the last day of the month. In the following passage of his letter, which is dated Upolu, Feb. 14, Mr. Heath describes the grateful welcome which he and his companions in voyage received from the missionary brethren and the natives; and the joyous excitement that pervaded every bosom on the appearance of the Missionary ship, and the announcement of her permanent dedication to the service of the South Sea Mission:—

"Since our arrival all has been excitement, I may say enthusiasm. We have had a ten-fold kind and cordial welcome from the dear brethren and their families; while the natives have been coming from all quarters by hundreds, bringing presents, especially for the ship, with which all are exceedingly gratified. We had a public meeting on Tuesday, in the open air, with the natives, 1300 or 1400 being present. On this occasion Ape-ramo gave a most graphic account of his

visit to England, and I also delivered an address. Next day thousands came with a "feeding" for our numerous travelling parties and visitors at Apia, and many with presents for the ship. I am told that so large and joyous an assembly was never seen at Apia before.

"My reception at Manono was most ardently affectionate—presents of food abundant, and the congregations at our three chapels unusually large and delighted."

QUEEN POMARE.

In December last, while the Missionary ship was at Raiatea, four of our Missionary brethren, accompanied by Captain Morgan, embraced the opportunity of paying a visit to the exiled Sovereign of Tahiti in her solitary retreat upon that island. The following is a brief account of the interview, from a communication lately received from the Rev. Thomas Powell, who was himself present on the occasion. The expression of the Queen herein recorded clearly indicates her sentiments on the subject of French Protection, while its gentleness and piety cannot but augment the pity and admiration now so generally and so deservedly felt for this deeply-injured woman:—

"On Tuesday, December 17, a party, including Messrs. Barff, Heath, and Morgan, together with two young missionaries, went about ten miles in a boat to visit Queen Pomare, who had for several months past taken refuge from the French among the people of Raiatea, and was then residing near one of the war-camps. We found her in a native house by the sea-side, with three of her children, one about a month old, her husband, and a number of attendants, principally females. She was well, but looked careworn. She appeared consoled by the assurance given her by Mr. Heath, of the deep interest which is felt in her cause by thousands of christian friends. Mr. H. observed that it was supposed in England that she had no wish for the protection of France, but that if she wished it, of course neither England nor any other people had any right to interfere. To this her emphatic answer was—"I don't wish the protection of France—I desire only the protection of Jehovah and his truth."

INDIA.

CALCUTTA.—NATIVE HOSTILITY TO SCRIPTURAL EDUCATION.

THE rapid extension and successful progress of Christian Education in India have produced the most violent and envenomed opposition among the defenders of Hindooism, especially in Calcutta, where a large number of the more wealthy and intelligent natives have united in a course of organized hostility to the labours of the Christian Teacher. The enemy has taken alarm; and, by intolerance and oppression, eagerly attempts to uphold his cause and subvert the rising structure of intellectual freedom and moral enlightenment. The opponents of Christianity are aiming to establish schools of their own, expressly intended for the preservation and maintenance of Hindoo laws and customs; and, in the excess of their bigoted zeal, have forbidden parents sending their children to Missionary Institutions on pain of excommunication. But, while education, even as conducted on the principles adopted by these ungenerous antagonists, would ensure the defeat of their own object, they enjoy not the faintest prospect of success—their efforts will, eventually, serve but to strengthen the cause they aim to destroy. The spirit of discord has already entered their ranks, and the scantiness of their pecuniary offerings alone seems likely to secure the early failure of this unrighteous undertaking, or reduce it to insignificance. The following communication on the subject from Rev. A. F. Lacroix, of Calcutta, received under date of July last, will be read with interest and hope:—

We have lately had quite a stir among the native population of Calcutta, owing principally to several pupils of the Free Church Institution having embraced Christianity, in consequence of the religious education they had received. This greatly incensed and alarmed the whole Hindoo community, both the idolatrous, and the Vedantic, or liberal party, who, though very inimical to each other, united in this instance against the truth. They had several meetings, where they gave utterance to loud complaints at the progress of Christianity; and, in order to stem its current, they resolved upon establishing a large Free School, in which the doctrines of the Shastres are to be promulgated, and Christianity systematically opposed; and they backed this resolution with a decree that all parents, who, after the establishment of that Institution, should send their sons to the Missionary schools, would be expelled from their respective castes. It is not expected, however, that the enemies of the Gospel will be able to enforce this latter threat to any extent. A sum of three hundred thousand rupees (£30,000) was voted as necessary to accomplish this great plan; but, as is usual with the natives, their zeal has already begun to cool; and, although more than a month has elapsed since the matter was started, only forty thousand rupees (£4000) have been subscribed. It is most probable, therefore, that this un-

dertaking will come to nothing, at least so far as the grand scale is concerned on which it was designed to prosecute it.

As the Missionaries do not dread much injury to their own schools from this heathen opposition, they would not be very sorry to see an Institution established like that contemplated; because, as European Science is to be taught in it, as well as Hindooism, that circumstance alone must lead to the downfall of error, and thus accomplish what the Missionaries themselves would have done. The fact is, that many of the declarations of the Shastres on the subjects of Geography, Astronomy, and Natural Philosophy in general, are so utterly absurd and erroneous, that no Hindoo youth, who has been properly instructed in those Sciences, can possibly view any longer books, containing so many palpably false statements, as of divine origin, and binding on him.

I am happy to say that this stir has, even already, done good; and, as is frequently the case, the wrath of man has, in this instance, been made to praise God. Numbers of Hindoos, who before never heard or cared about Christianity, have been roused by this opposition to inquire into its merits; and, I doubt not, that, all things taken together, the result will eventually prove diametrically the reverse of that which the champions of Hindooism contemplated.

BAPTISM AT UNION CHAPEL.

THE *Missionary Magazine* for April, 1844, contained an account of the baptism of the Brahmin Convert named in the following article. In consequence of his public profession of the name of Christ, he was deprived of his wife and two children, and, for several months, this painful state of separation was continued. It will be seen by the appended statement that the affection of the wife has triumphed over every obstacle; and, still more gratifying, that she has embraced the religion of her persecuted husband, and, with her children, received the rite of Christian Baptism. The statement is copied from the *Calcutta Christian Advocate* of June 28th :—

On Sabbath morning last, the rite of baptism was administered to the wife and children of Kalicharan Bannerji, the Brahmin Convert whose case, in the matter of property, wife, and children, we have so fully recorded from time to time. His wife, an intelligent Brahminee, aged twenty-one, the mother of two children, it will be remembered, eloped, as it was singularly enough stated in the public prints, with her husband some months back. In other words, she determined to escape the imprisonment and wretchedness of Hindoo widowhood while her husband was in life. He had committed no crime, but only followed the dictates of an enlightened conscience in matters of religion. This she thought no evil, and determined to prove in the most practical manner her sense of the rectitude of the course he had pursued, and her attachment to him. This, in an Hindoo female, and one, too, of the highest caste, who had never been outside the walls of the Zenana, required great courage and affection. She possessed both; and, acting under their influence, left home and friends to cast in her lot with her husband and his people, saying in action, what Ruth said to Naomi, "Whither thou goest I will go: thy people shall be my people, and thy God my God."

From the first day of her residence amongst Christians, to the day of her baptism, her cheerful and happy conduct has been the best evidence of the sincerity of her motives and the rectitude of her principles. Since her escape from her Hindoo prison, she has learned to read and write in Bengalee, and to speak a little in English—a proof that she is not wanting in natural abilities. It may be remembered that this new convert was compelled by her heathen relatives, under a pardah, (unseen but by them), to swear that she did not wish to live with her husband on account of his change of faith. How cruel is heathenism!

On Sabbath morning we had the pleasure of witnessing the baptism of this interesting woman and her two children—a son and daughter. The rite was administered in Bengalee by the Rev. A. F. Lacroix. He questioned the new convert as to her views of Christian doctrine and practice, and received from her appropriate replies. Mr. L. afterwards interrogated the father as to his children, and explained both the duties they owed to themselves and their offspring in the new and solemn relation on which they had now entered.

NAGERCOIL.—EXTENSION OF THE GOSPEL.

THE following brief statement from the Rev. Charles Mault supplies encouraging evidence of the presence and the grace of God bestowed upon our Mission at Nagercoil, and affords substantial grounds to the friends of Missions for the exercise of devout thanksgiving to Him whose kingdom ruleth over all. At few stations have the rewards of zealous and persevering labour been more abundant; but, until recently, the triumphs of mercy have been chiefly, if not exclusively, confined to the humbler classes of natives. By the more wealthy and refined, the message of reconciliation was received with apathy, or treated with contempt; but He, with whom all things are possible, now appears to be making bare his holy arm, and to prove that He is able to redeem the rich as well as the poor from the dominion of sin and Satan. Under date of February last, our brother thus writes :—

Though the past year has been a period of much distress and sickness among the people, yet we have had considerable encouragement in our work by a number of

hopeful conversions, in consequence of which the aggregate of our Church members has been increased. Several new places have been occupied during the year, at each

of which the public worship of God is now regularly conducted. A spirit of inquiry seems to be spreading among the higher classes, and a few of them have placed themselves under Christian instruction: this is beginning to excite much opposition, but I hope they will have courage to endure, and to persevere in their inquiries after the truth. Our schools continue to be the means of disseminating scriptural knowledge among all classes of the community. More than 8000 tracts have been printed during the past year, besides a considerable number of school books, catechisms, &c. Most of our people are doing what they can, from their limited means, to help the Jubilee Fund; and, from their contributions and other resources, I hope we shall be able to deduct for this object from

our next draft more than 2000 rupees. To-morrow, I anticipate the pleasure of baptising six young people on a profession of their faith in Christ. They have all been educated here, and have for some time given decided evidence of a change of heart. Several more are candidates for the ordinance. May the Spirit of the Lord work mightily with the means employed! Within the last few months we have been delighted to see an increase of the spirit of social prayer among the people, and of individual effort for the conversion of others.

[The amount of the Jubilee Offering at Nagecoil was subsequently raised to 2700 rupees, or 270/., an amount which bears most honourable testimony to the Christian liberality of the native believers. They are poor, but rich in faith.]

By a letter from Mrs. Mault, dated early in June, we are enabled to confirm the leading facts of the foregoing statement, and to add other intelligence equally encouraging to those who pray and labour for the extension of saving mercy among the heathen:—

In my last communication I mentioned that a few families, who rank a little higher than most who have hitherto joined us, had placed themselves under Christian instruction, and since then I am happy to say that their number has increased. The movement began at Cotarum, a considerable heathen village near to Agateesuram, where we have had a flourishing school for many years. In this place about twelve families are pretty regular in their attendance on the means of grace, have openly avowed themselves Christians, and have firmly stood the first shock of ridicule and persecution, which that avowal has not failed to bring upon them. The local authorities have done much to intimidate them, but have hitherto failed in their attempts. The most pleasing feature in the case is, that their women regularly attend worship, and are committing to memory the first elements of Christianity: this affords a hope that some permanent good will be done among them.

At Panjalangapuram, a village about a mile and a half from the former place, a number of the shepherd-caste, who are considered respectable in this part of the country, have lately solicited a teacher to instruct them in the truths of Christianity. One has been placed among them, and a temporary place erected, where divine worship is held and a school taught. The men, owing to their occupation, and, perhaps, to other causes, are irregular in their attendance: a few, however, do attend, and some of their women. In this village, also, there is a considerable stir among the Shanars, and many families have joined us; but the most remarkable person among them is the former devil-dancer, whose reformation has excited great

wonder in the neighbourhood. I visited them a few days ago, and was highly delighted to have an opportunity of declaring to them the unsearchable riches of Christ, and of seeing persons of different castes assembled together in the same place on so interesting an occasion. In this vicinity the people of several villages have asked for teachers; and, to meet their wishes, one has been appointed, who, with the reader at Panjalangapuram, will be sufficient at present. May they be filled with heavenly truth, holy zeal, and prudence!

But the most encouraging part of our work is visible at the principal station: a great improvement has been effected, and the zeal of many to propagate the Gospel to those around has been aroused. I trust the Spirit to some extent has been poured out, or, rather, I should say, that a small measure of His influence has been imparted as an earnest of more, and an encouragement to greater exertion.

Several months ago, a few of our most intelligent and promising people expressed their grief at the disorderly conduct of many around us, (as we had done for years), and met together to see what could be done to produce a reformation. They formed a plan, consisting of a few simple rules for the more systematic instruction of the people and their children, and particularly for the discouragement of vice of all kinds: the people were called together, to whom the plan was explained, and their consent and co-operation solicited: this was promised, though on the part of some with reluctance. After these preliminaries, they immediately commenced operations, by visiting people in their houses, by holding meetings for read-

ing the Scriptures and prayer, by urging on all the importance of attending regularly on the public ordinances of religion, and by calling to an account those who walked disorderly.

The benefit resulting from these exertions has already been apparent, and, I trust, will be still more so. The plan thus adopted has relieved us of a great burden, and I have no doubt it has been a source of much improvement and satisfaction to those who have taken the most active part in carrying it into effect. I have been wishing and praying for years that God would be pleased to raise up a few active people among us, who would first give themselves to the Lord, and then to his service, for the good of others. He has answered prayer in his own time and way, and to Him be the glory! By

the zeal and labour of these fellow-helpers, our congregation is augmenting, though many have left for Ceylon. But, what is more pleasing, true piety is, I trust, increasing among us: fifteen persons have lately joined our church, and some others are expected shortly to come forward. Of this number, three were from the girls' school, and two from the boys'. Blessed be God for this encouragement!

Our work in other parts of the Mission is advancing, and many seem to be convinced of the truth of Christianity. A few from time to time are added to our number, affording us encouragement to persevere, and a hope that, at no distant period, many will come to us from a conviction that the Lord is with us of a truth, and that in Him alone salvation is to be found.

PROGRESS OF THE GOSPEL IN GOOJURAT.

In April last, we conveyed intelligence of an unexpected and signal work of Divine grace, commenced through the labours of the Rev. William Clarkson, in the province of Goojurat. Our readers would learn that the wisdom of God had not chosen the head-station of the mission, Surat, for this manifestation of his mercy, but several villages adjacent to the city of Baroda, situated at a distance of 100 miles. Our devoted brother has taken up his residence at Baroda for the present, and the villages—nine in number—which chiefly constitute the sphere of his labours,—with one exception, lie within a circuit of twenty miles. The subjoined statements, which he forwarded in July last, assure us of the continuance and extension of the blessed change of which he has been honoured to be the instrument; while they also present his urgent and affecting need of assistance under the new and heart-cheering circumstances in which he is placed:—

During the last month, I have had frequent visits from the converts. The Lord's Supper has also been celebrated. There are now thirteen members. This is a small proportion to the number baptised; but they have not all attained sufficient courage and love to bear them through the opposition which such a violation of caste produces. Still it is a source of much satisfaction and delight, that where a year ago there was not a single Christian, there are now so many as thirteen who openly partake of the Lord's Supper, and thus violate caste, and so many more who profess themselves to be Christ's, though not yet possessing the requisite grace and love to follow the example of their more decided brethren.

I am distressed at the distance which still separates me from the majority of those that believe. There is in them so much weakness, so many evil tendencies, and such is the hostility to which they are exposed from the world, that the presence of one, to teach and strengthen, is necessary to their growth in grace. Under such feelings I can but simply cast myself and them on the grace of

God. Still it is evident that God works by means, and it is incumbent on us to bring those means into operation. I now, therefore, commend to your earnest attention the subject of this mission. I can scarcely think but that you will see it incumbent on you to plant a mission in this neighbourhood. The fact that there are converts is sufficiently imperative, and the prospect of there being converts widely spread in the villages adds to the obligation. The peculiar, not to say wonderful, circumstances, which first induced my visit to this locality seem to signify intelligibly what is the will of God. The issue of the labours of the last six months was never anticipated. The harvest (for scanty though it be, it is still a harvest) has sprung up mostly from seed not sown in previous years. The name of Christ, and the fact of there being Christians, are now known on every side. Christianity has a footing in the land. Those who have embraced it are of good caste, and good standing. This part of the country, therefore, needs labourers, and there is a necessity for founding a Mission here.

Baroda is, at present, the nearest place to the villages in which a Missionary could reside. It has an English camp. The city and circumjacent villages belong to the Guicowar Rajah. Half of the converts are from his villages. Baroda itself is one of the most corrupt cities: it swarms with the parasites of a Court, and the prejudiced Brahmins of the South. It is altogether the capital of Satan. Labour in the city would be withstood by the Rajah himself, who, having heard of the conversion of villagers, is afraid of the march of the truth. At this critical time, Providence has raised up in the British Resident a staunch friend to the cause, who is prepared to further my views in any way he can. He has introduced me to the Rajah, who is to fix a time for a private visit, and from whom I shall seek to obtain a command, securing Christians from persecution.

I look with anxiety, yet hope to the future. The work is difficult,—awfully difficult. Labour is enervating; and, apart from God, encouragements are scanty. I would earnestly intreat you to take measures for strengthening this Mission. The Rev. W. Flower will return, I hope, in four months from Ceylon. His presence will strengthen our hearts. Still it is of immense importance that our hands should be strengthened by at least one more labourer. My own strength is impaired much by extraordinary exertion, and past frequent fevers. A Missionary would be two or three years before he could be useful among the villagers. Send us out one, therefore, I pray, as speedily as possible! Labour made to bear on these villages will reward the labourers and the senders a hundred-fold.

AUTOBIOGRAPHY OF THE NATIVE EVANGELIST, THOMAS AVELING.

THE following narrative, containing an account of the childhood, conversion, education, and labours, of one of our native evangelists at Calcutta, delightfully exemplifies the power and riches of divine mercy in the salvation of the heathen. This interesting teacher is maintained by the generous offerings of a juvenile association, connected with the congregation of the Rev. T. Aveling, at Kingsland, whose name they have conferred on their faithful representative in the Missionary field. The narrative was originally written by the teacher himself in Bengalee, and the correct translation now presented was made, and transmitted under date of July last, by the Rev. A. F. Lacroix, with whom he is associated in Missionary labour:—

I was born of idolatrous parents, who both died when I was very young, in consequence of which I was left in a very wretched state; but, through the great mercy of our Lord Jesus Christ, and the kindness of the Missionaries of the London Missionary Society, I was admitted as a pupil in the Christian Institution under the care of the Rev. John Campbell, where I was taught to read and write in Bengalee, and also learnt a little English.

It is now about nine years ago that the Rev. A. F. Lacroix came on a Sabbath day to the Christian Institution, and preached from the words of Christ, John, iii. 3, "Except a man be born again, he cannot see the kingdom of God;" and he shewed from the Scripture how absolutely necessary it is for every one who wishes to be saved, that he should get a new heart. This made me reflect on the state of my own heart, and, finding that it was filled with sin, I felt much anxiety for a time.

Then this passage came into my mind, "God so loved the world, that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting

life." This gave me some comfort; but, being a poor foolish boy, I soon forgot all again. On thinking, a long time afterwards, that my heart was still the same wicked heart, I became anxious afresh; and, remembering that Jesus had said, "Seek and ye shall find," I tried to pray, and by degrees the Lord heard me, and I began to find a pleasure in religion.

About eight years ago, the Christian Institution was removed from Kidderpore to Bhowanipore, and I continued my studies under Mr. Campbell. Mr. Lacroix, who also resided at Bhowanipore, had daily worship with me and the other boys, and on the Sabbath afternoon, when he was at home, read and explained to us a book called "Christian Anecdotes," also one called "Little Henry and his Bearer," and the New Testament. By this means my knowledge increased, and my mind began to be drawn more and more to Christ. I then felt a great desire to become a member of the church, in order that I might partake of the emblems of the death of Jesus for poor sinners, and I made my wishes known to Mr.

Lacroix, who, after having examined me, received me into the church of Rammakal-Choke.

After this, I felt a great desire to be employed in preaching the Gospel to my idolatrous countrymen; and, on Mr. Lacroix perceiving this, he admitted me into the theological class which he and Mr. de Rodt were teaching. There I was instructed in a proper understanding of the Old and New Testaments, in the Evidences of Christianity, and Church History, and in the method of composing sermons, and I read with my teachers "The Pilgrim's Progress," and several other good books; and, finding my knowledge augmenting, I began to hold conversations with the heathen on the subject of the true religion.

While I was going on with my studies, I was appointed by Mr. Campbell to be a teacher in the school under Mrs. Campbell's superintendence, and I went to live with the late Catechist Radhanath. I derived much benefit from my intercourse with that good man, and his holy example made me wish to be like him. I constantly accompanied him when he went to preach to the heathen at Bhowanipore, Chitlah, Bow-Bazar, and other places, and gradually accustomed myself to preach. In April, 1844, Radhanath died; and, as thereby the place of Catechist at Rammakal-Choke became vacant, the Missionaries of the London Missionary Society appointed me to that office. I therefore went to reside there with my wife; and ever since have been occupied in going about from house to house among the members of the Christian congregation, teaching them the truths of religion, holding worship with

them, and comforting them when they are sick. On those Sundays when Mr. Lacroix does not come to Rammakal-Choke, I preach in the chapel to all the Christians assembled.

And now what more shall I say? Oh, what mercy has God shewn to me, a poor orphan boy, when He brought me out of my state of ignorance and wretchedness, and made me acquainted with the true religion! Truly, I may well say, He is the strength of the weak, and the refuge of the forsaken! Praise be to that good God who has hidden Himself from so many great and learned men, and has revealed himself to me, who am but a babe in understanding!

I have heard from Mr. Lacroix, that the church of the Rev. Mr. Aveling is supporting me and takes much interest in me. What shall I say to those benevolent friends? How great must be your love to me, that, not having seen me, and living six months' journey from me, you think of me, who am such an insignificant person! I thank you for your kindness to me. Although we are separated from each other in the body, and there is no appearance that we shall ever see each other on earth, yet we are one in the Lord Jesus Christ, and we shall all at last, I hope, dwell together in the kingdom of our Heavenly Father. Pray for me, that I may remain firm in the faith of Jesus until death, and that I may be able to say with the Apostle Paul, "For me to live is Christ, and to die is gain."

I should be very glad if you would once write a letter to me. I hope you will. May God's blessing be upon you all!

RAM CHONPRO KHELOA, OF
THOMAS AVELING.

DEATH OF THE REV. A. M'KELLAR.

In a communication from Rev. John Dalgliesh, dated August 12, the Directors have received the afflictive intelligence of the death of their devoted brother, the Rev. Alexander M'Kellar, of Brunswick Station, Berberie, on the first of that month. The following extract contains the particulars of this trying and solemn dispensation. The Directors feel a mournful pleasure in confirming the high and honourable testimony borne by Mr. Dalgliesh to the character and services of their departed brother.

"I am grieved," writes Mr. D., "to state that our dear Brother M'Kellar has been taken from us! He died on the first inst., at one o'clock, p. m., after an illness of little more than a week. When I reached Brunswick, he had been already dead four hours. Mr. Waddington, who was with him, says he was in a very delightful frame of mind, longing to depart, and to be with Christ. It was his first sickness; and, from its commencement, he seemed quite persuaded

it would be his last. He ceased not, during the illness, to warn, or exhort, or encourage those that visited him, according as he considered their case required: as in living, so in dying, he sought to glorify his Redeemer.

"He died on the Friday, and, on the following morning, we took up his body, and buried it under the new Chapel, the erection of which had cost him so many anxious thoughts, by night and by day. It is a becoming monument to his memory. He planned it, and superintended the execution of the plan; and certainly it reflects great honour on his memory. We had hoped he would not only live to see it opened, but that within its walls he should, during many years, proclaim the good news of the grace of God. He seemed eminently fitted for the discharge of the important duties of a Missionary, at that important station, in its present circumstances, and one cannot help wondering why he should have been taken away; but we

would hear the voice that says, 'Be still, and know that I am God.' 'My ways are not your ways.' How true it is, 'He moves in a mysterious way, his wonders to perform.'

"For our dear Brother to die, no doubt, was gain—great gain; but for us—for this Mission—the loss is great. We all feel it. I feel it very deeply. It is now more than five years since I first knew him, and the more I knew of him, the greater cause I saw for esteeming and loving him. He was a most devoted Missionary—his whole soul was in his work—he gave himself up entirely to his Master's service, and his labours were not in vain in the Lord. His humility was very marked, and so was his spirituality of mind. He lived near God, and seemed very much to realize his presence. Eternity, and its realities, were much before his mind, and they seemed to add to his cheerfulness. I seldom saw him when there was not a smile on his countenance.

"His excellent temper, as well as devotedness to their best interests, very much endeared him to the people amongst whom he laboured: they feel his loss very much, for they greatly loved him. 'Ah!' said some of them to me the other day, 'this great, great loss for me: this minister that God send us, he so patient, he so kind; we never see him vexed; when we do wrong, he speak softly to us; let us see the wrong thing we do, and so make us feel: ah! we feel this loss too much.' Yes, they do feel it, and they will feel it. I do hope the solemn dispensation will be sanctified to them.

"Our dear sister, Mrs. M'Kellar, has been wonderfully supported in her trials. She has, herself, had much sickness; indeed, she was in the adjoining room, laid up with fever, when her dear husband died. Since his death, she has been residing with her brother, Mr. Waddington, and is now much better."

DEATH OF REV. J. G. MESSER.

THE Directors have been informed, through a letter from Mrs. Philip, of Cape Town, that their old and faithful Missionary, Mr. Messer, has entered into rest. Mrs. P. had received no information in connexion with this mournful event, beyond the fact that our venerable brother died on the 7th of last June. Mr. Messer entered into Missionary service in 1810, and was 72 years of age at the time of his decease. He laboured in

various parts of South Africa with fidelity and zeal, and was the immediate predecessor of the Rev. W. Elliott, at Uitenhage, from which, in consequence of advancing age and infirmities, he retired, in 1842, to a more restricted sphere of labour, where he continued to render service according to his strength, and was, doubtless, found prepared to meet his Lord.

ADDRESS TO THE REV. W. H. DREW.

OUR brother, Mr. Drew, who left London, on his return to Madras, on the 9th of last month, had his final interview with the Board of Directors, at their meeting, held at the Mission House on the previous day. The following address, delivered on the occasion by our friend and brother, the Rev. John Hunt, we have great pleasure, from its peculiar appropriateness, in presenting to our readers:—

"My dear and beloved Brother,—Permit me to congratulate you, as I do the Directors and the Society, that the time has arrived when we are, once more, to bid you farewell. I congratulate you, because I know that your heart is in your work, and that heart, I also know, has long since returned to India, if indeed it ever left it. And I congratulate the Society, because I am confident, that, when in person you shall be there, we shall have among that superstitious and idolatrous people a faithful, devoted, efficient, and, by the blessing of God, I trust, an eminently successful Missionary.

Much, then, as we esteem you, and it is no flattery to say "we esteem you very highly in love for your work's sake," we are delighted to forego your society, to dispense with your services at home, that you may depart and go far-hence unto the Gentiles. You, my dear Brother, I am sure, with all Christian affection for us, fully participate in, and respond to, this sentiment. Our parting, therefore, is the parting of pure and christian friendship, —a separation that will place us, indeed, personally as to our relative position, far from each other, as the *East* is from the *West*, but in spirit we are still united. The imperishable cord of christian love shall keep us still unsevered, and make us feel as in one place. The thrill of holy sympathy and of mutual interest in the cause of our glorious Lord, running from heart to heart, conveyed as by the electric telegraphic tube, will quickly receive and as quickly respond to your every communication, your every solicitude, your every trial,

your every joy. Thus, in the unity of the Spirit, in kindred affection, in holy solicitude for the success of your noble enterprise, we shall be present with each other, as Jesus Christ, the Master whom we serve, will be present with both.

I feel, my dear Brother, a considerable difficulty in further addressing you; and I am sure that, in strict propriety, my address should be purely valedictory. To give you directions, or even to offer advice as to how you should discharge your Missionary duties, would in me on the present occasion be highly improper. You have been actively engaged in the work, and know from experience what I can have learnt only in theory. Any attempt in me, therefore, to teach you, would be the folly of him who never set foot on a foreign shore; but who, having had a seat in the cabinet and done a modicum of home-service, should undertake to teach him whose time and energies have been devoted to the practical duties of diplomacy in foreign courts.

Were I speaking to a young man, going for the first time to engage in Missionary labour, I might assure him of our sympathy; but you know it, you have felt it, and you acknowledge it. I might speak to him of difficulties, and tell him of perils by the Heathen, of perils in the city, of perils in the wilderness, of perils in the sea, but you know them. I might point out to him the importance of diligent application to study, and the necessity of making himself familiar with the native language of the Heathen, but you have acquired it. I might caution him against being diverted from the great object of his Mission by any surrounding attractions, but we have seen you unmoved and unaffected by any such attractions. I might admonish him to guard against anything which might tend to disturb harmony amongst his brethren, and exhort him to cultivate their esteem and affection, but we know that the necessity of your return to this country was no less a matter of regret to them than to us: we know that you live in their affections, and that they, who still remain, will hail your return with pleasure and thankfulness. I might charge him to maintain constant communion with God, and to be seeking, by fervent prayer, the influence of the Holy Spirit, as the only efficient agent in the salvation of souls; but, after the impressive sermon which I heard from you last night on that subject, I feel even this to be unnecessary.

What shall I, then, say? What advice shall I offer you? If I venture upon any, it shall be upon a subject on which I conceive you most need it. If I have any caution to offer, it is against suicide; and, borrowing the phrase of an Apostle, to say to you, "Do thyself no harm." You have already felt that "much study is a weariness to the flesh," and have broken down under its incessant toils. You will allow me, therefore, to suggest the importance of attention to your health. Relax, rather than overstrain, the cord—lower the pressure, rather than run the risk of demolishing the machine or rendering it unfit for use.

I am anxious to occupy but a few moments. It is more appropriate that the greater portion of our time should be given to prayer for the Divine blessing to attend you. But I will venture just to touch upon those sentiments, and feelings, and obligations which are mutual—and which should be constantly cherished by you and by us. But why do I make this distinction? You are one of us, and one with us. We are associates in one great enterprise. You are engaged in one department, and we who sit at this Board in another. We are *not our own masters*, and you are not *our* servant. But we are mutually the servants of our one common Lord. We are, indeed, from the very nature of our engagements, responsible to each other. You are responsible to us; and we are equally responsible to you; but both are alike responsible to Him. You are responsible to us for the fulfilment of your duties—the carrying out of the great purposes for which you are sent; and we are responsible to you for all that is necessary or desirable to enable you to discharge those duties with efficiency and comfort. We have confidence in you. You will cherish and repose confidence in us. Be assured, my dear Brother, that you carry with you our warm and affectionate solicitude—with no small degree of anxiety we shall follow you across the mighty waters, accompanying you in your proposed visit to the Churches on your way to the immediate scene of your own labours—shall watch you there amidst the dangers of that sultry clime, and be ready at all times, to the utmost of our power, to contribute to your comfort and to encourage you in your work. You, in return, will feel yourself as if sitting with us, witnessing our anxiety

on various subjects connected with our extensive missions. You will ask yourself, "What can I communicate to encourage the Directors in their onward course? What successes can I report? What cheering prospects can I present? What help to the funds can I render?" Let there be this mutual sympathy of sentiment and feeling, and then there will be mutual prayer. You will pray for us, and we shall pray for you; and, in answer to prayer, blessings shall descend upon both. We shall thus learn, by experience, that inwrought "fervent prayer availeth much." What, then, is our relative position? We *send*, but you *go* unto the Heathen. We say to you "go," and you depart, to preach among the Heathen "the unsearchable riches of Christ." We give to this object some time and attention—and, some of us, a trifle of money—but you give *yourself*, your *energy*, your *life*. Yours is the greater sacrifice; the more arduous task. We yield to you this honour. We assure you of our high esteem—of our Christian sympathy—of our constant prayers. Go, then, my dear Brother, go! and "the blessed God, even the Father of our Lord Jesus Christ, the Father of Mercies, and the God of all comfort," go with you. Go! Stand on the high places of the Heathen, and "preach unto the people all the words of this life." Go! And, through the mercy of our God, may you gather to Him a multitude of souls, to testify the power of His truth, and "form a people for Himself, to shew forth His praise." Go! And long may He sustain you in health—in mental and moral vigour—and make you faithful even unto death. Far, very, very far distant be that death. May many a long year of labour and usefulness pass away, ere you shall receive, as the testimony to that faithfulness, the Crown of Life! In the prospect of that far distant day, we "commend you to God, and to the Word of His grace, which is able to build you up, and to give you inheritance among all them who are sanctified; to Him who is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy."

Few of us expect, or wish, to see your face again in the flesh; but may we meet you there, amidst the multitude of the Redeemed, to exchange our mutual expressions of consummated joy in the presence of God and of the Lamb! Till then, my beloved Brother—yes, till then, in the name of the Directors, I bid you an affectionate FAREWELL.

EXTENSION OF THE GOSPEL IN CHINA.

THE Friends of the Society have already been made acquainted with the delightful intelligence which has recently reached our country in reference to the Toleration of Christianity in China. In the extraordinary facilities secured by this measure for the spread of the Gospel among the Chinese, the Directors have felt that a solemn demand has been made upon them for immediate efforts to strengthen and extend their Missions in that vast and idolatrous Empire; and, under this conviction, they have resolved to adopt suitable means for securing the services of Ten effective Missionaries, a portion of whom it is their desire to send out forthwith. They have accordingly presented an earnest application to several of their ministerial brethren in this country, possessed as they believe of suitable qualifications for this most important service, and they encourage a strong hope that their endeavours will prove successful.

It is needless to observe, that the expense attending these important measures will be very large, and far exceeding the present resources of the Society. But the Directors rejoice to know that the feelings of their Friends generally, in reference to the claims of China, are in perfect accordance with their own; and they therefore cherish a cheerful confidence that the means will be readily furnished for the completion of the project now commended to the prayerful and prompt consideration of their friends.

From Birmingham, the Directors have already received substantial and cheering evidence of the generous Christian feeling which the subject has there

awakened. At the annual meeting held in that town on Wednesday 17th ult., it was resolved that an effort should be made to raise £500 for China by next Christmas; and, towards this amount, the sum of £140 was generously contributed on the occasion. This is a noble example, and the Directors indulge an animating assurance that its influence will be generally and powerfully felt.

The Directors, however, are anxious to impress on the minds of their Friends that the present effort for China is not special and temporary, but is rather to be regarded as the commencement of an enlarged and regular scale of contribution. The occasion for an increase of liberality will not pass away, but each successive year will renew, in equal force and magnitude, the claim which the gracious providence of God has now created. On the most moderate calculation, the Directors have found that the maintenance of a suitable and effective Mission in China will require a permanent augmentation of the income of the Society of not less than Eight Thousand pounds per annum, in addition to any increase of about the same sum annually to sustain existing Missions.

Our numerous acknowledgments are unavoidably postponed until next month.

MISSIONARY CONTRIBUTIONS.

From the 1st to 31st August, 1845, inclusive.

£ s. d.		£ s. d.		£ s. d.	
Mr. James Donaldson, Mariner	0 6 8	<i>Buckinghamshire.</i>		Frampton, ditto	12 0 6
Mr. W. Gibson	10 0 0	Great Missenden, per Rev. Dr. Leifchild—		Gloucester, Miss Bevington, for Native girl, M. Fearnot	2 5 0
Collected by Miss Jones ..	0 8 0	Mrs. Honnor	1 0 0	Lady Huntington's Chapel, for the Jubilee Fund	12 0 0
Legacy under the Will of the late Mrs. Ann Waring, less duty	472 10 0	Miss Ferran, for the Chinese Mission	1 0 0	Stroud, Old Chapel, ditto	38 1 7
In part-payment of a Vow, made by a beloved Wife, since deceased	1 0 0	<i>Cambridgeshire.</i>		<i>Hampshire.</i>	
Legacy under the Will of Mr. Richard Hewett, late of Fuller street—		Royston District, on acct. ..	45 0 0	Alresford, for the Jubilee Fund	8 8 0
£100 Consols, value ..	99 0 0	<i>Cheshire.</i>		<i>Kent.</i>	
£25 ditto, for a Chapel abroad	24 15 0	Chester, per Rev. C. B. Taylor, for the Bechuana Mission	3 0 0	Dartford, Lowfield Sunday School	0 10 0
£25 ditto, for a Chapel in China	24 15 0	Mrs. Bowling (A.)	1 1 0	<i>Lancashire.</i>	
Dividends	2 5 0	<i>Deronshire.</i>		East Aux. Soc., per S. Fletcher, Esq., on account ..	217 14 0
Less Duty	150 15 0	Totness	18 0 0	Rochdale, per Mr. T. Southworth	94 12 7
	15 1 6	Kingsbridge	5 17 2	St. Stephen's Church, Providence Chapel	36 7 5
	135 13 6	Loddiswell	2 12 0	<i>617.</i>	
Admiral Hawker, for China ..	5 0 0	Juv. Assoc., per Miss T. Popplestone	0 9 0	Preston Aux. Soc., per J. Hamer, Esq., Contributions, half-year	65 4 1
Mr. E. Kendall, for the Native Mission, called Sarah Kendall	3 3 0	<i>261. 18s. 2d.</i>		For the Jubilee Fund ..	60 1 6
Mrs. C. Haffs, for the Mirapore Mission	1 0 0	Dartmouth, including 15l. previously acknowledged ..	17 16 6	Elswick Branch	12 11 6
Islington Chapel, on account	5 18 0	For Nat. tea, J. F. Stemmer ..	10 0 0	Kirkham ditto	21 11 5
Stepney Aux. Soc., ditto ..	40 9 4	Sidbury	3 12 0		139 8 6
St. John's, West-street, Walworth	4 2 10	<i>Dorsetshire.</i>		Less Expenses	8 8 6
		Wareham, Old Meeting for the Jubilee Fund	16 0 0		131 0 0
<i>For the Jubilee Fund.</i>		Wimborne ditto	7 1 0	<i>Leicestershire.</i>	
Mrs. Broadley Wilson	20 0 0	<i>Essex.</i>		For the Jubilee Fund, &c., per T. Nunneley, Esq., Leicester, Rev. G. Legge, and Rev. J. Smedmore—	
W. A. Hankey, Esq.	100 0 9	Plaistow, for the Jubilee Fund	31 10 3	Donations	284 7 0
A. H.	5 0 0	— C. Marten, Esq., life subscription	10 10 0	Collections	40 3 3
The Missionary party on board the John Williams ..	13 13 0	<i>Gloucestershire.</i>		Donations for Queen Pomaré	80 0 0
Mrs. Whitlaw	1 0 0	Nibley Hope Chapel, for the Jubilee Fund	2 4 0		
Chapman, per Mr. C. Sewell ..	43 12 0	Blakeney, Rev. A. R. Philips, for the Jubilee Fund	0 5 0		
Ebenezer Chapel, Neckinger-road	4 0 0				
Misses Tomkins, Holybourn ..	3 3 0				
Ditto, for general objects ..	3 3 0				

	£.	s.	d.
Ashby-de-la-Zouch . . .	4	0	0
Easton Magna	1	7	10
Earl Shilton	1	1	0
Ilkley	3	1	4
	354	0	5
Less Expenses	12	11	0
	341	9	5

* Including 148l. 1s. 4d. previously acknowledged.

Middlesex.
Uxbridge, on account . . . 36 8 0

Monmouthshire.
New Inn (acknowledged in August as from Pontypool) 15 0 0
Sharon Chapel, Ebbs Vale for the Jubilee Fund . . 3 1 0
Tredegar, Sharon Chapel Sab. Sch. for ditto . . . 1 10 0

Northamptonshire.
Wellingtonburgh.
For the Jubilee Fund.

Adam Corrie, Esq. 20 0 0
Mr. John Woolton, jun. . . . 20 0 0
Mr. John Woolton, sen. . . . 10 0 0
Mr. Wm. Johnson 10 0 0
Mr. Benjamin West 10 0 0
A Friend to Missions 10 0 0
A thank-offering 10 0 0
A. Z. 10 0 0
Mark Sharman, Esq. 5 0 0
Mr. C. Curtis 5 0 0
Mr. Joseph Wright 5 0 0
Mr. Thomas O'Beale 5 0 0
Mr. John Manning 2 0 0
Mr. Kincaide 1 0 0
Mr. Rubbra 1 0 0
Mr. Sanders 1 0 0
Mr. James Adcock 1 0 0
Mr. Penderid 1 0 0
Mr. Wm. H. Cooper 1 0 0
Rev. John Renals 1 0 0
Juvenile Box, by Miss Renals 1 0 0
Mr. John Marriott 1 0 0
Mr. Cooper, Silver-street . . 0 10 0
Mr. F. Wright 0 10 0
Mr. Wm. Warren 0 10 0
Mr. Joseph Warren 0 10 0
Mr. Mayes 0 10 0
Wm. Murphy, Esq. 0 10 0
Mr. Vickers 0 7 6
Mr. B. Dully 0 7 6
Mr. J. W. Sharnam 0 5 0
Mr. John Brown 0 5 0
Mrs. Ann Keep 0 5 0
Mr. John Warren 0 5 0
Mrs. Wilson 0 5 0
Mr. Thomas Wright 0 5 0
Mrs. Clipston 0 2 6
Mr. Joseph Ward 0 2 6
Mr. Dykes 0 2 6
Mr. Wm. Steane 0 2 6
Sums under 2s. 6d. 0 6 2

Collection at the Public Meeting 23 14 10
161 16 0

Northumberland.
North Shields, St. Andrew's Chapel, for the Jubilee Fund 37 9 8

Nottinghamshire.
Aux. Soc., per R. Morley, Esq.—
Tuxford, Collection 1 10 0
Castle Gate Auxiliary 25 6 11
Juvenile Association 1 12 1
Collections 66 14 8
Friar Lane 40 19 1
St. James' Street 24 0 0
Sacrament 9 0 0
Surplus at Breakfast 3 18 8

Public Meeting 33 2 10
Mansfield collections, including 3l. for the Orphan, Mary Weaver, in Mrs. Porter's School 23 9 0
Mansfield, for Schools 9 13 0
Mansfield, Missionary boxes for work made and sold by a Lady 1 16 8
Missionary boxes and Sunday-school Classics Hyson Green, Collection . . . 1 0 6
Sutton in Ashfield 7 17 5
Ditto, for work made and sold 0 5 0
Tuxford, Collection 2 3 9
Moor Green 1 5 0
Radford 1 14 0
Juvenile Association 1 9 3
Collected by Miss E. Hutchinson 0 6 8
Selstone, Collection 1 14 7
Miss Lilly's Missionary-box 0 7 6
A Friend to Foreign Missions 20 0 0
Mr. T. Cullen, for Queen Pomaré 10 0 0
Mr. T. A. Cullen, ditto 0 10 6
One fourth of the following for Queen Pomaré, the remainder for the general use of the Society—
Mr. Morley 20 0 0
Mr. B. Morley 20 0 0
Mr. T. Herbert 20 0 0
Mr. Cripps 20 0 0
Mr. Geo. Bacon 20 0 0
Mrs. Oakley 5 0 0
Mr. H. F. Clarke 5 0 0
Mr. A. Wells 5 0 0
Mr. A. Elliott 3 3 0
Mr. E. Straw 1 0 0
Mr. John Straw 0 10 0
A Friend 0 2 6

Less expenses 442 9 1
22 9 0
420 0 1

Shropshire.
Market Drayton, Ollerton Tea Meeting, for the Jubilee Fund 6 0 0

Somersetshire.
Bath Aux., per W. T. Blair, Esq.—
For the Jubilee Fund, in addition to 298l. 16s. 8d., acknowledged in August 6 0 8
For the Native teacher, William Jay 10 0 0
16l. 0s. 8d.

Staffordshire.
Stone, for the Jubilee Fund . . 4 1 2

Surrey.
Epsom, in addition to 22l. 0s. 8d. last month 3 5 6

Warwickshire.
Stratford-on-Avon, Friends per Miss Helmore, for a Native Schoolmaster at Leekington 3 0 0

Wiltshire.
Ramsbury 5 10 0

Worcestershire.
Wichbold, near Droitwich, A few Friends, per Mr. J. Grover 1 13 0

Yorkshire.
Sheffield & Attercliffe Aux. on account 15 0 0

Eggescliffe, near Yarm, Mr. W. Hunter, per Rev. J. Vinney, for the Jubilee Fund 50 0 0
Huddersfield, A Friend to Foreign Missions, per S. Oldfield, Esq. 20 0

WALKS.
Llandilo, A Friend 0 10 0

SCOTLAND.
Collections by Rev. George Gagerly for the Jubilee Fund.

Airdrie.
Rev. Mr. Sim, Collection after Address 3 3 0

Falkirk.
Collection in the Secession Church, the Rev. Mr. Steele 2 3 3

Dunfermline.
After Sermon in the Secession Church, Rev. James Young 4 17 0
Do. in Free Abbey Church, the Rev. Mr. Philip . . . 4 2 0
Ditto in the Independent Chapel, Rev. G. Thompson 3 13 3
Juvenile Meeting in Independent Chapel 0 16 6
Erskine Beveridge, Esq., donation 5 0 0
Robert Wardrop, Esq., of Beith, ditto 1 0 0

Inverkeithing.
Collection in the Secession Church, Rev. Mr. Fleming 1 8 3

Annan.
Collection at the Relief Church 2 2 9
James Simpson, Esq., donation 1 0 0
W. Carruthers, Esq. 1 0 0
John Montgomery, Esq. 1 0 0
John Potts Halbert, Esq. . . . 0 10 0
Mr. W. Waugh 0 5 0
Mr. R. Mc Kinnell 0 2 6
Mr. James Ewart 0 10 0
Mr. John Cunningham 0 2 6
Mr. D. Weid 0 2 6
Mr. Slater Hitchell 0 2 6
Mr. Rodgerson, jun. 0 2 6

Dumfries.
After Sermon in the Independent Chapel, Rev. James Cameron 7 0 0
Ditto in Rev. Mr. McKenzie's Free Church 3 17 8
Public Meeting in Independent Chapel 4 12 11
D. W. Stewart, Esq., donation 5 0 0
Mrs. Sampson 3 0 0
Miss Maxwell 1 0 0
Mrs. Hutchinson 0 10 0
A Friend (D. B.) 0 10 0
Mr. W. Thomson 1 0 0
D. W. Stewart, Esq., 2nd donation 1 0 0
Rev. James Cameron 0 10 6
Mrs. W. Watt 0 10 6
Mrs. Menzies 0 6 0
Mrs. McCubbin 0 1 0
Mrs. Kerr 0 1 0
Mrs. Watson and children . . . 0 2 0
Mr. Joseph Muir 0 3 0
Mrs. Lindsay 0 5 0
Mrs. James McRobert 0 5 0
Ditto's Children's Missionary box 0 18 7
Mr. James Johnson 0 2 6
Mr. James Halliday 0 5 0

£ s. d.		£ s. d.		£ s. d.	
Miss Margaret Milligan . . .	0 2 0	Ditto, in the Free Church,			
Mrs. D. Beveridge . . .	0 5 0	Rev. George Charles . .	3 10 6	For the Jubilee Fund.	
A Friend . . .	0 2 6	Public Meeting in Free		Collected at Missionary	
Mrs W. Armstrong . . .	0 2 0	Church . . .	2 13 2	Prayer Meetings, in 1845 6 14 7	
Collected at the Monthly		Lady Agnew, donation . .	1 1 0	Juvenile Jubilee cards—	
Missionary Prayer		C. Morland, Esq. . . .	2 0 0	Collected by Masters G.	
Meetings	1 6 2	David Guthrie, Esq. . . .	0 10 0	& J. Hanley.	3 0
				Miss T. and Masters W.	
<i>Kircudbright.</i>				and J. S. Job	2 5
Collected at the Free		Less Expenses	3 2 10	Master Jacob and Miss S.	
Church, Rev. Mr. Mc-				Finlay	0 18
Millan	3 15 6			Miss Anna Grace and Mas-	
Sabbath School Children,				ter Henry Lash	1 1 0
for the Missionary ship	0 8 0	Cambeltown Missionary		Miss Mary and Master	
		Meeting, in Relief Chapel	3 15 8	Philip Knight	1 1 6
<i>Newton Stewart.</i>		— per Mr. J. Montgomery	5 0 0	Master Thomas and Misses	
Collection at the Free		Young Men's Society . .	1 2 0	A. and F. Job	1 13 0
Church, Rev. J. Walker	1 4 0	Sabbath Scholars	0 1 6	Master John Nichols . . .	2 0 0
James Newall, Esq., dona-		Gl. St. Gd.	0 1 6	— Robert Winton	0 15 3
tion	5 0 0			Miss Lydia Winton	2 5 2
<i>Wigton.</i>		Glasgow Juvenile Auxil-		— Elizabeth Carter	0 17 10
Collection in the Free		ary, per Mr. R. Bell . . .	51 1 0	— Elizabeth Wills	0 15 6
Church, Rev. Mr. Fal-		Methlick, per Mr. J. Coult	5 16 6	Miss Christiana Knight . .	0 8 7
conner	2 0 0			— Mary Beer	0 7 9
<i>Gartistown.</i>		New Deer Bible and Mis-		— Mary Elmh Jones	0 17 5
Collection in the Independ-		ionary Society	2 6 0	— Mary Ann Colton	2 12 3
ent Chapel, Rev. Mr.		For Chinese Mission . . .	2 11 0	— Mary Satchwell	0 13 0
Young	2 8 0	4l. 17s.		Miss Ann Rogers	0 10 0
<i>Stranraer.</i>		Gairn, Free Church . . .	7 0 0	— Anne Eales	3 0 6
Collection in the First		Old Kilpatrick Mrs. Russel,		Mrs. Butler	2 1 1
United Secession Church,		for Queen Pomaré	0 5 0	Collection at Public Meet-	
Rev. Mr. Hogarth	4 0 0			ing	41 17 0
Ditto Relief Church; Rev.		ST. JOHN'S NEWFOUNDLAND.		R. Brown, Esq., Brigus . .	1 0 0
John McGregor	3 13 6	Congregational Church, Rev. D. D.			
		Evans.		Total in currency	76 10 1
				Difference of exchange, &c.	3 16 0
					62 14 1

Rev. John Arundel begs to acknowledge the receipt of a half note for £5 from X. Y. Z.

For the Widows' Fund, with special reference to the case of Mrs. M'Kean, per Rev. W. Howe.

West Lancashire Aux., S.		A. Z.	1 0 0	<i>Furnworth.</i>	
Job, Esq., Treasurer—		Mrs. Cooke	1 0 0	Mrs. Barnes, sen.	2 10 0
A Friend	0 10 0	Mrs. Howell	2 0 0	Mrs. Thomas Barnes . . .	2 10 0
Mr. Scambro	1 0 0	Mrs. Waterhouse	1 0 0	Mrs. George Barnes . . .	0 5 0
A Friend	5 0 0	Miss Bulley	0 7 6	Mrs. Lord and Friends . .	2 0 0
Mr. Crofield	5 0 0	Mr. G. Goulding, and his		Mrs. Samuel Seddon	0 10 0
A Friend	0 2 6	Sabbath School Class . .	1 6 0	Mrs. Joseph Cross	0 5 0
S. Job, Esq.	6 0 0			Mrs. Thomas Seddon	0 10 0
A Wedding Party	0 10 0			A Friend	0 0 0
A Friend	1 0 0			Miss Cross	0 5 0
W. Kay, Esq.	1 0 0	Donations per Mrs. Howe,		Mrs. Thomas Cross	0 10 0
Mr. White	1 0 0	for the two Orphan Chil-		Sums under 5s.	0 10 0
Mr. Statt	2 0 0	dren of the late Rev. T.			
Miss Dickinson	0 10 0	S. M'Kean		<i>Hindley.</i>	
Mr. Blackburne	1 1 0			Mr. Gregory	0 5 0
Mr. Robertson	1 0 0	<i>Minchester.</i>		Sums under 5s.	1 12 6
A Friend	1 0 0	A Friend	1 0 0	Mrs. Salisbury, Woodside .	1 0 0
Ditto	0 8 0	Mr. Sutcliffe	1 0 0	Mr. French, Chatham . . .	1 0 0
Three Young Friends . . .	0 3 0	L. Armitage, Esq.	1 0 0		
John Job, jun.	1 0 0	Mr. William Armitage . .	2 10 0	<i>Goulbourns.</i>	
James K. & Co., Esq. . . .	1 0 0	Mrs. T. Richardson	0 10 0	Miss Brathwaite	0 10 0
A Friend	1 0 0	A Friend	0 10 0	P. Bradshaw, Esq.	0 5 0
John Cropper, Esq.	5 0 0	Mr. J. H. Cheetham	0 5 0		
J. H. Macrae, Esq.	5 0 0	Mrs. E. Halliday	0 5 0		
A Widow, by Rev. J.		Mrs. Bancroft	0 5 0		
Bruce	1 0 0	Sums under 5s.	0 3 6		

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Smith, Bart., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin.



Yours son

John Barrow.

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR NOVEMBER, 1845.

A SKETCH
OF
THE LIFE OF THE REV. E. CHATER,
Of Kibworth, Leicestershire.

THE life of a village pastor is distinguished by but few incidents that excite public attention. Secluded from the exciting scenes which task the energies of a minister in a town or city, he is thought to be exempt from all that can embitter, and rich in all that can conduce to the happiness of ministerial life. An erroneous opinion. For although he possesses the retirement after which the pastor of a more populous locality so frequently sighs, he is usually debarred from that literary information and that hallowed stimulus which are so essential to call forth all the energies of the mind. His books are few, and his society limited. The former he cannot command by reason of a small income; nor the latter, because of the thinly scattered population amidst which he dwells. He is in danger of mental lethargy, rather than of exhaustion. His influence will seldom be commanding, and when he is gathered to his fathers, the grief of multitudes will not bewail his departure. But he will not sleep unregretted. The tears, if few, will be sincere. He toiled in ob-

scurity, but his record is on high, and he shall "stand in his lot at the end of the days."

Even now "the memory of the just is blessed." The whole church is interested in observing the varied instrumentality by which God forms a people for his praise, and a ministry to make known his wonderful works to the children of men. Hence the value which we attach to biography, how brief soever its details, or unknown its subject. For as the humblest flower illustrates the wisdom and goodness of its Creator, so the lowliest Christian makes known the mercy and truth of that Saviour who ~~came~~ ^{raised him} "from darkness unto light."

The Rev. Edward Chater, the second son of Matthew and Mary Chater, was born at Market Harborough, Leicestershire, on the 16th of March, 1776. His father, who was a respectable grazier and butcher, died February 11th, 1811. When but seven years of age, he was called to mourn over the loss of his mother, who had laboured to implant within his infant mind those principles of revealed

truth which had proved in her the power of God unto salvation. Her instructions produced a powerful impression upon his mind, and he was accustomed, even to the close of life, to refer to the hymns which she had taught him to repeat. In his thirteenth year he was sent to a boarding-school, which was conducted by Mr. Cromfield, senior, at Guilsborough, in Northamptonshire. At the termination of his residence with that gentleman he was sent to complete his education with the Rev. Anthony Crole, of Islington; after which he was removed to Leicester, to be apprenticed to a woolstapler. There he did not remain, assigning as his reason, "that although his master treated him very kindly, yet his conduct was so very different to the senior apprentices, that he was afraid that he would, in the course of time, be as unkind to him." He was finally apprenticed at Kimbolton, in Huntingdonshire, where he remained until the year 1797.

Of the precise instrumentality by which his mind was led to become savingly interested in the gospel, he himself was not aware. It was gradual and imperceptible, known only by its fruits. It is highly probable that the instructions and prayers of his beloved mother, nurtured by constant attendance upon the means of grace, and sanctified by the Spirit of God, issued in his conversion. He thus referred to it: "From my youth up I have known something of those ways which are pleasantness and peace. I am unable to specify the time when I was first enlightened from above, but, after the most mature and impartial examination, I have to rejoice in the belief, that 'the Lord hath done great things' for me, by calling me out of gross darkness into his marvellous light."

In his eighteenth year he had begun to record his thoughts upon religious subjects; and that not so much to describe the exercises of his own mind, as to state his opinions upon the truths he was considering. The following is an illustration: "A Christian is compared to a warrior. Is that a situation in

which to be careless? No. What! unconcerned, asleep, when the trumpet is sounded! Impossible! A soldier should be always prepared, having both shield and buckler ready. And the Christian's foes are both powerful and numerous. How important that he should be well prepared for every attack, having his whole armour ready! Rise, O rise, Christian soldier, to diligence. 'Take unto you the whole armour of God, that you may be able to withstand the wiles of the devil. Let it be your whole concern to stand. Be ye stedfast, immovable, always abounding in the work of the Lord.' He did not, however, view the truth as an abstraction. He knew that it must dwell in the heart, and be interwoven with all the deeds of the life, that the soul may be saved. With those impressions he gave himself to self-examination. Some of his views upon this subject he thus briefly recorded: "Every Christian experiences what is called the plague of his own heart, and none but true Christians do. The hypocrite is as much unacquainted with the true sorrows, as with the real joys, of Christians indeed. The end of self-examination is to get acquainted with the heart, and it is a matter of importance for me to inquire what proficiency I have made in this excellent search. Have I any plague of the heart? Do I see oppositions abound within me? Do I commit sin without having a distressed conscience? Whenever I fail in these particulars, I trust it is my earnest desire to be instructed by God. Oh! that I may never grow weary of self-examination."

A mind thus impressed and thus employed could not be a negligent hearer of the word of God. Its growing acquaintance with its own necessities must lead it to desire a more perfect knowledge of the only way of life, and to enjoy more enlarged communications of the mind of Christ. Edward Chater felt this, and, during his nineteenth year, we find him a constant and thoughtful hearer of the gospel, diligently examining the state of his mind previously to his entering the house of God, and seriously pondering

over the truths he had heard, when the worship of the sanctuary was past. So marked was his attention to these things, that, from the 12th of April to the 16th of August, 1795, there was scarcely a sermon which he heard that he did not paraphrase in verse, and commit to writing. They have no claim to poetry, but they breathe a fervour of devotion which proves that the mind duly weighed, and that the heart abundantly received, the instructions of inspired truth.

Thus carefully observing the state of his heart, and diligently attending upon the public worship of the sanctuary, he was enabled to give proof of the grace of God that was in him. And on the 29th of March, 1797, when a few days more than twenty-one years of age, he gave public testimony of his adherence to the gospel, by uniting himself with the Congregational church at Market Harborough, then under the care of the Rev. George Gill. This he did under a solemn conviction of duty, and deeply conscious of the feebleness of his own piety. In a communication made by him to the church at the time of his admission, he thus recorded his views of himself:—"I hope I know something of what it is to walk with God, but being in a world of so much wickedness, being exposed to the assaults of a great adversary, and having a heart prone to depart from *Him*, I fear lest, one day or other, I should forsake my Lord and Master. But *He* is faithful who hath promised; he will not forsake the work of his own hands. He will give strength equal to my day, for he hath said, 'I will never leave you nor forsake you.' I request the prayers of the church, that I may be able to war a good warfare, to stand fast in this evil day, and to exercise a steady faith in the Lord Jesus Christ, that I may have grace and wisdom necessary as a member of a Christian church, and be enabled to adorn the doctrine of God my Saviour in all things."

His name was recorded amongst the church on earth. He received the solemn admonitions of his pastor, and was pre-

sented before God in the prayers of his brethren. The assembly was dismissed, and he returned to his chamber to converse with his own soul and with God. Remembering the public declaration which he had just made, he thus recorded his desires:—

"1. Let me be ever solicitous that God would impart unto me the disposition to attend his sacred institutions with proper motives.

"2. Let me always regard it as the dying command of my Saviour, to bring to remembrance his love in my redemption.

"3. Let me be anxious that my faith may be strengthened, and that I may be more and more devoted to his service.

"4. Let me be very fervent in the exercise of prayer, that God would bless in very deed his own appointed means of grace."

"5. Let me cultivate a benevolent temper towards every member of the church, nor ever indulge the idea that such and such a member is not of the body.

"6. Let me remember that it is 'the poor in spirit' whom God has promised to bless, and, therefore, let me lack what I may, let it not be humility.

"7. Let me be concerned, that my soul may prosper in the ways of God, my strength to vanquish sin increased, and my love to God and his people kept burning.

"8. Let me remember that the eyes of good men and evil men—the eyes of angels and devils, and, above all, the eyes of God, are upon me. Oh that my eye may be single to his glory! May the Lord of life and glory assist and bless me. May my dependence be simply on him. And O may I arrive safe in that world,

'Where knowledge grows without decay,
And love shall never die!'

Shortly after his return to Harborough, he commenced business. But these new engagements by no means diverted his attention from the privileges of the gospel, or from the responsibility resting upon him, as a disciple of the Son of

God. Deeply impressed with the truth that every Christian should glorify God in his own life, and labour to convert others from the error of their way, he was ever anxious to communicate the truth to others. He very diligently attended and assisted in conducting meetings for prayer and for reading sermons in the villages near to Harborough. His companion upon many of these occasions was Mr. Joseph Nunneley, then of Harborough, but afterwards of Leicester, and whose name was long associated with varied efforts for the extension of the kingdom of Christ. In connection with these village services, Mr. Chater soon began to commit his own meditations upon the word of God to writing, and to read them instead of a sermon. These meetings with acceptance, and being made useful to some who heard them, he was invited by several neighbouring ministers to preach for them. He feared—refused—hesitated, and then complied.

His first sermon was preached at Kibworth, once favoured with the early labours of Doddridge, and afterwards the scene of his own labours for more than forty years. He was accustomed humorously to refer to his appearance in the pulpit on that occasion, being clad in a brown coat, with coloured waistcoat and trowsers. In 1802 he received an invitation from the church at Kibworth to become their minister. To this request he acceded, and commenced his stated labours in that place on Lord's day, October 10th, 1802.

On the 7th of May, 1804, he married Frances, daughter of the late John Taylor, Gent., of Little Bawden. This lady survives him. Their union was crowned with a family of nine children. Five of them are living; three died in their infancy; and in the year 1840 he was called to endure a severe and trying dispensation, in the death of his eldest son, at the age of thirty-three.

On the 29th of October, 1806, he was ordained to the pastoral office at Kibworth, when the Rev. Thomas Mitchell, then of Leicester; the late Rev. Thomas

Toller, of Kettering; the late Rev. Henry Davies, of Wagston Magna; the late Rev. George Gill, of Harborough; and the late Rev. George Whitehead, of Creaton, took part in the services of the day. On that solemn occasion he gave utterance to feelings, which after years rather strengthened than destroyed. Referring to the time when he first began to preach, he exclaimed, "I look back on that period with regret. Then my friend Mr. Gill and others advised me to repair to Rotherham, to obtain those important advantages by which many have profited. But I was then, as now, engaged in trade. Difficulties presented themselves, and I, to my sorrow, remained at home."

But although thus engaged in business, his preparation for the pulpit was careful and extensive. Every sermon was written at considerable length, and of the manuscript he made considerable use in the pulpit. This was his constant practice through the whole of his ministerial life. Nevertheless his delivery was marked by great freedom, and not unfrequently highly impassioned. His style was peculiarly his own;—sententious, and interspersed with poetry and incident. And though a severe taste might occasionally object, the many felt the impression and delight which his sermons produced. In prayer he was mighty; and many who are now passing through this vale of tears, will never forget the solemnity of some of those seasons in which they have bowed with him before the throne of grace. It will, therefore, excite no surprise to learn, that, until the later years of his life, his public engagements were numerous. In addition to his labours at Kibworth, he preached in several villages, some of which were a considerable distance from each other. And as a personal friend, the calls which were made upon him to improve the death of the members of the families with whom he was acquainted were perhaps unprecedented in the life of a village pastor. He was also for many years in the habit of keeping a monthly list of the illness and death of

all persons with whom he had any acquaintance.

Until the year 1832, he continued to reside at Harborough, travelling to Kibworth on the sabbath morning. If the weather was fine he usually walked with some of the members of his family. In other circumstances he rode upon the horse of a relative. In that year he resigned his business to his eldest son, and went to reside in the house connected with the chapel at Kibworth. He fondly hoped to have enjoyed increased happiness and prosperity by this change of residence; but hope was not permitted to be perfected in realization. He became subject to painful depression of spirits, and less able to cope with difficulties. He was frequently unable, as in former days, to prepare for the public service of the sanctuary. At the close of the summer of 1843, diarrhœa, to which he had frequently been subject, began to assume a painfully chronic character, producing great debility, and accompanied by increased depression of spirits. And, notwithstanding the skilful, constant, and generous attendance of his medical adviser, the disease continued to advance, baffling every effort for its removal, and bringing him down slowly to the grave.

During his affliction he was frequently led to fear that he might continue to live long after he was unable to preach. The very anticipation of such an event deeply pained him. One day a younger minister visited him. He wept bitterly; and his first utterance was, "I shall never preach again." He was reminded of the years he had been suffered to proclaim the

gospel of Christ—of the numbers that, during that time, had been removed by death, or had passed into obscurity, whilst the good hand of God upon him had kept him until then. A gleam of joy came across his countenance, and he recounted the mercies of the Lord towards him, and praised him for his goodness, and that God preserved him from the calamity he dreaded. His labours and his life were closed nearly at the same time. With occasional interruptions, he continued to preach until March, 1844, when he was compelled to relinquish the stated services of the sabbath. But when his strength would permit, he conducted the prayer-meeting on the sabbath evening, and gave an address. On the evening of the 8th of July he preached from Col. i. 12; and on the 23rd of the same month he resigned his charge. On the 6th of September, 1844, his immortal spirit returned unto God who gave it; and on the following Tuesday his mortal remains were interred in the burial ground of the Independent chapel, Market Harborough, and in the same grave where rest four of his children. The Rev. H. Toller conducted the service, which was attended by many who loved him in life, and regretted him in death. On the following sabbath the mournful event was improved to the congregation at Kibworth, from 2 Cor. v. 1, 2.

Thus rests from his labour, in the 42nd year of his ministry, and the 69th year of his age, one of the servants of God, "whose faith let us follow, considering the end of his conversation, Jesus Christ, the same yesterday, to-day, and for ever."

THE SOLEMN WARNING.

"Remember Lot's wife," Luke^{xvii.} 32.

THESE striking words of our Redeemer have fixed the attention of the church in all ages, and awakened the alarm of the backslider and mere professor until the present hour. They have, in innumerable instances, told deeply and sav-

ingly on the mind, and have been remembered with distinctness and vividness for years, producing an impression which has never been effaced.

"Remember Lot's wife!" The passage is marked by all the conciseness,

all the simplicity, all the solemnity, all the force of our Saviour's instructions. The truth conveyed is presented energetically and vividly to the mind. The ideas are embodied before us. The thoughts breathe, and the words glow. The short and pungent admonition induces many a reader to think, and feel, and act. It inspires deep-toned solemnity. It serves as a perpetual caution and reproof occurring to the memory, presenting itself with startling clearness and impressiveness to the mind. The words on which we now dilate were addressed by our Lord to his disciples, when describing to them, in the most solemn and powerful manner, the approaching destruction of Jerusalem, and the misery of the extremest kind in which it would be involved; and it was designed to operate as an admonition and fearful warning on their minds.

The remark is scarcely required that the passage will apply with marked significance and power to us. We are very prone to neglect our duty, to forget our obligations to God our Saviour; and, therefore, we all need to have them perpetually inculcated on us, with clearness, solemnity, and force, and thus to have our wandering and heedless minds "stirred up by way of remembrance."

In rendering obedience, then, to the impressive charge which our Lord here delivers, in fixing our attention on the wife of Lot, that instruction may be gained and solemn warning may be derived, mark first the nature of the *crime* with which she was chargeable.

The majority of our readers are doubtless well acquainted with the incident to which our Saviour refers, narrated in so touching and impressive a manner, in the nineteenth chapter of the Book of Genesis, from the fourteenth to the twenty-sixth verse. Still, read the passage again with attention and a discriminating mind, that you may admire the simplicity, be impressed with the solemnity, and increasingly feel the power of the statement furnished by the inspired writer. It is obvious, from the

narration of Scripture, that the sin of the wife of Lot was that of directing her eyes towards Sodom, in disobedience to the express command of Heaven, either to gratify her curiosity or from a lingering desire to return.

She did not consider, at the time, the criminality involved in the act of looking back; she did not consider that it was a gross violation of the Divine injunction, given in so solemn a manner, and under circumstances so awakening and appalling; she could not have contemplated, much less felt aright, the singular situation in which, with her family, she was then placed, and the remarkable manner in which she had been delivered. When, therefore, we take a calm and an unprejudiced view of the whole incident, we must deem it crime one of a peculiarly heinous nature, and committed under especial aggravations.

"She looked back." This discovers *marked unbelief*. She doubted the word of the Lord, that Sodom should be consumed. Though the angels had explicitly and solemnly declared to Lot and his family, that the cities of the plain should be involved in universal and almost instantaneous destruction, yet his wife did not give implicit credence to their words; and though she was taken from the cities, the sin of whose inhabitants ascended to heaven, and demanded summary and most fearful punishment, she must have questioned the truth of the relation given by the angelic messengers. There was, then, marked unbelief associated with her crime.

"She looked back." This discovers *inordinate love* to Sodom. This was, unquestionably, the root of the evil. This was the feeling discoverable in the act she performed. It is very probable, that she delighted in the devoted cities, that she could not bear the idea of leaving them. If this were the case, how great was her sin! To love a neighbourhood proverbial for corruption of the blackest and most revolting kind, where

God was openly despised, where holiness was execrated, where virtue was laughed to scorn, and where every evil thing was permitted rankly and luxuriantly to grow !

"She looked back." This discovers *gross violation* of the *Divine command*. The act of looking back was highly criminal, because God had explicitly charged her, in common with her husband and family, to escape for their lives, to avoid looking behind them, and not to tarry in all the plain, lest they should be consumed. Her act, then, in looking back, was performed in opposition to the most solemn and gracious, as well as the most explicit and authoritative command of Heaven ; her crime, therefore, appears to us peculiarly heinous. It was resistance to the Divine authority of the most determined character, and a contempt of the Divine injunction of the most wanton and daring kind.

Besides, it must be remembered, that she had the most solemn and repeated warnings. Angels were specially sent to her and her husband, who admonished her of the approaching destruction of the cities of the plain, who charged her, in the most solemn and authoritative manner, to escape for her life, else destruction would be sure and remediless.

In addition to this she enjoyed great and signal advantages. She was preserved from the ruin in which the inhabitants of Sodom were so awfully involved. She was remarkably drawn from it, plucked as a brand from the burning, and placed by an angel in a situation of safety. Moreover, she went out with her husband and daughters, and then looked back. She did not positively refuse to leave the city at once, but actually left it, in company with her husband and family, and proceeded towards Zoar ; but before she arrived there, she neglected the Divine command, and realized the consequences of her guilt.

While, however, we dwell on her sin, let us glance at her punishment. Such a sin as she committed, so determined, so aggravated, the God of heaven did

not suffer to pass unpunished. He marked it in the most striking manner, and the effects resulting from the condign infliction have been powerful and amazing.

The wife of Lot met with her deserved punishment, namely, death, and death under the most fearful circumstances ; so that the narration of her doom is one which is most thrilling, and which can never be forgotten. Her punishment was *sudden, awfully sudden*. She was changed and petrified in a moment. There was no time allowed to take farewell of her husband and family. There was no period afforded for regret or repentance ; not even an opportunity furnished to turn her head again, not a moment granted for reflection or prayer. In the very act of sin and fearful disobedience she was punished. Let us beware of sinning against God, of contemning his words, of defying his authority : in the very commission of sin we may be cut down, and be banished from the presence of the Lord for ever.

Her punishment was *unusual* : nothing could be more extraordinary. It is altogether unparalleled. We have read of nothing like it in the records of history. We have heard of persons being struck with lightning, of being drowned most unexpectedly, of being destroyed, almost in a moment, by the eruption of a volcano, and of being swallowed up by a calamitous and appalling earthquake. We have heard of some being smitten with blindness or paralysis, or even struck dead in the midst of their sins. But this case stands alone ; it is unexampled in its character and fearfulness. She was "changed into a pillar of salt," into a kind of perpetual beacon, to warn the passers by, nay, to admonish the whole country, the entire world, how dreadfully perilous it is to sin against God.

Her punishment was *extremely awful*. No event could be more tragical and appalling ; to die in the very act of sin, and while the cities of the plain were

burning, and her husband compelled to leave her altered and petrified form between Sodom and Zoar. She remained, too, above ground; her appearance completely changed, and admonishing every beholder, that it is a fearful thing to fall into the hands of the living God, if that God be offended with us.

Beware, then, professors, of *looking back*. Guard assiduously against declensions before God, watch unto prayer, that you may be preserved by quickening, invigorating, and persevering grace. If we term ourselves the disciples of Christ we are called to forsake the world, habitually to maintain spirituality of mind, to cleave continually to the Saviour, and to endure till the end. Have any of us "looked back," after all our profession and privileges?

Remember how awful it is to apostatise, to make shipwreck of our profession! Think of Lot's wife, and be effectually warned.

Consider, too, sinner, how fearfully the impenitent, after the admonitions of the gospel have been disregarded for years, sometimes expire. What terror

have they felt, what agony of conscience have they endured, what awful anticipations have they cherished, creating a very hell within them! and, after death, how fearful their doom! The worm that never dies, the fire that is unquenchable, the blackness of darkness for ever. Appalling thought! the cloud will never be dissipated, the night will never terminate, the enemy will never cease tormenting, the misery will never close. God might punish you, disobedient sinner, as he punished the wife of Lot, in a moment; but he still bears with you. Let his goodness lead you to repentance. Remember, however, if you die unrenewed, unsanctified, without godly fear, and godly sorrow, your destruction will be as certain as hers, and in the regions of despair it will be more dreadful.

"How shall we escape if we neglect so great salvation?"

"Now let the iron sinew bow,
And take Christ's easy yoke,
Lest sudden vengeance lay you low,
By one resistless stroke."

T. W.

THOUGHTS ON THE RESOURCES OF THE CHURCH FOR THE EVANGELIZATION OF CHINA.

To the Editor of the Evangelical Magazine.

SIR,—May I be permitted to address you upon a subject which has filled my mind with deep and anxious thought, and has led me very prayerfully to consider it in some of its practical bearings.

The recent intelligence from China has called forth (as well it may) a general and spontaneous expression of surprise, admiration, and delight. The liberal and philanthropic spirit, upon which the memorial of the viceroy is based, and which indeed pervades it throughout, is well calculated to inspire such sentiments in every friend of civil and religious freedom. But to the Christian, it assumes a higher character, and should carry with it a solemn sense of obligation.

By him it must be regarded as a signal answer to the united prayers of the church; and, as if to mark the answer with peculiar significance, God has granted it in the year of our missionary jubilee, thus furnishing us with an occasion to close that year with devout and special thanksgiving to him, and to commence a new with a more full and earnest surrender of ourselves to the great work of converting the world.

But, Sir, when I contemplate the magnitude of this jubilee gift, vouchsafed to us by the great Head of the church, and the vast amount of responsibility which it lays upon every disciple of Christ, I confess that I thank God with trembl-

What! if by neglect or supineness, we should virtually throw it back, and so prove ourselves unworthy of the trust; yea unwilling to receive that for which we are now professedly giving thanks! Who is not ready to say, "From such hypocrisy, good Lord, deliver us."

But if not, we must make an effort that has never yet been made to develop the *pecuniary* resources of the church. For in this matter-of-fact world, and non-miraculous age of the church, it is in vain that God raises up an agency of sanctified learning and talent, in the persons of men ready for any extent of personal consecration, if those, to whom he has intrusted the pecuniary stewardship, fail to supply the money necessary to employ this agency. So that it comes to this, either the people of God, forgetting their stewardship, are misemploying the means which God has intrusted to them for the conversion of the world, or he has given them a work to do, for which he has not furnished them with the means. Now this last would be in effect to charge upon God the complaint which the children of Israel brought against Pharaoh. "There is no straw given to thy servants, and they say to us, make bricks." Is it such a Master we serve? Oh, no! But how shall we *prove* the contrary? How shall we *convince* a gainsaying world that our Lord's command, "Go ye into all the world, and preach the gospel to every creature," is compatible with the capabilities of the church? Not by cagerly imploring that world to come to our aid. It is well to lay the subject before the men of the world, and to receive their *free-will* offerings; but beyond this there is nothing in the word of God, nor in the genius of Christianity, to justify any solicitation. The practical mischief resulting from injudiciously urging—or indeed *urging* at all—the claims of the Redeemer's cause upon those who neither profess nor manifest any love to him, is very obvious; and I should think there are few who have not had opportunities of witnessing or

experiencing the impatience and uncourteousness with which this misdirected pertinacity is sometimes repelled.

Let us not thus betray the cause of our Redeemer to the world, but institute a close and very serious inquiry into the internal resources of the church. But how is this to be done? And now, Sir, I come to the point which has occupied my mind with such grave and prayerful thought.

We are too prone to base our expectations upon the men of wealth in the church, whose largest contributions seldom, if ever, involve a real personal sacrifice. But is this a scriptural estimation of *Christian* liberality? Does it not rather evidence a want of faith in the principle which our Lord has expounded in his marked and distinguishing commendation of the widow's gift, see Luke xxi. 4. In this transaction at the Jewish treasury we have a practical view of what is the mind of Christ concerning these things; therefore we are without excuse, if, from a mistaken expediency, we overlook, or even slight the principle which he there *exclusively* commends to us. If we do not bring our faith more directly to bear upon the subject of supplying the funds of the church, its strength will become exhausted in wearisome appeals, and discouraging, because neglected reiterations of the general duty of Christians in this matter. It is no visionary faith that I would recommend, but a solid trust in the vital power of Christianity, to induce in every Christian mind that true spirit of self-sacrifice which will alone suffice to meet the inevitably increasing exigencies, consequent upon the *onward* progress of the church in her proper missionary work—a work from which she dare not turn away. Our unreadiness to supply the funds of the church must act as a heavy drag upon our prayers in connection with this work; we shall be afraid to pray, lest God should give us more to do. And shall it come to this? God forbid! You have influence, Sir. O use it at

this crisis, to rouse all within its sphere to meet in their various localities, and lay the case solemnly before God. Never did we more need the sympathy and grace of the Divine Head of the church. Let us implore him (for he can do it) to exterminate the spirit of selfishness, and to awaken in ALL his people the true self-denying spirit of the gospel, which, with a few noble exceptions, is become so sadly dormant among us. Were this spirit but once fairly evolved, it would flow out in spontaneous expressions of liberality towards the cause of God, all bearing that stamp of true excellence which caused the widow's mites to glitter in the eye of Him who seeth not as man seeth; and who, connecting the end with the beginning, discovered in that gift a fructifying principle, capable of enriching his church with inexhaustible resources. Let Christian liberality but proceed from a principle of true evangelical self-denial, and we need be under no apprehension concerning the transient or temporary character of the largest contributions. That spirit would manifest its heavenly origin in the perennial constancy with which it would supply the church; and in proportion to its growth, expansion, and maturity would its fructifying power be seen. The seed is vitalized by the very life-blood of Christ, and it must bear much fruit. But, Sir, self-denial, when it becomes a deep-seated principle; not the mere impulse of excited feeling, is a serious matter. *Selfishness* is the moral hydra into which sin has deformed the human heart; and the monster rears its many heads in fierce and vigorous opposition to the principle of grace in the renewed soul. Self-denial will prove its destruction. The word is easily uttered, and its sentimentality felt and expressed; but let the crucifying process be vigorously commenced, and we shall find, that we need a moral power infinitely beyond our own, to enable us to persevere and not spare for the crying of this man of sin. And, Sir, this power, as your own long experience can testify,

is amply supplied in the crucifixion of our Lord himself. The atmosphere that surrounds the cross is an atmosphere of self-denial. It is at once fragrant and vitalizing with the unreserved sacrifice of Him, who "pleased not himself;"—"who, in the days of his flesh, offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death; yet became obedient unto death, even the death of the cross, that he might become the author of eternal salvation unto all them that obey him."

This was "the joy that was set before him when he endured the cross, despising the shame." O let us drink into his spirit; let us breathe the atmosphere of his self-denying love; let the salvation of the world, through his blood, be the joy set before us: and soon will our withering graces revive, our drooping hearts be cheered, and with re-animated hopes, and soaring faith, we shall be ready not only to spend, but to be spent, for the name of the Lord Jesus. This spirit would infuse into the doubting and doubtful believer, an assurance and zeal which would cheer the heart of the one, and, concerning the other, would relieve the anxieties of those who watch for souls, as they that must give account. It would draw from the ranks of worldly conformity, such as are sprinkled with the blood of Jesus. Yes, it would, by an invisible influence, effect that line of separation between the church and the world, which we in vain attempt to define, except as we bring the self-denying principles of the religion of Christ to bear upon the question. If, then, we proceed to meet the claims of China, and of the world, upon this principle, how gloriously will the promise be realized by our churches,—"*The liberal soul shall be made fat; and he that watereth, shall be watered also himself!*" Prov. xi. 25.

And now, Sir, having relieved my full spirit of its burden of thought, I would venture to propose something tangible in connection with it, but for the present forbear, having already occupied too

much of your space. I will only repeat: Let there be a mighty pleading with God for a special outpouring of the Holy Ghost, to revive throughout the churches this Christ-like spirit of self-denial; for of all demons, it may be said of *selfishness*, that master-demon of moral degeneracy, "This kind goeth not out, but by prayer and fasting." Let us then, preparatory to any means we may use, seek

unto God to eject this evil spirit, and then we may confidently expect truth to do its work.

Requesting the favour of the insertion of this letter in the pages of your Magazine, I remain, Sir,

Yours, very respectfully,

AN EARNEST FRIEND OF MISSIONS.

Bristol, Oct. 6, 1845.

MATERIALS FOR CHRISTIAN THOUGHT.

FAITH AND ITS EXERCISE.

FAITH alters the tenses; it puts the future into the present: "Gilead is mine."

Were men more rich in faith, they would be more rich in other blessings.—*Brooks.*

Sozomen said of Apollonicus, that he never asked anything of God, either for himself or his friends, but he had it; and a person, pointing to Luther, said, "There is a man that can have anything of God that he will ask."

Polybius, speaking of Horatius's keeping the field against his enemies, said, "that his enemies were more afraid of his faith than his warlike strength."

Of all graces, faith is the *root grace*: if this die, you will find your other graces to languish; therefore, above all, labour to be rich in faith; and if this flourish, all other graces will flourish; but if this decay, all other graces will lose their strength, beauty, and glory.—*Brooks.*

A man can have no true sight of the nature of sin but by the grace of faith. He is, therefore, in some sense, a believer before he knows himself to be one: faith acts in him before he can be sensible of the reflex act of faith. He first lives, and then he feels his misery; and then he cries for mercy; then he is enlightened to see the way of mercy in the word of mercy.

The believer is next enlightened to behold the free welcome, and the rich bounty of this mercy, to all returning sinners; and hence he views the fitness

of God's mercy for him, and his fitness, as a needy convinced sinner, for that mercy. He is then strengthened to embrace it, like a poor creature who must perish without it. And, at length, God's grace seals itself upon the soul, by giving a true taste of "joy and peace in believing;" insomuch that the broken, drooping heart revives, and is able to say, "I do humbly venture to believe, that Christ *died for me*, and will *save me* for evermore."—*A. Serle.*

The corruption of our nature renders the life and exercise of faith the most difficult affair in the world. Many talk of believing, and yet but few have attained it. The assenting to a chain of principles is easy; but the grounding of the heart in these principles, and especially in the time of trial; the giving a man's self as *nothing*; the patient waiting of the soul upon the truth and promise of God; the cool and deliberate parting with the things of sense for the things of the Spirit; the discovery and suppression of carnal and corrupt motives in the heart: all these are matters, which are neither in the compass, nor taste, nor inclination of flesh and blood.—*Id.*

The soul, indeed, that never doubted, hath never yet believed. The office of faith being to subdue unbelief in all its activities; and this makes a sore and difficult conflict in the soul. But the mind can never subdue its distressing doubts by its own exercises; it is only by the gracious help of God; and the very

looking for this help is from faith. Truth brings indeed its proper evidences with it, agreeably to the Divine record, and which, by the demonstration of the Spirit, at once silences and satisfies, comforts and renews the mind. Thus faith relies, and the Spirit testifies; and thus the apostle declares to the Ephesians, who had heard the gospel of their salvation, "After that ye believed, ye were sealed with that holy Spirit of promise," Eph. i. 13.

Now this is not the work of a day. Conflicts and exercises are repeated frequently. Man fell by disbelieving; and he is raised again through believing. He is to trust God for everything before he can have the true enjoyment of any.

Yet faith does not take away all doubting, because it does not take away indwelling sin; but it subdues the prevalence and fury of doubting. It mightily attacks the body of sin, which is the grand cause of doubting. And it sometimes gives the Christian such views, as makes him wonder how he could doubt at all. —*A. Serle.*

Still it is notorious, in every period, and in every church, that there are your habitual *doubters*. But their sincerity may be tested by the following statements:—

Weak faith, though it cannot believe for itself, it does believe for others. *Weak faith*, though it cannot trust itself in

Christ, it can trust in no one else; though it does not enjoy the Saviour, it does not forsake him; though weak faith abstains from the promises, it does not abstain from the precepts of Scripture. Weak faith would not part with its little degree of hope for ten thousand worlds. Weak faith ever laments its weakness; yet weak faith is stronger than nature, the world, and Satan.

Now let us examine the nature and operation of *strong faith*.

Strong faith trusts the bare promises, notwithstanding improbabilities, to man. Strong faith takes the promises to itself, for this world and for another. Strong faith is full of the highest thoughts of Christ, and therefore full of ardent love to him. Strong faith is most obedient and devoted to God in all things. Strong faith is rich in "patient waiting for Christ." Strong faith is much in prayer, praise, and thanksgiving. Strong faith is much in watchfulness and expectation. And, finally, strong faith is much in heaven. And hence it follows, that it is the means of subduing great corruptions; it overcomes strong doubts and temptations also; it is fervent in prayer; and it often desires to be with Christ for ever.

Then let the strong in faith bear the infirmities of the weak; while both parties unite in the prayer, "Lord, increase our faith."—*MSS. of a deceased Clergyman.*

BURGESS'S "SACRA PRIVATA."

A HEATHEN emperor used to say of a day in which he had performed no good action, "I have lost a day." Go and do thou likewise. Look out for objects, and seek for opportunities of doing good; and when thou hast neglected any such, then, at least say, "I have lost a day." Record omissions. Keep a moral register, with a column for omissions.

If we expect no return for any good we do but from God, he will repay us with infinite interest.

Those occasions in life are truly valu-

able which give exercise to the best Christian virtues, such as long-suffering, gentleness, meekness, forgiveness, and all other gifts of the Spirit, and the graces of charity—that charity "which suffereth long and is kind."

Thou hast been all mercy to me, O God! May I be so to others.

Labour after and pray for simplicity of intention.

In every act of good which you do, endeavour to perform it from love to God and obedience to his will.

All is vanity but the love of God and a life devoted to his will. Oh, my soul! consider those words, "Son, remember that thou in thy lifetime receivedst thy good things."

"Lord, increase my faith;" increase my love of thee, and my hatred of sin.

Bring thyself every day to such particulars of

SELF-EXAMINATION

as will be satisfactory to recur to at the hour of death.

1. Dost thou believe that Almighty God hath by his power made heaven and earth, and all things therein, and that he doth by his Divine providence govern the same?

2. Dost thou confess that thou hast transgressed and broken the holy commandments of Almighty God, in thought, word, and deed? Art thou sorry in thy heart that thou hast so broken his laws, and neglected his service, and so much followed the world and thine own vain pleasure? And wouldst thou not lead a holier life if thou wast to begin life again?

3. Dost thou from thy heart desire to be reconciled unto God, through Jesus Christ, his blessed Son, thy Mediator, who is at the right hand of God in heaven, now appearing for thee in the sight of God, and interceding for thy soul?

4. Dost thou renounce all confidence in all other mediators, saints, or angels, believing that Jesus Christ, the only Mediator of the New Testament, is able to save "them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them?" And wilt thou, with David, say unto Christ, "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee?" *Psa. lxxiii. 25.*

5. Dost thou hope to be saved by the only merits of the precious death and passion which thy Saviour Jesus Christ suffered for thee, not putting any hope of salvation in thy own merits, nor in any other means or creatures, being assuredly persuaded that "there is no salvation in any other;" and that "there is none

other name under heaven whereby thou must be saved?"

6. Dost thou heartily forgive all wrongs and offences offered unto thee? and dost thou cast out of thy heart all malice and hatred, that thou mayest appear before the face of Christ, the Prince of peace, in perfect love and charity?

7. Dost thou firmly believe that thy body shall be raised up out of the grave at the sound of the last trumpet; and that thy body and soul shall be united together again in the resurrection-day, to appear before the Lord Jesus Christ, and thence to go with him into the kingdom of heaven, to live in everlasting bliss and glory? Thank God, I do. Lord, teach me.

SANCTIFIED TRIALS.

Blessed are the evils which lead us from the world to Christ.

Blessed are the wrongs which bring us to a willing conformity to Christ.

Blessed are the injuries which wean our affections from things on earth, and fix them on God.

Have your crosses done you any good? Cast all your care upon God.

"Blessed Lord, who hast caused all Holy Scriptures to be written for our learning," I pray God to fix in my mind what I have read, to convert my reading into holy resolutions, and my resolutions into practice, in every part of my duty to God and man.

ON EARLY RISING.

Consult Wesley and Law on early rising. Wesley rose at four.

RESIGNATION.

Whatever evils and losses you suffer, regard them as ordered by God for your good.

IT IS THE LORD'S DOING.

"Whom he loveth he chasteneth." "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit," John xv. 2.

Blessed are the injuries which render you dependent upon God, and independent of creature comforts. "In patience possess ye your souls." "Come unto me,

all ye that labour and are heavy laden,
and I will give you rest."

A SERIOUS VIEW OF DEATH, PROPER TO
BE TAKEN AS WE LIE DOWN IN OUR
BEDS.

Oh my soul! look forward with seriousness and attention, and learn wisdom by the consideration of thy latter end. Another of thy mortal days is now numbered and finished; and as I have put off my clothes, and laid myself upon my bed for the repose of the night, so will the day of life quickly come to its period; so must the body itself be put off, and laid to its repose in a bed of dust.

There let it rest, for it will be no more regarded by me than the clothes which I have now laid aside. I have another far more important concern to attend to. Think, oh my soul! when death comes, thou art to enter upon the eternal world, and to be fixed in either heaven or hell.

All the schemes and cares, the hopes and fears, the pleasures and sorrows of life will come to their period, and the world of spirits will open upon thee. And, oh! how soon it may open! perhaps before the returning sun brings the light of another day. To-morrow's sun may not enlighten my eyes, but only shine round a senseless corpse, which may lie in the place of this animated body; at least, the death of many in the flower of their age, and of many who were superior to me in capacity, piety, and the prospects of usefulness, may loudly warn me not to depend on a long life, and induce me rather to wonder that I am continued for so many years, than to be surprised if I am suddenly removed.

And now, oh my soul! answer as in the sight of God, Art thou ready?—art thou ready? Is there no sin unforsaken, and so unrepented of, as to fill me with anguish in my departing moments, and to make me tremble on the brink of eternity? Dread to remain under the guilt of it; and this moment renew thy most earnest application to the mercy of God and to the blood of a Redeemer for deliverance from it.

But if the great account be already

adjusted; if thou hast cordially repented of thy numerous offences; if thou hast sincerely committed thyself into the hands of the blessed Jesus, and not renounced thy covenant by returning to the allowed practice of sin, then start not at the thought of a separation. It is not in the power of death to hurt a soul devoted to God, and united to the great Redeemer. It may take me from my worldly comforts, it may disconcert and break my schemes for service on earth; but, oh my soul! diviner entertainments and nobler services await thee beyond the grave. For ever blessed be the name of God, and the love of Jesus, for these quieting, encouraging, joyful views! I will now lay me down in peace, and sleep free from the fears of what shall be the issue of this night, whether life or death be appointed for me. O Lord, thou God of truth and mercy, I can cheerfully refer it to thy choice, whether I shall awake in this life or another.*

CHRISTIAN CONSOLATION.

All religious consolation is founded on faith in God, and that on a knowledge of the Scriptures, Rom. x. 17. There can be no religious consolation without repentance, the first motion towards which is the grace of God producing in the heart effectual conviction of sin. The next is, a perception and acknowledgment of the mercy of God in producing this conviction; confession of sin, renunciation of self-righteousness, and full dependence on the merits of Christ's atonement, bring the mind first to the hope, and then to the assurance of pardon for the sake of Christ. Thus the heart is "renewed," and "created in Christ Jesus to good works," which, springing from faith and a deliberate principle of obedience and love, now become acceptable to God.

A devout participation of the sacra-

* The last reflections are taken from Dr. Doddridge's "Rise and Progress," but were found carefully written out by Mr. Burgess in connection with his own heads for daily self-examination, thus appropriating them to his own

ment of the Lord's supper, as it is a high exercise of repentance, contrition, and grateful adoration, so is it also an efficacious means of consolation.

FORGIVING INJURIES.

"Injuriarum remedium est oblivio," says the heathen moralist. "Injuriarum remedium est ignoscere,"* says the Christian; and both upon rational principles: but the Christian remedy is the surest, because without forgiving an injury it is not easy to forget it; in practice also, it is infinitely the best, because it is in obedience to the express command of God.

To forgive injuries on a religious principle is an act of grace, not of nature; and the surest means of attaining it is to exercise the mind in that entire resignation to Providence, which sees the hand of God in all events which happen to us.

Memento mori—perhaps to-morrow, perhaps to-night.

O Death, how bitter is the remembrance of thee to the man who is at ease in his possessions, &c.

O Lord, into thy hands I commend my spirit, that whether I live I may live unto thee, or whether I die I may die unto thee; for, whether I live or die, I am thy creature, thy property. Lord Jesus, mercifully receive me.

Now, while the time of gathering heavenly riches is, in much mercy, continued, lay up for thyself the substantial treasures of eternity—treasures of prayer, forgiveness, meekness, patience, humility, beneficence, contentment, temperance, purity. Study the one thing needful. Suffer not the censure of men to deter thee from treading the path of duty. Their scoffs cannot do thee the slightest injury, if thou have the courage to despise them.

Love and wish well to every soul that lives. Dwell in love, and then you dwell in God. Hate nothing but evil. Give me grace, O Lord, to love thee more and more, to love thy name, to love thy will.

* "To forget injuries is the best remedy for them," says the heathen moralist.

"To pardon injuries is the best remedy for em," says the Christian.

Suffer not your peace to depend upon any created good. Study the one thing needful.

Assist me, O Lord, in my endeavours to withdraw my mind from the actions of others, and to turn my eye inwardly on myself. Be thou, O Lord, the pure object of all my intentions and desires, so that I may seek myself in nothing that I do. Keep me always mindful that many actions assume the appearance of charity, that are only selfish and carnal; preserve me from that self-deceit which seeks itself in all things, without perceiving it; deliver me from all self-will and inordinate affection; grant me that true and perfect charity "which envieth not, which seeketh not its own," but desires that God may be glorified in all things through Jesus Christ.

STUDYING THE CROSS.

They who would bear crosses only of their own choosing, would sacrifice to God only that which cost them nothing.

Christ has said, "How hardly shall a rich man enter into the kingdom of heaven!" And shall we labour through life to acquire wealth, and be miserable from the want or loss of such an obstacle to our everlasting happiness?

Christ has said, "Woe be to you that are rich, for ye have received your consolation." And may we not, therefore, aspire to great spiritual consolation, even in the absence of human comforts?

Christ has said, "How can they believe who receive honour one of another, and seek not that honour which cometh from God only?" And shall we all our life long be grasping after honours and distinctions, and be miserable at the smallest diminution of them? Is wealth "the one thing needful?" No. Is it not a great hindrance to our salvation? On many accounts it is. Is the privation of it, therefore, any real loss? It may be converted into a gain. Is the grandeur, wealth, or happiness of this world "the one thing needful?" No. They may be a great hindrance to our salvation, by withdrawing the soul from God, and fixing it on the objects of this life.

Are the troubles, the losses, the crosses which interrupt our happiness in this life to be lamented, or to be thankfully accepted? They are to be thankfully accepted as mementos that this world is not our home; as motives to repentance for past sins, and to the redemption of lost time; as lessons and trials of meekness, patience, humility, and fellowship with Christ.

Why should we hope to escape those trials from which no human being has been exempt? Who among the servants of God accomplished his earthly pilgrimage without experiencing adversity and distress? Christ and his apostles, the martyrs and pilgrims of old, all suffered persecution. Do not they deserve the name of hirelings, who are for ever seeking after comfort? Repine not, therefore, at the want of riches and honours, which, by gratifying and nourishing our self-love, self-esteem, and self-seeking, are very dangerous impediments to our salvation. He that is overwhelmed by what are called the evils of life, forgets that he is a Christian; forgets that Christ has said, without taking up our cross daily, we cannot be his disciples; forgets that tribulation is the direct path to God, the path to heaven.

Remember thou art here in a state of probation; that thy trial may, perhaps, be thy conduct under evils, as another's may be his conduct under prosperity.

Whatever trials befall thee, regard them as permitted by God for thy good. Make it thy daily object to have a conscience void of offence towards God and towards man, and then commit thy cause joyfully and confidently to Him who careth for thee.

Convert all injuries into occasions of spiritual profit, by seeing the hand of God in them, by making them the means of dying to thyself, and of attaining to more intimate communion with a neglected and longsuffering Saviour.

We enter into the fellowship of the sufferings of Jesus Christ when we endure injuries with a composed mind, patiently, and, if possible, cheerfully, in obedience to his commands, in imitation of his example, and, therefore, for his sake.

Simple obedience is to be more highly prized than refined subtilty, and a pure conscience than learned philosophy; that is to say, a conscience purified by the blood of Christ, and freed by it from the condemning sense of sin; a mind and heart spiritualized, sanctified, and bent on a course of renewed obedience to God.

Poetry.

LINES TO A FRIEND IN A TIME OF TRIAL.

WEEP not, my friend, though dark the clouds,
And keen the eastern gale,—
The clouds but veil a scorching sun,
The breeze will fill thy sail.

The wave that rises to the sky
May threaten to o'erwhelm;
But we can fiercest storms defy
With Jesus at the helm.

The sorrows that afflict our souls,
If sanctified by grace,
Will bear us on the rising swell,
To shores of rest and peace.

W. T.

LINES WRITTEN ON THE FUNERAL OF THE LATE REV. JOHN WHITTENBURY.

A. Yonder newly open'd grave,
Near to where those willows wave,
In the great Necropolis—
Whose appointed house is this?
In that noiseless bed of rest,
Who will lie to be refresh'd
Till the last morn in the skies
Dawns to bid the sleeper rise?

B. Whittenbury is no more,
Life, and toil, and pain are o'er,
Death, the chamberlain, hath made
His bed beneath the cypress shade.

A. No! Whittenbury is not dead,
Only from this world hath fled.

He the pearly gates hath past,
 His crown at Jesus' feet hath cast.
 He hath seen with joyful eyes
 The shady bowers of paradise.
 Breathed its balmy airs, and seen
 The peaceful fields of living green.
 Now he walks in realms of light
 With the angels clothed in white.
 For ever freed from pain and care,
 From sin, and death, and every snare.

- B. In that noiseless bed of rest,
 With the earth above him prest,
 He was laid, while friends around,
 With their tears bedew'd the ground.
 Him they left in yonder grove,
 Near to where those willows move,
 Death the chamberlain hath made
 His bed beneath the cypress shade.
- A. How can he be dead, who is
 With saints and angels now in bliss?
 How can the living be no more,
 Though all their toil on earth be o'er?
 No! Whittenbury is not dead,
 Only to his rest is fled.
 From that grave arise shall he
 To life and immortality.
- B. Dust must return to dust again,
 To mould, that nourisheth the grain,
 That feeds the flowers, that feeds the
 grass,
 The rest evaporates in gas.
 How can the grave restore her prey,
 Consumed or carried far away?
- A. Under the weed, or under the wave,
 In lion's paunch, or in the grave;
 In calcined bones, or in the gas,
 In scented flower or blade of grass,
 Those bless'd remains, where'er they are,
 Scatter'd in earth, or sea, or air,
 Shall at the mandate of the skies
 In congregated glory rise.
- B. How shall the dead new life resume,
 And with what body leave the tomb?
- A. 'Tis sown in earth—the human grain
 There dies, but it shall rise again.
 But oh, how chang'd! but oh, how bright!
 No eyes of flesh could bear the sight.
 In weakness falls, 'tis raised in power,
 A beauteous, an immortal flower.
- B. Nature, I own, may have the power,
 From seed to raise another flower;
 But who shall death's dark gates unfold;
 Who raise again the human mould?
- A. Who gave the flower to be, can give,
 If it shall die, again to live;
 Who built this temple for his praise,
 More glorious can a second raise.
- B. I yield, I yield, and worship too?
 He who made all, can all things do.

T. B. H.

VOL. XXIII.

ON THE ISLAND OF TAHITI.

Oh, true, there 's many a coral isle,
 That gems the southern sea!
 Where nature may as sweetly smile,
 Tahiti! as in thee.
 What charm dwells there, then, in thy name,
 That thou such sympathy dost claim!

Oh, is it that thy sunny vales
 Are flooded o'er with crimson dye!
 Oh, echoes there, 'mid thy bright homes,
 The widow's wail, the orphan's cry?
 Is't this, fair island, of the sea
 That Israel's tears are dewing thee?

Oh no, it is a darker cloud
 That hangs portentous o'er thy head,
 Oh must it all thy beauties shroud?
 Shall superstition's veil be spread?
 Oh wilt thou bend the suppliant knee
 At the dark throne of papacy?

Ah, she would blight fair Sharon's rose,
 That blooms so sweet on thee!
 Ah she the wells of life would close,
 No more then rich and free.
 Oh then thy harps would be unstrung,
 And Zion's songs no more be sung.

But Israel's prayers for thee have gone
 Up to the throne on high;
 Thy cause is with the Eternal One,
 Nor will he let it die.
 Jesus will smite his foes and thine,
 And cause his face again to shine.

The Sun of righteousness that rose
 In beauty on thy isle,
 Dark clouds may o'er his radiance close,
 But only for a while.
 Thou hast beheld the dawning light,
 Which ne'er shall set in error's night.

JANE.

REST IN GOD.

When earth to my eyes appears dark,
 And a mist is on all mortal things,
 To thy bosom I fly, O my God,
 And hide myself under thy wings;
 'Tis here my tried spirit can rest,
 'Tis here that she looks for a home;
 Where sorrow can never intrude,
 Or the tempest have courage to come.

'Tis here with the rise of the sun
 My heart shall spring up to thy throne,
 'Tis for this at the close of the day
 I retire to be with thee alone.
 'Tis here I desire to be kept
 Through the hours of the day and the night,
 'Tis here I'll eternity spend,
 Since 'tis here that I find my delight.

I've a thorny and dark path to tread,
And grow weary each day more and more;
But courage, my soul, 'tis a path
Which my Saviour has trodden before.

Thou Father and Friend of my youth,
There's a cross between me and my heaven;
Sustain me to bear it, I pray,
And the glory to thee shall be given!

Review of Religious Publications.

ACADEMICAL LECTURES, and PULPIT DISCOURSES. *By the late* ROBERT BALMER, D.D., Minister of the First United Associate Congregation, Berwick, and Professor of Systematic Theology to the United Secession Church. With a MEMOIR of his LIFE. 2 vols.

Edinburgh.

WE cordially recommend these volumes as a very valuable addition to our theological literature. Few works of the kind will more abundantly reward an attentive perusal. The introductory Memoir by Dr. Henderson, of Galashiels, is written with great sweetness and beauty. The heart of the writer is evidently in his work: and though the portrait is drawn by the hand of affection and friendship, the utter freedom from exaggeration, the particularity with which he delineates the distinctive features of a character, which were so strongly marked as to leave little liability to mistake: the opportunities of observation which he enjoyed, and the tenderness and respect which breathe in every page, are the best pledges for its fidelity. One peculiarity of Dr. Balmer's character is, that it seems to have been always of a piece. We can discern the germs of his matured excellences at a very early period of his mental history, and seldom has it been our privilege to trace a course of such uniform and undeviating consistency. As a student, as a minister, as a theological Professor, and indeed in all the relations of life, he appears to have been always the same. He enjoyed eminent advantages from the very first for learning to appreciate Christian worth, and for receiving religious instruction from both his parents, and the piety of one of his maternal ancestors, has drawn from the celebrated Boston one of the warmest acknowledgments which his memoirs contain. Before the death of his father, which took place when he was ten years old, he displayed that generous thirst for knowledge which is, perhaps, the first symptom of superior abilities. His subsequent efforts to obtain a liberal education, so nobly seconded by his widowed mother, the great progress which he soon made in his classical studies, his extraordinary powers of memory, the careful process of mental discipline through which he passed, his keen relish of the beau-

ties of the great authors to which his studies introduced him, the avidity with which he cultivated the different branches of knowledge which the University of Edinburgh placed within his reach, the estimation in which he was held by his fellow-students in theology under the venerable Dr. Lawson, for his high attainments and unassuming manners, and especially the sincere and fervent piety with which he rendered all his acquirements subsidiary, first to the search and then to the support and elucidation of Divine truth, are very pleasingly brought forward by his biographer. Of his labours as a minister, and afterwards as a professor of theology, we are furnished with some specimens in the volumes before us. A worthier monument could not have been reared to his memory. They display such a rare combination of the highest intellectual and moral qualities, and such a noble use of the rich endowments which he possessed. What strikes us at first as deserving of notice and entitling him to our unqualified admiration, is his devoted, we might say his impassioned, love and pursuit of religious truth. The care with which he guarded his mind against the various sources of error, and against the idolatries to which the most ardent minds are perhaps the most exposed—the diligence with which he prosecuted his inquiries, neglecting no source of information, and never allowing his mind to be absorbed by a one-sided view of his subject, but examining it in all its aspects and bearings, and sitting with unwearied pains the true from the false in the different systems and theories which came under his review; his fairness and candour in treating of opinions from which he differed, and the sound discrimination with which he estimated the force of the argument, or the weight of the evidence which he was considering, cannot be too much held up for sedulous imitation; and then his power of taking large and comprehensive views of every subject, and thus introducing order and consistency, and a multitude of minute details, amid which others would have been bewildered; the elegance, and oftentime the splendour of his diction, the lights which he everywhere throws in from his vast stores of literature with the greatest taste and judgment; his thorough perception, not merely of the letter, but of the spirit

and scope of the Sacred Scriptures, and the fervent glow of piety which animates all his disquisitions, impart to his writings a charm and a value of the highest order. Not less remarkable was another Christian grace, which set off his other virtues, and endeared him to all who approached him, and that was, his profound and unaffected humility; he was literally clothed with it; it appeared in all he did and said; in his addresses to the Deity, the style of his pulpit illustrations, and in all his intercourse with others. Not the least amiable of its manifestations was the ready and intense admiration which he felt for the excellencies of his brethren; the glow of delight which overspread his countenance when he witnessed them, and the frequency and fulness with which he recalled them, were sufficient proofs of its depth and sincerity. A striking instance of this is presented in the Fragments of Conversations with the late Robt. Hall, appended to the memoir. There is little wonder, that with such dispositions, he awakened in his friends sentiments of profound admiration and respect; that the ministers who studied under him during the eleven years of his Professorship recur to his instructions with mingled gratitude and veneration, and that the whole Church with which he was connected, remembering the spirit of heavenly meekness, the perfect transparency and frankness, which shed such a lustre over the last appearance which he made in the public meetings of his brethren at Glasgow, still deplore the loss they have sustained in the removal of one, who, by his position, growing influence, and Christian temper, was fitted so pre-eminently to heal those misunderstandings which a period of great mental excitement had unfortunately introduced, and to promote the great cause of a general Christian union, to which he consecrated the best efforts of his life.

The publication before us is another instance how little a vigorous and accomplished mind suffers by the freest disclosures, and how often the sketches of an eminent master are as instructive as his most finished productions. To see the truth of this, we need not go further than the first Lecture of the first volume. It was the last he prepared for opening his class; it was written in haste, and unfinished, and yet the counsels are so wise and appropriate, the composition so simple and full of force, the illustrations are so felicitous, and it guards the students so carefully against the extremes to which they are most prone, that it approaches both in matter and style to our idea of what such an address should be. The second lecture is on a topic which he has handled with great acuteness and delicacy. The connection between the principles of natural religion and the evidences of Divine revelation. He makes much

use of the difference, which he points out, between discovering a truth when it is entirely unknown, and discovering presumptions and proofs of it, when once it is announced. The third is on the Immenity of God. The fourth is on Providence. In this, he examines with much closeness the different theories of a general and a particular providence; Price's dissertation; the doctrine of occasional causes; the difference between efficient and physical causes; the co-operation of God in the actions of men, and his government over them; and brings out the dictates of revelation on the subject in a way which must, we think, afford the intelligent reader the greatest satisfaction. The other lectures in this volume are on topics of commanding interest to every student of the Divine word.—The strength of the evidences for the Divinity of Christ; The Personality of the Holy Spirit; The Divinity of the Holy Spirit; The Incarnation of Christ; The necessity of Christ's sacrifice; The Nature, Importance, and Reality of the Atonement; Properties of a valid and adequate Atonement; The Agency of the Holy Spirit; The Gospel Call. The Lectures are thirteen in number. We are glad on many accounts that they have been published. They were not needed to vindicate the choice of his brethren in selecting him to the honourable and responsible situation of Professor of Systematic Theology, but it was no light task to fill worthily a chair which had been adorned by a Brown, a Lawson, and a Dick in one branch of the Secession Church, and by a Moncrieff, a Bruce, and a Paxton in the other. These lectures afford everywhere pleasing proofs, that along with excellencies peculiar to himself, he had much in common with his admirable predecessors. Of all of them it may be said, that to superior natural endowments, they added severe study and unwearied industry and application; and that by the sobriety of their views, and their sound deference to the authority of Scripture, and the luminous simplicity with which they expounded the leading truths of the Gospel, have given a tone of practical usefulness and of sound theology to the ministry educated for upwards of a century under their care.

The second volume consists of discourses delivered to his congregation. The selections from his manuscripts show the conscientious care with which he prepared himself for the duties of the pulpit; though we are told that he was in the habit of expanding in delivery illustrations which were merely hinted at in the manuscript; yet in the great proportion of these sermons we can discover no trace of omissions. The different topics are so well arranged, and every part so completely filled up, that there is no apparent gap either in the reasoning or the illustration.

The only parts that seem occasionally to be shortened, are the inferences and applications; but every discourse is cast in a large and massive mould—takes a firm grasp of the subject, and reminds us always of the complaint which the English King made against Barrow, that he exhausted every subject on which he preached. The first is eminently characteristic of the author. It is on 1 Cor. xiii. 9. "We know in part." The main body of the sermon consists in showing that we are imperfectly acquainted, 1st, with the nature and attributes of God. 2nd, with the extent of his works, and with the plans of his government. 3rd. With the grand scheme of redemption. 4th. With the situation and nature of the heavenly world. And, 5th. That we have but a partial knowledge of the heavenly state. He then proceeds to draw his practical lessons with irresistible cogency. 1st. Of humility, and 2nd. Of forbearance. His remarks on the last, as they cannot be too often repeated, we here transcribe. "If we now see but darkly, we need not be surprized if we do not see every subject in the same light; and let us, therefore, be prepared to exercise sentiments of Christian forbearance and love to all who agree with us in holding the head, notwithstanding our discrepancies of opinion about matters of inferior importance, or of doubtful disputation. They who differ from us may be wrong; but the error may be also with us; for we, as well as they, know but in part, and prophecy but in part.

"We find it necessary to exercise mutual tolerance on all other subjects; and why not on religion—of all subjects the most profound and difficult; and that too in which prejudice and passion are most apt to mislead us? It is the express injunction of Scripture, that Christians contend earnestly for the faith given to the saints; but it is also its express injunction that they forbear one another in love—that they cultivate that charity which covereth a multitude of sins, and receive those who are weak in the faith, as Christ himself received them. These injunctions are applicable to mistakes in opinion, as well as to sins of infirmity; and they who refuse to tolerate even the slightest shade of the former, and who demand perfect unity of sentiment, as an indispensable condition of communion, are guilty of rearing a barrier, expressly disclaimed by the word of God.

"Monstrous as seems such a principle, and involving, as it does, almost all the absurdity and the guilt, without the consistency of the Roman Catholic pretension to infallibility, it has yet been avowed by many Protestant ministers, and by many Protestant churches. If there are multitudes of professing Christians who are still ignorant of the grounds and reasons of religious forbear-

ance, and of the extent to which it may lawfully be carried, it need not seem surprising when we recollect that many of their instructors are just beginning to learn the rudiments of the subject, while there is still a considerable number who adhere to the system of intolerance, with inflexible pertinacity, and scowl with defiance on the combined force of religion, and reason, and common sense." The other lessons which he derives from his subject, are, 3rdly, Veneration and submission to God. And, 4th, the duty of thankfulness, that those things which are essential to salvation, are so clearly revealed; and of diligence in improving these necessary doctrines. There is not one of the sermons but contains passages of great force and beauty. The 18th, that on the Third Heaven, is one continued blaze of splendour, and compresses into short compass, all that revelation can teach us respecting the reality of heaven, its situation, its form and structure, its glory, its extent, its use and design. There are other discourses marked by consummate ability, to which, did our limits permit, we would gladly refer, more at large. Such as those, On the table of the Lord, and the table of devils. On the perpetuity of miraculous gifts in the church. On the connection of sanctification with the Atonement: and on the vision of God. We shall merely specify the other subjects. They are, Faith Overcoming the World. The Crucifixion of Christ. The Love of Christ to the Church. The Exaltation of the Saviour. The intercession of Christ. Christ the Object of Angelic Worship. The Lord's Supper. Divine Fellowship. A Prosperous Church. Victory over Death. The Condescension of Christ. The Darkness at the Crucifixion. The Cry of Agony on the Cross. The full Assurance of Hope. Divine Influence. The Bondage and Deliverance of Creation. These subjects will be acknowledged by every Christian to be of paramount importance; and those who wish to grow in grace and in the knowledge of their Lord and Saviour, will find in these sermons a delightful helper of their joy. We know not where they would meet, in the same compass, with more to interest, while it instructs,—to enlarge the understanding, while it warms the heart.

We earnestly hope that the expectations hinted at in the preface, by Dr. Brown, will be realized; and that the flattering reception which these volumes have already obtained, and which we doubt not will be more extensively given to them, will encourage the Editor immediately to undertake the publication of other portions of Dr. Balmer's Academical course, as well as of some additional Sermons, for which we trust his manuscripts furnish abundant materials. In such a case we would earnestly recommend,

to make his works complete, by including all that he published in his life-time; and in any such edition of his works, we should like to see the address of Dr. Henderson at the Funeral and the Sermon of Dr. Brown, on the sabbath after. Even in the present volumes we felt the absence of these beautiful and impressive testimonials to departed worth, to be a serious omission.

The DOCTRINE of ORIGINAL SIN; or, The Native State and Character of Man unfolded. By GEORGE PAYNE, LL.D. *The Eleventh Series of the Congregational Lecture.* 8vo. pp. 474.

Jackson and Walford.

(Concluded from page 362.)

Having cleared his path of some preliminary difficulties connected with the treatment of the doctrine of original sin, Dr. Payne, in his second lecture, proceeds to establish his main position, "that the blessings, whose enjoyment by the race was suspended upon the federal obedience of Adam, were *chartered* blessings." He shows how important it is, in dealing with a subject of such vast intricacy, to keep constantly in view the distinction between bestowments of *equity* and *sovereignty*. "There are some things," he observes, "which are due from the Creator and Ruler to the subjects of his government; there are others, again, which are not due to them." Now, our author, with great show of truth and force of reasoning, proves that the blessings promised or lost to our race, through the federal headship of Adam, were blessings not due from God to Adam and his posterity, but sovereign, or as they are styled by Dr. P., *chartered* blessings. Existence, reason, continued life, a disposition to employ those powers which are essential to responsibility in the manner enjoined in the revealed directory of action, are blessings which God does not owe to the creature; they are "sovereign gifts which may not only be resumed whenever the heavenly donor pleases, but *suspended*, as to their permanent enjoyment, on any condition which in his wisdom he may see fit to appoint. This is not the case with the other class of blessings, those, *i.e.* which are *due* to the creature."

Upon these grounds, Dr. P. argues, that "a federal constitution, in which one individual, as we say popularly, acts for others, or more properly speaking, in which the permanent enjoyment of good by a whole race is made to depend upon the conduct of the head of the race, can only have place in reference to chartered blessings—blessings to which they had no claim. Eternal

life, we may state, to illustrate this point, is not due, and cannot be due, to sinners; and, therefore, their enjoyment of eternal life may be suspended upon the 'obedience unto death' of their federal head. But, if eternal life were due to them, it could be suspended on no condition whatever." "Nothing due to a creature must be left to come to him conditionally."

The blessings, then, whose continued possession by the race was suspended on the condition of abstinence from the forbidden fruit, were blessings not due by God to the creature, but chartered or sovereign blessings; and the evil, therefore, sustained by the race, as the result of Adam's failure, was the loss of blessings which were not due to them, which they had no right to demand, which might be bestowed or not according to the sovereign will of God, which, if imparted, might be imparted, either conditionally or unconditionally; and, if the former, imparted on whatever condition the infinite wisdom of God might see fit to adopt.

The words of prohibition with their accompanying threatening (Gen. ii. 16, 17) were addressed to Adam, in his new relation to the race, when placed in the garden, not as an individual merely, but as the federal head of the race. By Adam's disobedience, therefore, the race were involved in the catastrophe threatened, as much as if God had expressly said, "In the day thou eatest thereof, &c., the race shall die," or become legally exposed to death. Though the words uttered by God, strictly speaking, contain only a threatening; they virtually include a promise; for if the continuance of life was not a chartered blessing, how could the declaration have possessed any tendency to prevent transgression? Life is a blessing which God is neither bound to impart nor preserve; it requires, therefore, a promise of continuance to convert it into a chartered blessing—a blessing which can never be withdrawn but on the violation of the condition on which it is held. Up to the very moment when our first parent was taken into the garden, his life might have been resumed by God at any instant. But the words of prohibition, "In the day thou eatest thereof thou shalt surely die," converted it into a chartered blessing. He had now a covenant right to it, founded on the gracious promise of his Creator, as long as he abstained from eating the forbidden fruit. He was assured that the life he then enjoyed should be commensurate with his obedience.

"Adam," observes Dr. P., "was put upon a trial, the consequences of which were to be far-reaching. If he should take the forbidden fruit he and his race were to become mortal; they must certainly die,

and die in this sense of the term. *His own body*, as the legal result of transgression, must return to the dust from which it was taken;" . . . "and all his posterity were rendered mortal by his transgression; their bodies, as well as his, were doomed by it to return to the dust, and repose in the tomb." . . . "Death is to the race and to every individual of the race, the result of the federal failure of the father of the race." . . . "Were a human being so entirely sanctified from the womb as to pass through the world without sin, he yet could not escape death, since death is the result, not of personal but federal failure. Immortal bodily life to the entire human family was suspended upon the conduct of Adam; it was lost to the family by his transgression. In this sense—if it be proper to use the word in this sense—we are responsible for his transgression; we are legally liable to suffer this in consequence of his transgression. In this sense, Adam may be said to have been our covenant head, our legal representative. He so far acted for us as that we were to die, if he set at nought the revealed interdict; and to live, if he practically regarded it. Let no one object here that his consent was not asked and obtained for the appointment of Adam to represent and act for him; since the supposition that such consent was needed is ineffably absurd. It rests on a radically mistaken view of the case; viz., that the Adamic dispensation was of such a nature as to expose us, immediately and directly, to all the consequences—to eternal death even—of any other possible transgression on the part of Adam, instead of the consequences of this transgression merely; for the exclusive result of this transgression was the loss to the race of chartered blessings—of blessings which are the offspring of free bounty, which may be bestowed on any condition, and to which the recipient cannot possibly establish a claim."

But the death of the body is not the entire catastrophe resulting from Adam's federal failure. "There was," observes our author, "a second blessing, the possession of which by the race was suspended upon the obedience of Adam, and the loss of which resulted to them from his disobedience; viz., the permanent presence and influence of the Holy Spirit with and upon the race, the source, and the exclusive source, of everything good and holy, in the mind of man." Nothing can be more certain in theology than that the correct apprehensions of the Divine character formed by Adam in his creation, and the holy love of God which naturally resulted from these apprehensions, must have depended on "the moral union of the

Spirit of God, the third person in the adorable Trinity, with his mind. The result of that union was *spiritual life*, having its legitimate development in holy purposes, and affections, and actions; and continuing till the union was necessarily destroyed by the melancholy lapse of man."

Now, let it be observed, "that the presence and influence of the Spirit, like immortal bodily life, belong to the class of blessings which are sovereign, upon which Adam had no claim, which were bestowed, at first, by God's free bounty, continued as long as they remained, as the result of his gracious promise, held by charter, not by natural rights,—a charter which secured them only so long as its prescribed conditions were fulfilled."

Such is Dr. Payne's view of the nature and results of Adam's federal failure. To say that it clears the subject of all difficulty would be asserting too much; but we feel no hesitation in affirming that it involves fewer difficulties than most other theories that have been resorted to. According to the view here contended for, the dispensation established with Adam was in no proper sense of the term a covenant of works; but a gracious arrangement suspended upon a simple and unmistakeable condition. "I believe," observes our author, "that dispensation to have been a covenant of grace, and not of works; that it was intended to show, and calculated to prove, that the permanent life of the race, had the condition been fulfilled, was a sovereign donation, not required by equity, but bestowed by sovereignty, since no one could imagine that abstinence from the forbidden fruit—whatever painful restraint it might impose upon sensual desire—could deserve the exalted blessings which would have followed in its train. Nothing more is needed than to reflect for a moment on the vantage-ground upon which Adam was placed by the bestowment of this charter of life upon him, to be convinced that the Adamic dispensation was, emphatically speaking, a covenant of grace. Previously to its establishment, death must have been the result to Adam of any moral failure whatever. Subsequently to its establishment death could only be the result of failure in reference to this single prohibition; for the threatening, 'in the day thou eatest thereof, thou shalt surely die,' necessarily implied, as we have seen, that he should not die as long as he did not eat."

"This view of the matter supposes," as it has been well observed, that "the standing of Adam on every point but this, with regard to every other divine precept, was infallibly secured, like that of the angels or glorified spirits; or he might have exposed

himself to death by the violation of some other precepts, while he secured life by fulfilling the condition of the charter. This anomalous position of matters cannot well be supposed. Little room is left for doubt that obedience on other points was rendered certain by sovereign, sustaining grace preventing failure; and that on no point was his obedience contingent, but in reference to the condition of the charter. The Holy Spirit dwelling in the mind of Adam may easily be conceived to have secured, by special influence, yet in a manner perfectly compatible with free agency, obedience to other precepts, *while He put forth no such influence to secure obedience to the interdict.* Adam was left, in regard to the prohibition of the tree of knowledge of good and evil, to the unaided strength of his own mind—a mind in the full maturity of its powers, and in a perfect moral state. Unless we suppose this, I see not how even the possibility of the fall is to be conceived. And, besides, how could there have been anything deserving the name of a moral probation of Adam, if the Spirit of God had, at the moment of temptation, put forth his influence, which cannot be otherwise than effectual, to sustain him? Now, a dispensation which thus secured effectual sustaining grace on every other point—which only left him to the hazard of dying, in case of violating the interdict in relation to the tree, &c., *because it preserved him from sinning in any case but this*, must surely be regarded as a covenant of grace."

We think we have now succeeded in giving to our readers a tolerably satisfactory conception of the character and tendency of Dr. Payne's work; though we have been compelled to leave innumerable points of importance discussed in it, untouched. We should have been happy, had our space permitted, to furnish specimens of our author's mode of treating other theories of original sin; more particularly the Augustinian and Edwardian theories. He has shown, we think, with great cogency of argument, that both Edwards and Augustine have allowed themselves to be misled, by not making a proper distinction between Adam's *personal* and *federal* character; by which they have greatly confounded individual and representative responsibility. "They seem," observes Dr. P., "to have imagined that the arrangement made with him rendered us responsible for every act of Adam, instead, as we have stated, *for the single act of eating the forbidden fruit.*"

Our author well observes that "the whole subject is complicated and embarrassed to our conceptions, by the circumstance that Adam acted both in his personal and representative character, even when he ate the forbidden fruit. The consequence of this

is, as we ought to remember, that he may have entailed different results upon himself in these different characters. But I fear we forget this. The transgression of Adam we feel to have been pregnant with an awful amount of guilt; if any sin deserve eternal death, this sin must have deserved it. Thus we reason, and truly reason and feel; but the next step, reached by many, is unsound and unauthorized. Adam; they reflect, was our federal head; and, therefore, whatever consequences he brought upon himself by taking the forbidden fruit, he must have brought upon us. This is not, however, a logical conclusion. There were consequences of that act which attached to him, as a man, in his personal character; and there were consequences which attached to him in his public character, or as a federal head. In the latter character he forfeited life, *in the double sense*, which has been attached to the term, *both for himself and the race.* In the former character, he directly incurred the sentence of *eternal death*; but by his federal failure, he did not bring down so terrific a sentence upon our heads. He lost for us the permanent residence of the Spirit of God in our minds. That loss entails upon every individual of the race spiritual death; this, again, prompts to rebellion; and rebellion, if persisted in, must issue in eternal death: but everlasting misery is to no one the *direct* result of Adam's sin,—it is invariably the consequence of personal transgression."

Most reluctantly do we take our leave of this truly healthy and vigorous theological treatise. Seldom have we been more deeply interested, or more thoroughly excited, in the perusal of any work so elaborate and logical in its details. With all its metaphysical acuteness, it has an allurements about it, which we have found to be irresistible. We must not, however, conceal from our readers, that they need not attempt to master its consecutive reasonings, unless they will waken up their faculties, and give it an attentive and laborious perusal. If they will take our advice in this particular, we can promise them, what we ourselves have found, the greatest delight, and a high degree of satisfaction, in reference to some of the most perplexed questions connected with original sin.

We thank the author for the vast labour he has put forth in preparing these lectures for the public eye. Let him not doubt as to the benefit they will confer on the present and coming generation. They will enlighten and form the judgments of many of our pastors; and they, again, will convey the benefit to others; and generations yet unborn will bless God that the author ever lived and laboured for the good of the church.

We shall close our necessarily imperfect critique, by furnishing an extract from the concluding part of the author's second lecture, in which his estimate of Divine influence may convey a severe rebuke to those in our day, who would unsettle the faith of the church upon this most vital doctrine in the Christian scheme.

"Adam was created in the image of God, in the full maturity of his powers. The law of God and the law of love were inscribed upon his heart. His body was the temple of the Holy Ghost. Preserved, as we have seen he was, by this Divine agent, from moral failure on all other points, he was left without any special Divine influence to guard him against taking the forbidden fruit. Still his mind was in a perfectly holy state; the disposition to obedience remained in all its pristine vigour up to the moment of temptation; he had the strongest conceivable motives to resist it; the destinies of the entire race were in his keeping; he must ruin himself and his race if he did not stand stedfast in his integrity. And yet he fell! Can there be a stronger proof of the imbecility of man, without the constant presence and influence of the Spirit of God? Man, in innocence and holiness, sank; and sank just at the point, too, where he was left, as I conceive, to the unaided support of his vigorous and perfect moral powers. And yet there are individuals, in the present day, who tell us that man, in his fallen and depraved state, with all his moral powers broken and shattered, the love of truth and holiness having left his soul, who tell us that in this state—in his state of darkness and depravity—the sport of his own passion, and the bond-slave of the god of this world, has no need of special Divine influence; that no such influence is promised or enjoyed, or even exists; that, benighted and debased as we all are by nature, we are left to struggle our own way into the knowledge and liberty and blessedness of the gospel; that, though the light of truth shines all around, no provision is made for the opening of the blind eye; though the voice of mercy invites, there is no agent to unstop the deaf ear, no power to raise the dead; that moral instruments have been provided, but no omnipotent arm to wield them, and render them mighty to the pulling down of strongholds! Is not all this preposterous? It is surely more difficult to arise, after we have fallen, and are bruised and shattered by the fall, than to stand when we are erect. Man fell when he was erect; how, then, without the aid of God's Spirit, can he arise, now that he is fallen?"

The STAR of CHINA; or, the Imperial Edict, in its Political, Commercial, and Religious bearings on Protestant and Popish Missions. By TWO FRIENDS. 8vo. pp. 40.

John Snow.

Our fervent hope is that this pamphlet, from the united pen of two warm friends to the cause of missions, will render good service to the all-absorbing object it is intended to promote. We hail every enlightened effort to draw the attention of the Christian church to the present interesting position of our Chinese mission. All must do what they can to help forward the magnificent design of sending Christ's gospel to three hundred and sixty-two millions of immortal beings; who, for ages past, have been inaccessible to the heralds of the cross. From what we know of the "Two Friends," we are sure that nothing could yield them a purer or loftier satisfaction than to know that they had done something to awaken a feeling of generous compassion for the teeming population of the Chinese empire.

The pamphlet is well worthy of a careful perusal. It contains much important information, and many fervid appeals to the conscience of the church. May God bless it, as an instrument of good to many, and especially to the juvenile friends of the mission cause!

The THREE CONFERENCES held by the Opponents of the Maynooth College Endowment Bill in London and Dublin, during the months of May and June, 1845. Containing a vindication of the Author from the aspersions of the Dissenting press. By JOHN BLACKBURN, Minister of Claremont Chapel, Pentonville. 8vo. pp. 96.

Jackson & Walford.

We are not, we can assure our readers, about to plunge into this painful controversy. But we think it due to our respected friend and brother, Mr. Blackburn, to apprise those who may feel interested in it, that in this pamphlet they will find all the facts and arguments connected with it. To us it appears that the whole matter lies within a very narrow compass. Mr. Blackburn being asked at the Dublin meeting by his Irish friends, whether the deputation from England approved of the Crosby-hall proceedings? Mr. Blackburn gave it as his opinion that that meeting did not represent the Dissenters of England. Then out came in the Patriot, the Nonconformist, the Morning Advertiser, &c., &c., some very severe strictures upon Mr. Blackburn. Now, our view of the case, is simply this: The Irish clergy had no right to call on Mr. Blackburn to commit himself by giving any disclaimer

respecting the Crosby-hall Meeting;—and, on the other hand, we think our friend, Mr. Blackburn, should have declined expressing any opinion in reference to the said meeting. As it respects the invectives indulged in against Mr. Blackburn in the English papers, no one can more deeply deplore them than ourselves. We wish that all such personal attacks were discontinued. They are highly discreditable to our religious press; and will be its ruin, if persisted in. They are, to say the least, extremely vulgar, and in every way objectionable. Would that they were less common! “If ye bite and devour one another, take heed lest ye be consumed one of another!”

Memoir of the Life and Writings of THOMAS CARTWRIGHT, B.D., the distinguished Puritan Reformer; including the principal Ecclesiastical Movements in the reign of Queen Elizabeth. By the Rev. B. Brook, Author of “The Lives of the Puritans.” 8vo. pp. 496.

John Snow.

The author of this memoir of one of the most distinguished men of his age, is advantageously known to the public by his “Lives of the Puritans.” Few living writers, perhaps, are better qualified than Mr. Brook to do justice to the task he has undertaken. He has produced an historical volume of no mean pretension, and certainly of very touching interest. It is well for Nonconformists, who now “sit under their vine and fig-tree, none daring to make them afraid,” to look back on the scenes of the past, that they may be thankful for their present immunities, and that they may be impressed with a due feeling of obligation to those dauntless spirits, who struggled for our religious liberties, in a dark and persecuting age.

Cartwright is one of the most illustrious of the class to which he belongs. He was a child of the Reformation; and not only adhered to Protestant principles when they were utterly proscribed; but sought to purge the Reformation itself when it was in the ascendant. On the accession of Mary to the crown, he began to suffer persecution, and he had scarcely any release from it to the hour of his death, in 1603. But he suffered not as an evil doer, but for conscience sake; and it is difficult to say to what extent we owe our liberties to him, even to the present day. He had to encounter the fiery zealots of Elizabeth's reign, especially Whitgift; who having failed to preach down his doctrines, procured his committal to the tender mercies of the High Commission Court. He was a most powerful controversialist; and awakened the apprehensions of all the leading churchmen of his day. But he was a man of unbend-

ing integrity, whom interest could never sway, nor persecution subdue. His writings did much to enlighten his age; and they will pass down to posterity as the productions of one who was raised up by Divine Providence to check the popish tendencies of the reign of Elizabeth.

We sincerely thank Mr. Brook for this labour of his pen. He has exercised much diligence in the collection of his materials; and has disposed of them so as to give point and energy to his engaging narrative. His memoir is divided into eleven chapters. I. Birth and early history. II. Expulsion from the university. III. Reply to Whitgift's answer to the admonition. IV. Observations on this controversy. V. Whitgift's defence and Cartwright's second reply. VI. Exile, return, imprisonment, ecclesiastical reform. VII. Refutation of the Romish translation of the New Testament. VIII. Convened before the bishop; state of the hospital at Warwick; dispute with Brownists, before the High Commission; committed to prison. IX. Arraigned before the High Commission and the Star Chamber. X. Combined hardships, and release from prison. XI. Trials, death, character, works, conclusion.

The introduction is a valuable sketch of the ecclesiastical history of the time in which Cartwright lived.

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The Child's COMMENTATOR on the Holy Scriptures. By INGRAM COBBIN, M.A., A New Edition, Revised, Corrected, and Enlarged. Vol. I. small 4to. pp. 500. 6s. 6d.

Ward and Co.

This was always an excellent help to parents in the religious instruction of their children, and in its present improved form, with its numerous and well-executed pictorial illustrations, it will be more valuable to them than ever. The author has greatly enriched his pages by introducing the best explanations of oriental customs referred to in the sacred volume. In this way he has rendered the Bible a more intelligible book to children than it has ever been before. The Christian doctrines and moral lessons of God's word, are also forcibly brought forth to the view of children. We can very conscientiously, and we do very earnestly recommend this first volume of the “Child's Commentator” to all the guardians and instructors of youth.

—
ENGLAND and its PEOPLE; or, a Familiar History for Young Persons, of the Country, and the Social and Domestic Manners of its Inhabitants. By EMILY TAYLOR. Second Edition. 18mo. pp. 396.

Houlston and Stoneman.

This sketch of English History for the

use of children is very admirably executed. The fair' author has exceedingly correct notions of the province of history, and has embodied them well in this little work for the nursery, rendering history not the mere informant of the young, but the inculcator of great moral and religious lessons.

WORKS OF THE ENGLISH PURITAN DIVINES.

The Jerusalem Sinner saved; the Pharisee and the Publican; the Trinity and a Christian; the Law and a Christian; &c., &c. By JOHN BUNYAN; to which is appended an *Exhortation to Peace and Unity. With Life of Bunyan*, by the Rev. JAS. HAMILTON, Scotch Church, Regent's-square, London. 12mo. pp. 354.

Thomas Nelson, Paternoster-row.

We welcome this, the first volume of an interesting series, with more than ordinary satisfaction. If it shall appear that such a large and beautiful volume can be supplied periodically to the public at the low price of *one and three pence*, it will be a most gratifying sign of the times. Bunyan is a great favourite with multitudes, and his theology has many of the same qualities which pertain to his Pilgrim.

Mr. Hamilton's Life of Bunyan is an excellent specimen of his terse and captivating style of writing. It is well worth the whole sum charged for the volume. It contains nothing new indeed; but it puts old facts in very novel and striking lights. We very earnestly recommend this volume to the notice of our readers.

The SICK VISITOR'S COMPANION; consisting of Selections from Sacred Scriptures, short addresses and prayers, suited to the sick of different characters, and designed as a help to Christians who visit the sick for religious purposes. By JOHN CORBIN. 12mo. pp. 74.

John Snow.

The object of this manual is excellent, its plan very judicious, and its execution highly creditable to the piety and ability of the author. It will be a great help to many who take a delight in visiting the sick, but who feel themselves ill-qualified for the discharge of the difficult task. Suitable scriptures are selected, then an address follows; and then a concluding prayer. The addresses are prepared for a person in an unconverted state;—an awakened and inquiring penitent; an awakened penitent in a state of despondency; a person who has hardened himself against God; a self-righteous person; a Christian; a penitent backslider; a Christian apparently near death; and a child. We can speak with unhesitating confidence of the useful tendency of this volume.

WORKS RECENTLY PUBLISHED.

1. *The Power of the Soul over the Body, considered in relation to health and morals.* By GEORGE MOORE, M.D., Member of the Royal College of Physicians, London, &c., &c. Second Edition. 8vo. pp. 364. Longman and Co.

2. *The Three Conferences held by the Opponents of the Maynooth College Endowment Bill, in London and Dublin, during the months of May and June, 1845, containing a vindication of the author from the aspersions of the Dissenting press.* By JOHN BLACKBURN, Minister of Claremont Chapel, London. 8vo. pp. 100. Jackson and Walford.

3. *The Star of China; or, the Imperial Edict, in its political, commercial, and religious bearings on Protestant and Popish Missions.* By Two Friends. 8vo. pp. 40. John Snow.

4. *The Words of a Believer.* By the Abbé de la MENNAIS. Translated from the French by EDW. SMITH PRYCE, A.B. 18mo. pp. 128. Aylott and Jones.

5. *The Geography of the Holy Land; or, a Brief Description of Palestine, especially in the time of Christ. With Notices of its Present Condition and Future Prospects. With a map.* For the use of Schools. By the Rev. DAVID ESDAILE. Eighth Edition. 18mo. pp. 24. Edinburgh: Macphail.

6. *A Catechism for Scripture Instruction, with References to VERSES subjoined for Answers.* By the Rev. JOHN COOK, Minister of Lawrence Kirk. 18mo. pp. 60. Edinburgh: Macphail.

7. *Class-Book on the Shorter Catechism.* For Sabbath and Day-schools. Part First. By the Rev. JAS. MALLAN. 18mo. pp. 52. Edinburgh: Macphail.

8. *The Sick Visitor's Companion; consisting of Selections from the Sacred Scriptures, Short Addresses, and Prayers, suited to the Sick of different characters, and designed as a help to Christians who visit the Sick for religious purposes.* By JOHN CORBIN. 12mo. pp. 72. John Snow.

9. *Mauder's School Edition of the Omniscience of the Deity.* By the Rev. ROBERT MONTGOMERY, M.A., Author of "Luther," "The Messiah," &c. 18mo. pp. 140. Longman and Co.

10. *The Teacher's Manual of Exercises in Mental Arithmetic, containing Twenty-five Thousand Questions, with the Answers and the Rules for their Calculation; forming a Key to the Pupil's Manual of Mental Arithmetic.* By HENRY HOPKINS, A.M. 18mo. pp. 232. Relfe and Fletcher.

11. *Exercises on Orthography, on an improved plan, containing much valuable information on various subjects.* Sixth Edition, with extensive additions. By HENRY HOPKINS, A.M. 18mo. pp. 25. Relfe and Fletcher.

12. *Exercises on Composition, on an improved plan, containing much valuable information on various subjects.* Fourth Edition, with extensive additions. By HENRY HOPKINS, A.M. 18mo. pp. 258. Relfe and Fletcher.

13. *The Pupil's Manual of Exercises in Mental Arithmetic, containing Twenty-five Thousand Questions, with Rules for their Calculation.* By HENRY HOPKINS, A.M. 12mo. pp. 120. Relfe and Fletcher.

PREPARING FOR PUBLICATION.

Memoirs of the Life of Rev. Samuel Dyer, late Missionary to China. By Rev. EVAN DAVIES, Author of "China and her Spiritual Claims."

Obituary.

MISS MARY ANN BROWN.

Died at Grantham, August 9, 1845, in the twenty-first year of her age, Miss Mary Ann Brown, niece of Mrs. Anne Jackson, and of the Rev. J. J. Jesson, from Tahiti.

Her death was improved on Lord's day evening, August 17, by her pastor, the Rev. J. Barfett, to a crowded and deeply affected audience, from 1 Samuel xx. 3. "But truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death."

The subjoined sketch, delivered on the occasion referred to, will be read with interest by others besides the large circle of friends immediately belonging to the deceased.

"The acquaintance of your pastor with the dear young friend departed, extended, at most, only over a period of twelve months. We met as perfect strangers. There stood before me a being in person and in form interesting; to which, I soon perceived, was allied a mind of no ordinary power and character—richly stored by various reading, but as yet a stranger to that self-government and rigid discipline to which, subsequently, it was fast being subjected. It is not relevant to our present purpose for me to attempt an analysis, if capable, of our friend's mental constitution. Suffice it, she possessed great capabilities, a mind ever active and inquisitive, independent in its modes of thinking, and keenly susceptible of impressions from whatever partook of sublimity and glory in the creation of God. By reason of her mental structure, in connection with a fine physical organization, there was about our friend a sensitiveness, an excitability which required peculiar treatment, and which peculiarities sometimes led to a mannerism which might, to cursory observers of human nature, or to those but little acquainted with the philosophy of mind, exhibit her character not always under the most favourable or lovely aspect.

"As time advanced, our acquaintance became closer, and my knowledge of our friend deepened. At the period already referred to, I found the mind of the departed one, so far as related to the soul's great interests, anything but in a pleasing condition. Upon certain points, especially in regard of ecclesiastical polity, and even on weightier matters, she was entrenched by certain strong, deep, and injurious prejudices—prejudices most unfavourable to a mind in search after truth.

"These, I sought to assert, not rudely, but by a calm, dispassionate appeal to her reason, to the higher faculties of the mind, and by assuring her that no great mind would hold an opinion or cling to a prejudice for its own sake, without bringing both to the test of a close, impartial examination. It was in this manner, there is reason to believe, her confidence was secured. That confidence gained, our communications became frank. Finding that I might now freely speak, and that my pupil began to deem me capable of guiding and instructing her, I, at once, made the subject of personal experimental religion the matter of urgent appeal. This opened up between us, whether present or absent, a correspondence both interesting and profitable to my own mind. The correspondence on her part led me into a closer understanding both of the peculiar order of her mind, and also of its peculiar workings, trials, and convictions. It became plain to me, and memoranda left behind have confirmed it, that from childhood our dear young friend was the subject of religious impressions. It is impossible to peruse those reflections which she has left on record without perceiving this to have been the case.

"This fact alone would account for that war between her judgment and her feelings, which her most intimate friends could, but too often, see waging. The time, however, was advancing, in which a change became obvious.

"In theory, our friend well knew the whole scheme of man's salvation. There needed no lessons on this head. Some of her letters extant are beautiful illustrations of the truthfulness of the above remark. But the preacher can refer with tolerable accuracy to the date when the necessity of feeling the power of religion, became a subject of all-absorbing interest. Many were the heart-stirring and gratifying notes which her pastor and friend had about this period to peruse and answer.

"For several months past evidences had been accumulating that a good work had commenced in her soul. Prejudices, prepossessions, a carriage, which some had deemed lofty and proud, one by one gave way. Decision for Christ had become with her all-important. Docility of mind, a willingness to learn, became every day more apparent. A readiness to converse on spiritual subjects, and a delight in the company of the faithful, were, also very

conspicuous. No wonder that under such a state of feeling, she should desire to be useful. She did desire this; and hence had just resumed the office of a sabbath-school teacher with feelings and aims she had never so cherished before.

"The solemn visitation of Providence, to which your pastor has so recently been called, was not without its salutary effect upon the mind of our young departed friend, as the following note will show. It has reference to her being united with this Christian church.

"My dear Friend,—The feelings which prompt me to invade, for a few moments, the retirement of your sabbath house, are neither of a trifling nor ordinary nature. It is scarcely a request, I would lay before you, but the deep, solemn, and earnest desire of my heart. The late warnings which have been dealt around by the arrows of death, do indeed seem to say, "It is high time to awake out of sleep;" "to gird the gospel armour on." The longings of my soul in the quiet hours of night, for a consecration of spirit and for that peace which can flow from no earthly source, seemed to want expression, longings not new but deepened. Time is short, fast flying away, and the removal of first one, and then another seems loudly calling upon those left behind, to arise and go to their Father before it be too late. With all the consciousness of indwelling sin, still clinging to my nature, I can rest no longer, for my heart is contrite, softened, broken. I think I could write a letter to the church, of which you are the pastor which might satisfy. Even to write this is a great relief. And in spirit, if not openly, I will hold communion with that Saviour who has said, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." You can, if you please, just name this to our kind friend Mr. Wilkinson;* but should there appear to your own mind presumption in this note, then bury its contents, and speak to no human being of the conflicts of one who is ever

'Gratefully yours,

'M. A. BROWN.'

This note, brethren, tells its own tale. It is full of deep, solemn import.

"Neither her own wishes nor those of her pastor, were permitted to be realized. Communion with the spirits of just men made perfect; with the general assembly and church of the first-born was near at hand. This tender plant, or opening flower, was soon to be transplanted to an element, a region more congenial.

*There came one who loved the flower,
And took it home to deck his bower;

•The senior deacon of the church.

Bore it away beyond the skies,
To bloom in his own paradise!

Shortly after the trial your pastor had been called to sustain, you are aware he left home for a short season. In that absence, he did not omit writing to the author of the note just cited. It brought, among others, the following reply:—

"My dear Friend,—Your little messenger arrived this afternoon. I trust I could desire to seek the Lord; but like poor Kirk White I feel that my heart is a chaos of all contradiction. Yet, there are seasons when my soul longs for communion with God, and ardently desires entire consecration to him. I feel that you are absent. But I have much to be thankful for, that God is dealing faithfully with me; making me to see my own insufficiency. And when endeavouring to speak to the children of the sabbath-school, there come some consolatory truths home to my own heart, that heart which often seems ready to sink within me, and sometimes tries, as it were, to hide itself from the searching of its God,—nothing but an earnest grasp of the atonement—a feeling that Christ is touched with our infirmities, could support my faltering spirit. O dreadful Unitarianism, to deprive a poor sinner of the only refuge! Oh, I want to feel, to desire to live, only that I may imbibe his spirit, and bear his cross! Yet, sin clings to me. O for growth in grace, and deadness to the world practically. Pray for me. Ah, you have indeed a link to bind your soul closer to your final home. My heart warmly responds to your wish, that we may be prepared for the inheritance of the saints in light. Farewell."

"This note was followed by another of touching interest, as it told the deep anxiety of her soul for the salvation of her near relatives, especially that of her elder brother, concerning which, he has, at least, one letter from her own hand, the type of her glowing intellect, which, I pray, he may never forget!

"The last record addressed to me by her own hand, was under date, Saturday evening, July 26, and ran thus:—

"Saturday night.

"I cannot guide a pen now. Thanks for your note. I hope to be able to write you in a few days. Farewell. Christ, I trust, is with me. And, Mr. Wilkinson, so kind, so spiritual."

"This terminated our correspondence on earth. If what has been addressed on the present mournful occasion, bear the evidences of a heart under the influence of genuine religion, then in the death of our young friend, we sorrow not as those who have no hope.

"Of her last illness, and of the state of

her mind, we have not the power of describing. The disease was so desperate as soon to prostrate every power, both physical and mental. Suffice it, both before and after the intellect had been dethroned, incoherent as were her thoughts and expressions, they all savoured of the things of God."

This statement of an interesting young Christian lady, was followed by an earnest, solemn appeal to the various classes then present, which may the Lord in mercy sanctify and bless!

B.

MR. AND MRS. WILKINSON.

Mr. Henry Wilkinson died June 12, 1844, aged twenty-seven; and Mary Ann, his wife, the following May, 1815, aged twenty-five. They were united in marriage in 1840, and settled at a small farm in the village of Kingston, Cambridgeshire, about seven miles from the county town. It was not long before they discovered that the neighbourhood where they resided was extremely destitute of knowledge and spiritual improvement; and being exceedingly desirous to supply, in some measure, the wants of the people, they turned their attention to the instruction of the poor children. Obtaining possession of a cottage which they fitted up at their own expense as a school-room and for evening worship they commenced their humble labours. Their patient perseverance and kindly deportment won upon the people, and their school was soon too large for the room. The cottage was then considerably enlarged, and fitted up with all the usual conveniences of a village chapel. Ministers from a distance and pious laymen supplied the place on the Sunday evening, and the other portion of the day was devoted to the Sunday-school, which contained considerably upwards of 100 children. Mr. and Mrs. Wilkinson were not merely pecuniary supporters of this infant congregation, but active persevering labourers in the field. Every Sunday found them at their post, and the attachment of the children and villagers generally was corresponding with their labours. Mr. W.'s illness was of seventeen months' duration; and it was evident to all that it was not without its usefulness in the display of patience under suffering and firm reliance upon Christ for salvation. This long period of weakness and gradual decay was not lost by our departed friend, as he took every opportunity to speak to his neighbours and those who called to see him upon the matter of personal religion. His remains were followed to the grave by the sabbath-school, and large numbers of the villagers attended to testify their es-

teem. It will not be out of place here to say that Mr. Wilkinson was a good farmer, and employed a great many labourers on his farm. If a poor man was out of employ he was almost sure to get put on to some kind of work by our late friend. One of the villagers made this remark to the writer, "Poor master could not bear to see any man lay by" (be unemployed.)

Mrs. Wilkinson received such a shock from the death of her husband that it is supposed she never recovered it. Very soon afterwards, however, she resumed her post at the school, where she found great delight; notwithstanding her infant family demanded much of her time, she collected her class around her in the week, established a juvenile missionary working society, and various other plans for the good of the dear children. Her chief happiness seemed to be in doing good to the souls of others. In the midst of her labours she was suddenly arrested by the rupture of a blood vessel, and in seven weeks' rapid consumption was carried to her last home. She, too, during her last illness seemed to have the good of others much upon her mind, particularly the Sunday-school children. She committed her two orphan children to the care of her heavenly Father, and died in a sure and certain hope of a glorious resurrection to eternal life. Mr. and Mrs. Wilkinson possessed no brilliant talents, no superior education, and nothing to appearance that should single them out as likely to be made more useful than others. The great secret of their usefulness consisted in these characteristics, fervent piety, patient continuance in well-doing, and simple-minded Christian consistency. They acquired great influence by their character, and they used this influence for God's glory. They have set an example to a class of men (agriculturists) which they would do well to follow. If the Christian farmers of England were to labour in the way Mr. and Mrs. Wilkinson did, we should receive very different accounts from our home missionary's agents. The way would thus be paved for the introduction of the gospel into the darkest places of our country.

MR. THOMAS COOK.

Died, September 3rd, of small-pox, aged 40, Mr. Thomas Cook, of Lynn Regis, Norfolk. The deceased was for several years one of the deacons of the Baptist Church in this town, but had latterly, under a deep sense of duty, withdrawn from that office, much to the regret of many friends with whom he had formerly acted. His straightforward and consistent character as a Protestant Dissenter, endeared him to a large

circle of friends, who in common with his family, now mourn their loss.

On the following sabbath evening, September 7th, the Rev. R. Hamilton, minister of the Independent chapel in this town, delivered an excellent discourse to a numerous and attentive auditory (on the occasion of the death of Mr. Thomas Cook) from Luke xii. 37, former part, during which he referred to the deceased—as a man of business, of sterling integrity and uprightness; as a friend, ready at all times to advise; as a Christian, ever active; and though he made sacrifices for God, he did not consider them

as such; and to use the minister's own words, "always devising something for the glory of God, and the increase of his kingdom." The speaker, after making an affectionate appeal, stated he had no doubt existing in his mind, but that the spirit of the departed, was now a member of the Church triumphant, and were he to address them from his high and exalted station, he would say, "Do your diligence to come to me shortly." May all professing to be Christians, be as ready to depart, as was our much-respected and tried friend.—Many fall as sudden—few so safe.

Home Chronicle.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The autumnal assembly of this Union was held at Manchester on the 13th, 14th, 15th, and 16th of October, when the number of pastors and delegates, gathered together from all parts of England and Wales, exceeded 550. It was a season, on many accounts, of peculiar interest and refreshment. Never will the christian hospitalities and cordial greetings of the Manchester churches be forgotten by those who shared in them. Verily, they have their reward in that enlargement of heart so munificently displayed by them; and in that christian love and sympathy to which they so essentially ministered.

We will not attempt a minute detail of the proceedings of the Union; nor would any formal narrative impart to our readers an adequate conception of the state of mind and feeling which obtained. From the first meeting, for devotion, on the Monday evening, to the last, on Thursday evening, in support of congregational polity, there was a most gratifying display of harmony, affection, and zeal. Both the morning and evening sittings of the Union were largely attended by intelligent and deeply interested assemblies. The devotional service held on Monday evening, in Dr. Halley's chapel, was a happy foretaste of the enjoyments which followed. It was conducted by Messrs. Sherman, Raven, McAll, Gawthorn, and Dr. Morison, and was felt by many to be a fitting introduction to the solemnities of the subsequent days. If our denomination is to prosper, we must have more of the feeling of spirit-stirring and importunate prayer.

On the Tuesday morning, the first meeting for the transaction of business took place in the Roby School-rooms, at half-past nine o'clock, when, after prayer and praise, the

Rev. J. A. James, according to previous arrangement, read a most valuable paper, on "the present state of the Independent denomination in England." It was felt by all to be a *searching* document, characterised by fidelity, earnestness, and appropriate suggestions. As it is referred back to the committee, for the purpose of obtaining increased information on the subject to which it relates, we fondly hope that it may yet be given to the church. Our painful impression is, that, with many happy exceptions, our denomination is not in so prosperous a state as could be desired. Let all the pastors and members of our churches be stirred up to growing watchfulness, effort, and prayer. We were much gratified to find that the effect of Mr. James's statements was to induce the Union to recommend that special services for humiliation and prayer be held throughout the denomination during the whole of the first week in December. We look forward with hope to the benefits likely to accrue from united and fervent prayer for the effusion of the Holy Spirit.

On the evening of Tuesday, a very numerous and delightful meeting was held at Dr. Massie's chapel, — Charlton, Esq., in the chair, for the purpose of promoting national education, when three valuable papers were read by Messrs. Ainslie, Fletcher, and Kelly; the first, on popular education; the second, on ministerial education; and the third, on lay collegiate education. Much important information was conveyed to the assembly, and many powerful appeals were made; Dr. Vaughan's address, in particular, was eminently worthy of the attention of the Denomination.

On Wednesday, the 15th, papers were read by the Rev. Messrs. Harris, (of Westbury,) Sherman, and Ely, on insurances for annuities for aged ministers; on benefit

societies for church members; and on the importance of greater system in the contributions of churches for public objects. We hope that much good will arise out of the discussions to which all the three essays gave rise. Before the sitting of the assembly closed, Mr. Wells gave a gratifying account of the Liverpool meeting for union, which was responded to by the brethren present in a manner sufficiently indicative of the catholic feeling which obtains among Congregational Dissenters.

On the evening of Wednesday, a most animated meeting, in behalf of British missions was held at the Rev. R. Fletcher's chapel, Alderman Kershaw in the chair, when addresses were delivered by Drs. Halley and Morison, and by Messrs. Ely, Aveling, Sherman, and others, and liberal contributions were made in aid of the Home Missionary Society, the Irish Evangelical, and the Colonial Missionary Society.

On Thursday morning, the 16th, an essay of great power and discrimination was read by our beloved friend, Dr. Redford, on the Literature of the Congregational denomination. We cannot but express a hope that he will be induced to comply with the unanimous request of his brethren, and to give it greater publicity, either in the organs of the union, or in a separate publication. It was one of the best essays of its kind to which it has ever been our privilege to listen. Would that its sober and enlightened views were to become universally prevalent and popular in the midst of us!

When Dr. Redford's paper was disposed of, Mr. Wells read a brief statement of the steps which had been taken by the committee of the Union, on the subject of establishing a new penny magazine; after which, Dr. Campbell stood forward in advocacy of the measure, and obtained a vote for the proposal of the committee. We abstain from any criticism upon this part of the proceedings of the Union; but we could have wished to have seen more calmness and deliberation in the discussion of a topic involving so many important interests and results. This last sitting of the delegates was closed by a very profitable discussion, "on the best means for originating, both in towns and rural districts, additional churches," introduced by the respected secretary, Mr. Wells.

On the evening of Thursday, a meeting was held in Dr. Halley's chapel, for the purpose of setting forth to the Christian public the principles of Congregational dissent, Dr. Raffles (in the absence of Sir C. E. Smith) in the chair. The chapel was full in every corner; and after prayer by Mr. Thomson, of Chatham, and an introductory paper by Mr. Wells, addresses of singular excellence were delivered by Messrs. Bur-

net, Tildman, James, Blackburn, Reed, and others, on the independence of our churches as compatible with union and co-operation for objects of common interest, and fellowship with all who love the Lord Jesus Christ in sincerity and truth.

Reviewing the entire proceeding of this session of the Congregational Union of England and Wales, we cannot but "thank God and take courage." Let us "watch and pray," and our Union cannot but prosper. We must not, we dare not boast; but in the spirit of meekness, humility, zeal, and love, let us go forward in the name and strength of Him in whose name, and in submission to whose word and authority we have set up our banner. "Save now, we beseech thee, O Lord: O Lord, we beseech thee, send now prosperity."

LIVERPOOL MEETING FOR THE PROMOTION OF CHRISTIAN UNION, OCTOBER 1st, 2nd, AND 3rd.

"Our hearts burn within us" at the very thought of God's people getting nearer to each other. To those who are "born of the Spirit," and who are one in Christ, the church's Head, there can be no essential hindrance to their cordial and fraternal union. If they do not act towards each other so as to prove to the world that they are one, the evil must spring from the pernicious influence of human systems, preventing the native expression of the renewed heart. Let every child of God consult the dictates of the new nature within him, and the plain and oft-repeated injunctions of the written word, and he will find his heart yearning with affection towards the whole household of faith. The moment, then, that he finds his ecclesiastical system repressing or cooling down this affection, he may assure himself that it is exerting a baneful influence, an influence at variance with the mind of God. If our denominational inclosures become the occasion of distance and alienation among those who hope to spend an eternity with each other in heaven, they must then become deeply offensive to the Spirit of love.

In this age of controversy, all who love the Lord Jesus Christ in sincerity must watch over their spirits, lest they should be betrayed into any state of mind hostile to fellowship with those who belong with themselves to the same great spiritual commonwealth. They must not content themselves with saying, "Grace, mercy, and peace be multiplied unto them;" but they must stand prepared to give them the right hand of fellowship, and to reciprocate those kindly and Christian offices which will prove that they are indeed anxious to "keep the unity of the spirit in the bond of peace."

We honour those brethren in Christ who have taken an active part in convening the late hallowed assembly at Liverpool. The meeting was but preliminary to a still larger convocation. But it was a season of devotion and mutual greeting long to be remembered. Too much was not attempted, and therefore we augur well for the result. There was no restraint put upon freedom of utterance. Churchmen and Dissenters spoke as such; and, therefore, spoke naturally. There was, however, a vigorous determination to recognise a common Christianity; and to prove to lookers-on that true believers in Christ can hail each other with affection from various folds of the visible church. It was delightful to perceive how Episcopalians, Presbyterians, Baptists, and Congregationalists were all *one* at a throne of grace. Variety of opinion was indeed expressed, but substantial harmony prevailed—a harmony the more sincere, because of the liberty of speech conceded to every one composing the assembly. Great caution was observed not to adopt any principles of action which might hamper future proceedings. Though the meeting consisted of delegates, they agreed to merge in their individual characters, pledging no *absent* parties to any portion of their decisions. This was wise and prudent. Let the effort to promote union proceed on this principle, and it will, it must succeed. Discouragement may arise by reason of those who hold back from the hallowed movement, but perseverance and Christian example will overcome the greatest difficulties; and a coming age of Divine visitation will demonstrate, that those who have sought to unite the children of God have been engaged in no utopian enterprise; but that Christ himself has been with them, and that to bless them. May the Spirit of light and love descend upon all who take part in this glorious undertaking! We envy not the man who can think lightly of such a meeting. We say to our dear brethren—persevere.

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

We have seen a very excellent letter, in the Somerset County Herald of the 6th September, from Thomas Thompson, Esq. to the Rev. Dr. Cottle, of Taunton, containing a respectful remonstrance to that reverend gentleman, for his support of the Society for the Propagation of the Gospel in Foreign Parts. The chief ground of the remonstrance is, the injury which that society is inflicting, by sending missionaries to India who have been infected with the *Fuseyite* heresy, and who are doing all in

their power to check the progress of evangelical Christianity in our eastern dominions. If Mr. Thompson's charge were not just, we cannot conceive of Bishop Wilson speaking in such terms as he did, in the presence of the Archbishop of Canterbury, when he represented certain of the Society's agents as *spreading a moral blight over the field of missionary operations in India, which, if not counteracted, might prove fatal to the progress of scriptural truth in our eastern empire.* In the present interesting position of India, with idolatry tottering, and a spirit of religious inquiry everywhere spreading, it is a most deplorable fact, that a British society, existing within the bosom of the Established Church, should become the unhappy instrument of arresting the progress of truth, and, to a serious extent, impeding the labours of devoted missionaries of the cross. We honour the Bishop of Calcutta for the fidelity he has displayed in calling upon the Society to exercise greater circumspection in the appointment of its agents; but we much fear that sounder views must obtain at head quarters, before the evil complained of can be checked. While we have so much semippery at home, and especially among the supporters of the Society for the Propagation of the Gospel in Foreign Parts, we may lay our account for its having its representatives in the heathen world, and must prepare to withstand the enemies of pure Protestantism wherever we find them.

Mr. Thompson has done good service to the cause of truth, by his seasonable remonstrance.

HACKNEY THEOLOGICAL SEMINARY.

The annual meeting of the above institution was held at Coverdale Chapel, Limehouse, on Tuesday, June 17, 1845. The Rev. A. Reed, D.D. presided. Prayer was offered and addresses were delivered by the Rev. Messrs. Adey, Collison, Davis, Dubourg, Mannering, Muscutt, Ransom, Seaborn, and Woodhouse.

Two students have completed their studies, and four have entered the seminary during the year. There are, at present, twelve students on the foundation.

The classical examination took place on the 17th of December, and the theological on the 7th of January last, and were conducted by the Rev. Robert Redpath, M.A., in the presence of the Rev. Messrs. Roberts, Seaborn, and Woodhouse, who reported "that there was a thorough investigation of all the different subjects, and the proficiency of all the students showed the great pains which had been taken by their tutors to convey the accurate meaning of the author, to make them understand

the exact force of each expression, to master the syntax and analyse the words of each sentence; and also the success with which the students had sought to profit by those instructions.

"We think the whole course of theological study admirably fitted to make the students able ministers of the New Testament, careful, diligent, and successful expounders of the word of God; to accustom them to assign to Scripture the supreme authority it was intended to possess, and to secure one important point, on which Paul insists, that the word of Christ should not only 'dwell in them richly, but in all wisdom and spiritual understanding.'"

About 150 ministers have been educated in the seminary, many of whom are successfully preaching the gospel in various parts of Britain, and others are occupying important fields of missionary labour in foreign lands. It is an interesting feature of this institution, and which it is believed distinguishes it from all others, that it affords assistance, so far as its funds will admit, to its ministers in introducing the gospel into poor and destitute districts, and also aids for a season the infant churches.

There remains a debt of more than 3,000*l.* on the recent purchase of the freehold, and erections at the seminary, towards which donations are respectfully solicited. An addition to the list of annual subscribers is important to the permanency and efficient operation of the society.

Adelphi Chapel, Hackney-road.

The opening of this elegant place of worship took place on Wednesday, September, 17. The interesting services of the day commenced with an early meeting, to implore the Divine blessing upon the ministry of the word within the walls of this sacred edifice. In the morning, the Rev. A. Reed, D.D., preached an appropriate sermon from Matt. x. 8, "Freely ye have received, freely give." In the evening, the Rev. James Sherman delivered an animated discourse from Ephes. iii. 8, "The unsearchable riches of Christ." The devotional parts of the services were conducted by the Rev. Messrs. Woodhouse, Wilsdon, Ferguson, (Free Scotch Church,) Dukes, Wilkins, Hyatt, Seaborn, and Viney. Most of the other neighbouring ministers were present, including the Rev. Drs. Campbell, Collison, Cox, Hewlett, and Styles; and the Rev. Messrs. Carlile, Clarke, Hollis, Hitchen, Ham, Harrison, Jeala, Lyon, Philip, Pulling, Ransom, Smith, Verrall, Wood, Wood-

man, and several students from Cheshunt and Hackney Colleges.

Notwithstanding the unfavourable state of the weather the services were numerous and respectably attended; and in the evening the chapel was so crowded that great numbers were wholly unable to gain admittance. The design of the chapel is very chaste and ornamental, of the Corinthian order, and reflects great credit on the taste displayed by the architect, Mr. T. G. Owen, of Maidenhead. After the morning service, the friends adjourned to the school-rooms in Wilmot-square, kindly granted for the occasion by R. Gamman, Esq., where a cold collation was provided by the Committee. In the absence of Mr. Alderman Challis, (one of the trustees who had engaged to preside,) the Rev. Dr. Reed occupied the chair, supported by many highly respectable ministers of different denominations. Several interesting addresses were delivered, manifesting the kindest feeling of sympathy towards this new interest and its minister.

A satisfactory statement was made respecting the circumstances which led to the erection of this commodious chapel, so far superior to the former one, and by which it appeared that the funds at the disposal of the trustees (after paying off the mortgage and other claims upon the old chapel) had been exceeded by about 800*l.* The friends kindly responded to the appeal on behalf of its liquidation, and during the day the sum of about 120*l.* was raised. The deep and lively interest excited in the neighbourhood, and the kind feeling and encouraging attendance at the opening, indicate that a promising sphere of usefulness has been selected, and furnish a prospect of the most cheering character. On the following sabbath, the Rev. Dr. Jenkyn preached in the morning, and the Rev. W. Woodhouse in the evening, to overflowing congregations.

PROVINCIAL.

ORDINATIONS.

Rev. Portas H. Davison.

The Rev. Portas H. Davison, late student at Masbrough College, was publicly set apart to the pastoral charge of the Congregational church at Drunfield, Derbyshire, on Tuesday, July the 8th.

The solemn services of the day were commenced by the Rev. Wm. Blandy, of Chesterfield, who read suitable portions of the Scriptures, and prayed; the Rev. T. Smith, M.A., classical tutor of Masbrough College, delivered the introductory discourse, from 1 Tim. iii. 15. "The church of the

living God, the pillar and ground of the truth," in which he very clearly and faithfully delineated the nature and constitution of a gospel church, and gave ample reasons for our nonconformity; the Rev. J. Gawthorn, of Derby, proposed the usual questions, and received "a good confession" from the young pastor, who gave an interesting summary of his views and motives; the ordination prayer was offered up by the Rev. J. Gawthorn, accompanied by the imposition of hands; the Rev. W. H. Stowell, theological tutor of Masbrough College, delivered an impressive and eloquent charge from 2 Tim. iv. 5, "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry;" the Rev. B. Hobson, of Welford, concluded by prayer.

In the evening, the Rev. J. H. Muir, of Sheffield, enforced the duties of the people in a very able and deeply-interesting discourse, from Deut. i. 38, "Encourage him."

The Rev. Messrs. Young, of Beverley; Storror, of Bawtry; Beddow, of Barnsley; and Martin, of Brig, also took part in the services of the day.

Through the blessing of God upon the labours of Mr. Davison, since his settlement in February last, the congregation has greatly increased, and many have within the last few months been added to the church.

Rev. Andrew Thomas.

The ordination of the Reverend Andrew Thomas, late of Glasgow University, to the pastoral office over the Congregational church assembling in Bethesda chapel, Runcorn, Cheshire, took place in the above chapel on Wednesday, 2nd of July, 1845.

The service in the morning began at half-past ten, when the Rev. E. Robinson, of Manchester, read the Scriptures and engaged in prayer; the Rev. J. Pearce, of Wrexham, delivered the introductory discourse, and proposed the usual questions to the minister; the Rev. J. Clunie, LL.D., of Manchester, offered up the ordination prayer; and the Rev. T. Raffles, DD., LL.D., of Liverpool, delivered the charge to the minister. Various other ministers took part in the service.

In the evening, the service commenced at seven o'clock. In the absence of the Rev. S. Luke, of Chester, who was expected but could not be present, the Rev. Dr. Raffles, with his wonted kindness, supplied his place, and preached an eloquent and impressive sermon to the people. The congregations were remarkably good, and Mr. Thomas entered upon his labours with prospects of great prosperity and usefulness.

Rev. Wm. Stead.

On Tuesday, August 5th, 1845, the Rev. Wm. Stead, late of Alredale College, was ordained pastor of the Congregational church at Embleton, Northumberland.

The introductory discourse was delivered by the Rev. George Richards, of Sion Chapel, Alnwick, in which he gave a clear and scriptural exposition of a church of Christ formed on New Testament principles, illustrative of the principles of Independence; the Rev. George Clarkson, of Rothbury, proposed the usual questions, received Mr. Stead's confession of faith, and afterwards offered up the ordination prayer, with imposition of hands; the Rev. Archibald Jack, A.M., of North Shields, gave a powerful and impressive charge to the minister, and afterwards addressed the people on their duties as a church towards their pastor.

The whole of the services were listened to by a large and attentive audience; and, it is to be hoped, will be followed with the blessings of the great Head of the church.

Rev. E. Jones.

On the 29th, 30th, and 31st of July, 1845, the Rev. E. Jones, of Brecon Independent College, was set apart to the pastoral care of the Congregational church at Saron Tredegar, Monmouthshire, when the following ministers and brethren officiated:

On the 29th, at six o'clock, Messrs. Davies, Brecon College, and Jenkins, (Wesleyan,) Tredegar, preached to a large and crowded congregation.

The following day was chiefly occupied by conferences of ministers and deacons, for the purpose of discussing the most efficient means to liquidate the debts which still remain on several of the Welch Independent chapels in the country.

On the evening of the same day, at six o'clock, Mr. Jeffreys, of Penycal, introduced the service; and Messrs. W. Edwards, of Aberdon, late of Brecon College, W. Davies, M.A., Jerusalem, and E. Rees, of Penymain, preached.

On the 31st, at six o'clock in the morning, Mr. J. Davies, of Brecon College, introduced; and Mr. T. Griffiths, of Blaenavon, preached. At nine o'clock, Mr. M. Jones, of Varteg, introduced; Mr. Richard Jones, Sirhowy, delivered a most elaborate discourse on the nature and constitution of a Christian church; Mr. M. Ellis, of Mynyddislwyn, proposed the usual questions, which were most satisfactorily answered by the young minister; Mr. D. Stephenson, of Nantyglo, offered the ordination prayer in a manner exceedingly warm and pathetic; Mr. E. Davies, A.M., clas-

sical tutor of Brecon College, preached to the young minister; and Mr. H. Jones, Caermarthen, late of Tredegar, preached to the church.

At one o'clock, all the ministers dined together, at the Cambrian inn. At half-past two o'clock, the Independent chapel, though considerably spacious, proved too small to contain the crowded congregation that had come together. In consequence of this, the Baptists kindly offered the service of their chapel, where, with much convenience, the afternoon and evening services were conducted.

The afternoon service was introduced by Mr. D. Salmon, of Newport, late of Brecon College; and Messrs. B. Evans, of Frome, and T. Pearce, of Liverpool, preached,—the former in English. At six o'clock, Mr. J. D. Williams, Homerton College, introduced, and Messrs. E. Roberts, Cwmavon, late of Brecon College, E. Griffiths, Swansea, and J. Hughes, of Dowlais, preached.

Mr. Jones commences his ministerial labours under circumstances very promising and favourable. He may be said to have come to the place at the unanimous invitation of the church; and it is not too much to say, that among a number so large there was hardly a single dissident. We are fully persuaded that a young man more qualified for both the place and the people, could with difficulty be obtained. He is a zealous and faithful advocate of testotalism, which it is hoped, under the Divine blessing, will prove a happy means for counteracting, to some extent at least, the baneful influence of intoxication—a sin lamentably prevalent among the iron districts. On the occasion, a large number of ministers connected with our own as well as other denominations were present; thus testifying the high esteem in which they held the young minister, and their convictions of his suitability to the important work of the gospel ministry.

The sermons which were delivered during the different services were in the highest degree forcible, persuasive, full of pathos, and accompanied with evident manifestations of God's favour and approbation.

Rev. Thomas Rowson.

On Tuesday, July 1st, the Rev. Thomas Rowson, late of Hackney College, was ordained pastor over the ancient Congregational church at Sandwich, Kent.

On Monday, June 30th, the ministers in the Canterbury district of the Kent Association, held their quarterly meeting at Sandwich; and in the evening, united in a devotional preparatory service, when prayer was offered by the Rev. Messrs. Cresswell,

Toomer, and Brown; and addresses were given by Messrs. Leask, Harrison, and Brewer.

A prayer meeting at seven o'clock on Tuesday morning was numerously attended. At eleven o'clock, the Rev. John Vincent, of Deal, commenced with prayer; the Rev. H. J. Bevis, of Ramsgate, delivered a lucid and eloquent discourse, illustrating and enforcing the truth that the ministry, offices, and ordinances of a New Testament church, are not to be formed after the model of those ordained in the Jewish ritual, but according to the more simple and spiritual directions and examples contained in the New Testament, and by consequence that all arguments for an established or national church derived from analogy with the former dispensation are utterly irrelevant and inapplicable. The usual questions were proposed by the Rev. D. Harrison, of Whitstable; the ordination prayer was offered by the Rev. H. J. Rook, of Faversham; the Rev. George Collison, theological and resident tutor of the Hackney College, delivered a solemn and affectionate charge to the newly-ordained pastor, from 2 Tim. iv. 5, "Make full proof of thy ministry;" and the morning service was concluded by the Rev. H. Cresswell, of Canterbury.

In the evening, after prayer by Rev. S. E. Toomer, of Wingham, the Rev. John Adey delivered a plain, practical, but powerful sermon to the church and congregation, founded on Psa. cxviii. 25; the Rev. — Roberts, Baptist minister of Deal, concluded with prayer.

The impression produced by the services of the day was of a most salutary character, and the indications of coming good are most encouraging. In the course of his sermon Mr. Adey paid a justly deserved tribute to the piety, wisdom, and integrity of the Rev. J. Knight, the late pastor of the church, but now of Rye, Sussex.

Rev. James Fleming.

On Tuesday, the 26th of August, 1845, the Rev. James Fleming, late of Highbury College, London, was solemnly ordained as pastor of the church and congregation assembling in High-street chapel, Lancaster.

The Rev. J. Jukes, of Blackburn, commenced the morning services by reading the Scriptures and offering prayer; the Rev. R. Halley, D.D., of Manchester, delivered a masterly discourse in defence of Congregational principles, and of the ordination service, as observed among the Independents; the Rev. A. Fraser, M.A., of Blackburn, asked the usual questions; the Rev. R. Vaughan, D.D., president of the Lancashire

Independent College, offered the ordination prayer; and the Rev. T. Raffles, D.D., LL.D., of Liverpool, gave an impressive and very excellent charge to the minister.

In the evening, the Rev. G. Clayton, of Walworth, London, delivered, in his usual affectionate way, a deeply interesting and faithful address to the people, from 2 Cor. ii. 15, 16.

The devotional part of the day's services were conducted by the Revs. F. Evans, of Ulverston; R. Wilson, of Cockermouth; J. Gregory, of Thornton, Yorkshire; W. G. Nevat, of Forton; G. Hoyle, of Manchester; and R. M. Griffiths, of Kirkham.

The day was one of hallowed enjoyment, and the newly-ordained pastor ~~has~~ entered on his labours in this important sphere, with prospects of very extensive usefulness.

On the evening previous to the day of ordination, Mr. Fleming received from the young people of the congregation a copy of Bagster's Comprehensive Bible, beautifully bound in morocco, and hymn-books corresponding therewith, for the pulpit.

Rev. John Inglis.

The Rev. John Inglis, preacher in connection with the United Secession Church in Scotland, was ordained pastor of the United Associate congregation at Kendal, on the 13th August.

The Rev. David Thomas, of ———, Scotland, gave the introductory discourse, exhibiting the leading characteristics of the Christian church; the Rev. W. M. Kerrow, of Manchester, having narrated the steps taken in reference to the call to Mr. Inglis, and put the questions of the formula, ordained Mr. Inglis, "by the laying on of the hands of the presbytery." The Rev. Wm. Reid Thorburn, A.M., gave the charge to the minister, and the Rev. F. Skinner gave the charge to the people; Rev. W. Jones (Independent) concluded the public service with prayer.

On the following evening, (the 14th,) a missionary meeting was held in the United Associate chapel at Kendal, Rev. J. Inglis in the chair. The Rev. David Thomas, secretary of the Home Missionary Committee, gave a long and able view of the missionary operations of the Secession church. It was stated, that while they conducted a district mission, they continued to lend a helping hand, to other missions; and as a proof of this remark, that the agents of the London, Baptist, and Moravian Missionary Societies were admitted into the pulpits of the Secession, and received in the form of collections, about \$3000. annually. As far back as 1750 the Secession church undertook missions to North America, Nova

Scotia, and Ireland, and at the present time, besides upwards of fifty Home mission stations, they had twenty-six missionaries in Canada, and sixteen in the West-Indies, for which they raised about 10,000l. annually. A translation of the Old Testament Scriptures into the language of Persia, undertaken by the Synod, has now been completed, and is about to be published. A mission to Western Africa is about to be entered on. The Rev. H. M. Waddell, late of Jamaica, with some Christian negroes, intended to sail for that region in November.

At this meeting, David Anderson, Esq., Glasgow, explained the Synod's scheme for the liquidation of debts on weak congregations, but this matter may be the subject of a future communication.

RECOGNITION.

Rev. Wm. Strongman.

On Thursday, the 7th of August, 1845, the Rev. Wm. Strongman, lately in connection with the Home Missionary Society at Kingston, near Taunton, Somerset, was publicly recognised as the pastor of the church and congregation assembling at the Independent chapel, Chapmanslade, Wilts.

The Rev. Mr. Lawrence, (Baptist) of Chapmanslade, read the Scriptures, and offered up the introductory prayer; the Rev. T. Mann, of Trowbridge, delivered the introductory discourse; the Rev. G. J. Tubbs, of Warminster, asked the usual questions; the Rev. Wm. Fernie, of Frome, presented the designation prayer; the Rev. R. Harris, of Westbury, delivered the charge, both to the pastor and the people.

The chapel was crowded to excess; and about 160 sat down to tea together.

REMOVAL.

The Rev. J. Reeve, of Aspatria, Cumberland, having received a unanimous invitation from the church and congregation at Upper Mile, Saddleworth, Yorkshire, entered upon his stated labours the second sabbath in September.

HAMPSHIRE ASSOCIATION.

At the meeting of the Hampshire Association of Congregational Ministers and Churches, April 23rd, at Alton, was held the ordination of the Rev. H. Mayo Gunn, late of Coward College and University College, London. In this service, the Rev. T. Adkins, of Southampton, delivered the introductory discourse, the design of which was to prove

the scriptural ordination of Protestant dissenters. The Rev. J. Reynolds, of Romsey, asked the usual questions. The ordination prayer was offered by the Rev. T. Mann, with the laying on of hands by the ministers present. The charge to the minister was given by the Rev. D. Gunn, of Christchurch, from 2 Timothy i.—15, in which was laid down the importance of general knowledge and theological learning to the Christian ministry, as well as the construction of discourses and their suitable delivery. The sermon to the people was preached by the Rev. T. Guyer, of Ryde, who enforced the duties of church-members individually, and of a church collectively, for themselves, their neighbourhood, and the world. The congregation was large, and the service deeply interesting and impressive.

The next day the association assembled at an early hour for the public meeting of the Hampshire Sunday School Union, when breakfast was provided in the new school-room, and the chair was taken by the Rev. D. Gunn.

At 11 o'clock Divine service was held, and the sermon was preached by the Rev. T. Parry, of East Cowes, on the given subject—"The Prophecies of Scripture and the aspect of the times, relating to antichrist." This able discourse was marked by considerable power,

deep research, and sound scriptural interpretation. Antichrist was proved to be secular power in spiritual things. This view of the subject was approved by the associated ministers.

In the evening the usual meeting took place in behalf of the objects of the Association.

WYCLIFFE SCHOOLS, PERRY-STREET, GRAVESEND.

The anniversary of this institution was held on Wednesday, the 27th of August, when the Rev. George Scott, of Gravesend, preached in the afternoon, and the Rev. Dr. Bennett, of London, in the evening. The collection and donations amounted to upwards of 50*l.*, making 120*l.* since the last anniversary. A debt of 44*l.* still remains, and the friends feel most anxious to discharge this burthen. The Sunday-school contains 100 children; the infant-school has sixty children. There is also a Bible-class, which is well attended, on the Tuesday evening. The adult-school is a most interesting feature in this institution. With such a work going forward in a neighbourhood once so destitute of all means of education for the rising race, surely some will be glad to lend their assistance.

General Chronicle.

A SECOND VOICE FROM CHINA.

LETTER II.

TO THE FRIENDS AND SUPPORTERS OF
THE LONDON MISSIONARY SOCIETY, ON
THE CLAIMS OF CHINA.

MY DEAR BRETHREN IN CHRIST,—Do not suffer yourselves to think of me as obtrusive, or unduly importunate if I venture to recur to the subject of my former letter, addressed to you in the October magazine. Every day adds to my conviction that China must become a kind of watchword in all our Christian circles, if her claims are to be adequately met. A cursory glance at such a mighty field of Christian action will not produce the amount of sympathy which it demands. The opening which has been made for the gospel in that land, is an occurrence of so wonderful a character, that it ought to produce a thrilling sensation of delight and thanksgiving among all the friends of Christian missions. I would fain hope that such has been the effect of the late delightful in-

telligence from China. But need I remind those who are thus acted upon, and who are now freely conversing in every social circle upon the present aspects of the Chinese mission, that prompt and vigorous measures must be resorted to by all who would uphold the hands of the Directors in their present responsible and difficult position. It is necessary, indeed, for all to reflect and pray, that they may know what sacrifices God is demanding of them at such a crisis; but if reflection and prayer do not issue in some decisive manifestation of Christian benevolence, the present golden opportunity may be lost, and inconceivable guilt may be contracted.

May it not be that some of our younger brethren in the ministry, whose education and standing in the Christian Church point to them as heralds of the cross to China, may be constrained, as the result of mature reflection, to offer themselves to the Society, and to go forth to the high places of the field? A few such offers of men of unquestionable mental and moral power, would do much to increase that legitimate excitement

of the public mind, without which nothing will be effected for China worthy of its matchless claims. It is high time, surely, that the Society should be relieved from the entire expense of educating its missionaries; and that men of the finest mould, the most accomplished theologians and scholars that our colleges can produce, should be found pressing into the missionary field. We want agents of the loftiest bearing, and I doubt not that God will pour out the missionary spirit upon our colleges; and in due time raise up an abundant supply of able and devoted men for every quarter of the heathen world. Meanwhile, let China be looked at with the eye of Christian philanthropy;—let its high claims as a mission field be fairly weighed;—and then I am satisfied that there will be no lack of men to carry on the work of God in that densely-peopled region of the globe.

Nor can I allow myself to cherish gloomy apprehensions on the question of funds. "The gold and silver are the Lord's;" and when he touches the hearts of his people by the constraining power of his love, they will come forward with a liberality hitherto unexampled in the history of missionary contribution. Honour be to the individuals and the churches who shall set the first example of a movement for China worthy of the stupendous field which it presents to the labourers of the Christian church.

Let me entreat, that every *individual Christian*, in all ranks of life, would set apart a *special season* for the prayerful consideration of the important question; *What can I do beyond what I have already done, to send the gospel to three hundred and sixty two millions of immortal beings?* Such a solemn, deliberate, and Christian method of dealing with this question, as in the sight of God, will not fail to produce a great and blessed result.

I would also suggest that *Christian families*, as such, should meet and consult as to the claims of China, that the Society may receive an offering from every family, however small, to carry the gospel to this land of darkness. It is impossible to say how great might be the religious benefit of such a movement to all the dear young people in our households.

But every church *must* and *will* do something special, at this momentous crisis, for China. I am sure that such an effort, properly conducted by the pastor, would lead to the happiest results. It would throw new life into all our Christian fellowships, if a well-digested sermon on the subject of China were preached, on a given day, and the spontaneous gifts of the church were solicited without any formal collection being made.

I am happy to say that my humble effort

of last month, begins in many quarters to be felt. I have received several letters from very active and devoted individuals, who feeling the claim urged, are anxious that others may feel it too. I should like to publish them all; but this is impossible. They contain various proposals. One recommends that a *day's income* should be willingly surrendered by every friend of the mission, whether that income be large or small. Another urges that certain luxuries and superfluities of life should be relinquished by Christians, especially in dress and wines, and that the savings thereby effected should be devoted to China. A third suggests that on the first day of every week, *for five years*, a certain sum, regulated by income, should be laid aside for this great cause. But there are two letters which I dare not withhold from the friends of our Society: one from the Secretary of the Chatham Juvenile Missionary Auxiliary, and the other from William Wardlaw, Esq., of Glasgow, nephew of Dr. Wardlaw, who has been the devoted friend of missions for the last *thirty years*. Both documents we earnestly commend to the devout perusal of our readers. They ought to produce effect; and I cannot but anticipate that God will employ them for a blessing. With the insertion of them I leave this all-engrossing subject for the present month.

I ever am,

Dear Brethren,

Yours in the faith of Christ,
JNO. MORISON.

LETTER FROM MR. WATSON.

8, Brook, Chatham,
2nd October, 1845.

Dear Sir,—Fully sympathising in the sentiments contained in your "Voice from China," and believing that the present claims of that vast empire demand from our churches a special, unprecedented, and permanent effort, allow me to ask, would it be too much for the Directors to propose for the consideration of all our churches, the propriety of presenting on a fixed day (say on the first day of the year) an annual voluntary offering of one day's income, be it great or small, for the increase and permanent support of our missions in that vast and interesting field of labour? If from 2000 churches of our denomination in England, Scotland, and Ireland, we might average fifty individuals to each church disposed thus to aid the cause of China's evangelization; and the average daily income to be taken at 4s. each; an annual sum of 20,000*l.* would be thus available by the Directors, in order to meet in some measure the paramount claims of China upon the efforts of the London Missionary Society. Leaving you

to act with the suggestion as you may deem most desirable,

I am, dear Sir,

Yours respectfully,

JAS. WATSON,

Sec. to the Juvenile Association.
Rev. Dr. Morison.

LETTER FROM WILLIAM WARDLAW, ESQ.

Glasgow, 6th Oct. 1845.
100, Fife Place.

Rev. and Dear Sir,—In listening to your fervid appeal on behalf of China, read this evening at our Monthly Missionary Prayer-meeting, I could not help wishing that something on a great and liberal scale could be attempted on behalf of an empire so vast, comprising one-third of the population of our globe. It seemed to me that all the usual scales of contribution fall far short of that which ought to be done at the present crisis. May a very humble individual be permitted to say to you—"Expect great things—attempt great things." Let your standard be high, and leave nothing undone by which you may attain it. In this city alone, there were lately found nine or ten individuals, I think, who subscribed 1000*l.* each towards a college for the Free Church—this is for a home, and merely local object—*your* object is of vast extent; comprising some hundreds of millions of the human family. Let me venture a suggestion; are there not at least *one hundred individuals* connected with the churches in our land—men of piety—men of wealth—men of zeal—men of benevolence—who would each contribute out of their splendid fortunes, the sum of 1000*l.* towards an object so vast, so glorious, so full of Christian philanthropy as to pour into open China a band of zealous, faithful, devoted missionaries, who would go forth with all the ardour of faith, and talent, and energy, to take possession of the land on behalf of the Redeemer? Cannot you—cannot the Directors—from your united knowledge of the men of a liberal spirit connected with the churches, make out a list of all who might be personally written to, to join the effort to raise at once the sum of 100,000*l.* for China, in sums of 1000*l.* each, independent of all the smaller sums which might be poured into the Christian treasury? This sum would at once enable the Directors to lay out 10,000*l.* annually for a long series of years, upon this vast field of Christian effort. When we think that in *poor Scotland*, the Free Church has raised in less than two years, 800,000*l.* for the various schemes connected with that church,—is it extravagant? is it not rather greatly within the bounds of possibility to suppose that the appeal I suggest would, if properly, energetically urged, be

met by a ready response from many of the wealthy friends of the cause?

What is Scotland to England? Only a fractional part of her number, her wealth, her liberality, and her zeal. And am I to believe that England cannot accomplish this? I am sure she *can*; and I can scarcely entertain a doubt that she *will* do it, and even much more. Let this, or some similar measures be tried, and if properly worked, I would think success to be almost certain. The silver is the Lord's—the gold is his—the heart is his—only he works by means: let the means be fairly and energetically tried, and especially let prayer abound that God would open their hearts, and open the hands of his servants, and then let us see if our faith in Him has been too strong.

I suggest the thought which has passed through my mind this evening; do not despise it because it is a sudden thought. Is it practicable to realize it?—that is the question. If you entertain it, sink the originator of it altogether, and let the Committee put forth the suggestion as one which will carry all the weight of their influence with the Christian friends before whom it may be brought.

With kind Christian regards to yourself and Mrs. Morison, believe me,

Yours very sincerely,

WM. WARDLAW.

Rev. Dr. Morison.

If one hundred would be found to subscribe 1000*l.* each, might there not be two hundred more who would subscribe 500*l.* each, and so raise another 100,000*l.*?

MADAGASCAR.

EXTRACTS FROM A LETTER OF DAVID RATSARAHOMBA, WRITTEN IN ENGLISH, TO A FRIEND AT WALTHAMSTOW.

Mauritius, 10th Feb. 1845.

We do not receive any news from Madagascar, (that is, from the Christians there,) except what we received a few months ago, when Mr. Baker was there, which he sent to England; and from Joseph also, but about one year ago. The latest news is about the Betsimisarakas that the queen has a battery, and the governor previously declared to the Betsimisarakas in the north of Madagascar, that at any time the enemy should be heard near them, they were to defend the queen's battery. It happened that the Sakelavas went to the battery secretly, and the people who were far from it could not come in till the enemy went away of their own accord; so after they were gone, the Betsimisarakas, who were not in the battery at the time the enemy came, were called and tied up, men, women, and child-

ren—they pleaded for their defence, but nothing could be done—and they were condemned to death for being out at the coming of the enemy to the battery—the children from about ten years of age and upwards; the number of the women eighty-one, and the men without number; their heads were cut off and hanged on shore—it is said that seven boats were full of their heads. I never remember such a thing in Madagascar, as to kill the women. And many other things I have heard which I am not able to tell you now.

I know very well that the thing you want to hear from us is, about the Redeemer's service on earth, what we can do for him, in bringing sinners to come to him to be saved, for he does not like that sinners perish, even one soul. Had you been in the same country with us (though very far distant from us, dear Miss H.) I would not say a word about what I am doing at Mauritius, but call you to see what I am doing; but because it is impossible for you to come, I am to give some account to you of it, as a child to tell what he is doing, and not as an account from great men. Still I have not much to say, but my perseverance with the little ability I have, though it is not mine, but God's who worketh within me. What I am doing in Port Louis, is first to talk to the people in their houses in order to be acquainted with them, and try them to learn to read and to go to the place of worship on sabbath-day. There are Betsimisarakas that have no time to learn except at six or seven o'clock. I am obliged to leave it off at half-past eight or at nine often, to go home. The adult persons, that is the women, are rather more at liberty; some learn French, some Malagasy, some English, that is for reading the New Testament. Some of them make me very pleased to hear their answers to the Romish people about their images. Mr. Baker is still conducting the Malagasy service on Sundays, and I assist him; and it is steady and firm as ever in its course, or more than ever.

Rafaravy devotes herself as ever in the service of her Redeemer.

EXTRACTS FROM A LETTER OF MARY RAFARAVY TO A FRIEND AT WALTHAMSTOW.

(Translated from the Malagasy.)

Moka, Feb.^r 1845.

To the ladies, Miss H. and Miss M. H., my respects, salutation, may you sisters be

blessed of God. I am as yet well, and have received the letter from you, which rejoices me exceedingly. I got David to translate the letter, for I wished to understand it very much, for your words are indeed sweet to me; I did read it in English, but did not perfectly understand the meaning. By means of your friendship, I am remembered by you as one whom you tenderly love, and you give to me that which is in your heart.... And I have to tell you that Joseph, after separating from Mr. Johns, at Anosibe, went to Mohida with Andrianilaina, the husband of Sarah, and it is now more than a year since we heard from them. Simeon, David, and James are still well. David and Mr. Baker preach in Malagasy at Port Louis, and I will tell you that David's diligence in going about constantly to visit the Malagasy, to converse with them about the word of God, is very delightful, and every evening he is teaching the Betsimisarakas, going to them, teaching them to read French also. Every Monday and Saturday he goes about among them teaching them to sing. Mr. Le Brun and Simeon also are very diligent in conversing with the Malagasy in their own houses. For myself I am still happy in being able to visit the Malagasy, and there are some among the grown-up women that are learning, and attend on Wednesday's congregation. I told them what you said, that you prayed for them, and they were delighted to hear it; all of them, and I also; and said they, "Indeed! is it that these good people far away from us who are praying for us here? Then, indeed," said they, "it will be sorrowful for us if we do not love God on that account." And I replied, that such was the custom of the good people. And I beg of you to tell this to the ladies among you, and to give them my respects, and also to your friends who visit you.

I have also to say that I have not received any letters for a long time from Madagascar, neither from my child nor from the Christians.

A Christian, however, came to Tamatave while Mr. Baker was there, and just spoke to him, and gave him a letter, but was afraid to converse with him, and the letter told him that there were four persons among the Christians who were not able to find a place where they might rest, for they were continually being sought after to be put to death.

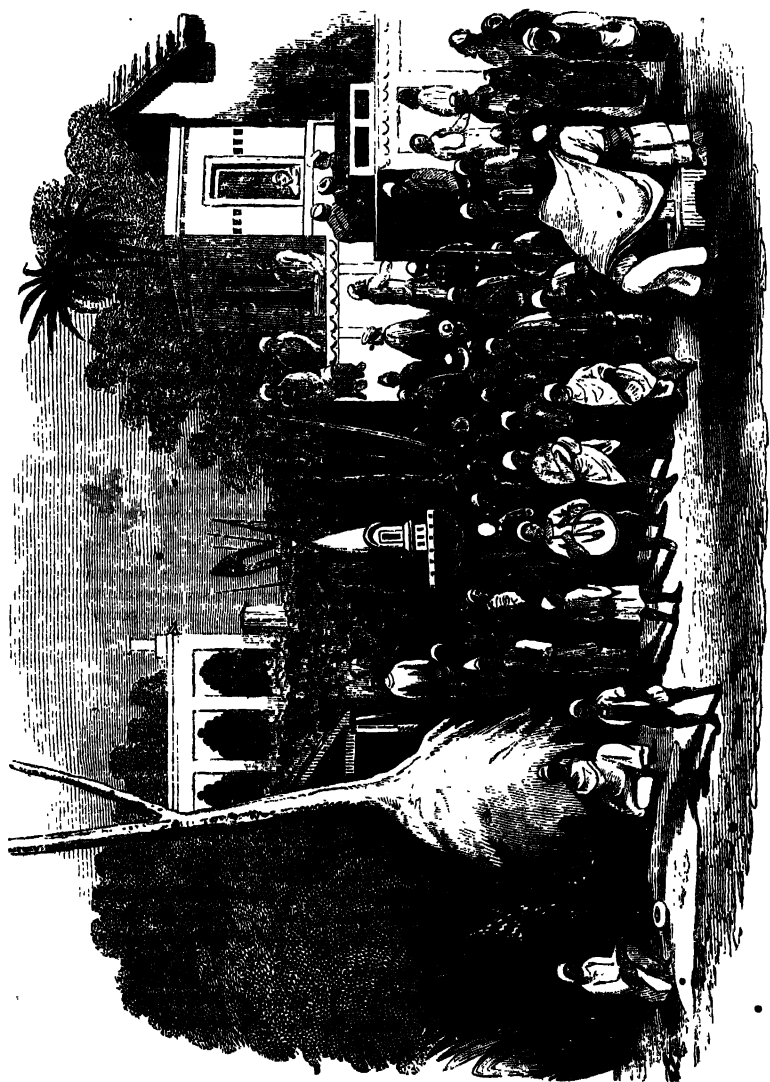
My affection presents honour to you.

Farewell,

Saith SARAH RAFARAVY,

Your Servant.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



PROCESSION OF THE TAZEES AT BENARES.—*Vide p. 562.*

INDIA.

PROCESSION OF THE TAZEEAS.

FROM Prinsepp's "Views of Benares," representing, in a numerous series of beautiful lithographic drawings, the temples, ghats, and other striking objects with which that great city abounds, we have selected the interesting subject of the engraving in our present Number, together with the accompanying description of the imposing ceremony which it portrays. A large portion of the population of Benares consists of Mohammedans, but the procession of the Tazeeas, which is annually performed under circumstances of great pomp and tumult, is celebrated only by one part of that class of the inhabitants; the rest being strongly opposed to it. The evils of the practice are serious and manifold; but it is confessedly difficult to find an effectual remedy, nor can it be hoped that, whatever may be accomplished by the judicious measures of the local authorities, they will altogether cease, until the infatuated followers of the False Prophet discard their unholy faith and destructive errors, for the acknowledgment of that only name under heaven given among men whereby they must be saved.

FOR ten days in the month of Mohurram, the Moosulmans are seen clad in green and black, their trappings of woe, in commemoration of the martyrdom of Husan and Hoosyn, the sons of Ulee, and grandsons of the prophet. Husan was killed in battle, on the plain of Kerbela, A.D. 680: his elder brother is supposed to have been poisoned, some time after, at Medina. The circumstances attending the death of the Imams are recited, at night, in all the mosques belonging to the Shia sect, which comprehend most of the lower orders in Benares. The piteous tale is chaunted in the current language, by people hired, apparently, for their strength of lungs, who work themselves and their audience, by degrees, into a frenzy of grief, tearing their hair, beating their breasts, and crying "Hoosyn, Hoosyn," until quite exhausted. It was under such a state of excited zeal, that a Moosulman congregation in 1805, was urged by some fantastic preacher to overthrow and defile the pillar and images of Hindoo worship at that place: the imprudent feat, however, caused a furious reaction, and might have ended in the extermination of the weaker party throughout the town, but for the judicious intervention of Mr. W. W. Bird, then magistrate, and the really docile and submissive temper of the Hindoos.

More danger is generally apprehended from the collision of the two sects of the faithful among themselves; an increasing opposition having, within these few years, been organised by the Soonees, against the practice of celebrating the Mohurram within the precincts of the mosques, and of carrying the tazeeas (a model of the mausoleum at Kerbela, containing the tomb of the Imam) in public procession, and giving it regular burial at the conclusion of the festival. At Allahabad, the troops have been drawn out more than once for the preservation of peace. But the custom, though unsupported by authority, has acquired too firm a hold among the populace to be easily relinquished. The present drawing represents the spot in which the tazeeas are buried at Benares: they were formerly merely thrown into the ditch that is visible on the left hand, until the establishment of the burial-place by Shekh Ulee Hujee, a saint of royal descent, who came hither from Persia in 1750. The place derives its name from a Durgah, or mausoleum, which he erected in honour of Fatima, the wife of the prophet: since his time many have embellished it with monuments and mosques. The garden of the Delhi Prince, Juwan Buk'ht, adjoins, containing some handsome tombs, the stone net-work of which is much admired.

Shekh Ulee Hujee is a great favourite with the Hindoos, who are fond of quoting a couplet of his, expressive of a reciprocal attachment on his part.

THE TRIBENI BATHING FESTIVAL.

IN the ensuing article will be found an interesting account of the origin and character of this heathen ceremony, which is annually held at Tribeni, on the banks of the Ganges. It has been received in a communication dated in April, from the Rev. James Bradbury, of Chinsurah, who attended the festival on the last occasion of its celebration, for the purpose of directing the mind of the superstitious Hindoo from waters that have no power to purify the soul, to the efficacy of that fountain which God has opened for sin and for uncleanness. Mr. Bradbury observes:—

THE performance of religious rites at the source and confluence of sacred rivers is considered among the Hindoos to be highly meritorious, and productive of many blessings, both temporal and spiritual. Among the three hundred and thirty millions of deities, adored by the inhabitants of India, the Ganges claims distinguished homage. Neither in heaven nor on earth is there a name more revered. Its waters are believed to descend from above, and to purify sinners of the darkest shade from every stain. To bathe in its sacred stream—to die on its banks—or, when far away in regions unwatered by its current, to repeat in the hour of dissolution but its name, is deemed a sure passport to the joys of paradise. Hence, thousands and thousands from all parts of India make pilgrimages to those places of the river which are considered pre-eminently holy.

The days set apart in honour of these places are noted in the calendar. The Island of Saugor, the Tribeni, and the Benares Bathing Festival, are held at the same time. The period is regulated by the moon, and generally returns on the 10th of January, and the two succeeding days.

Admitting that more than one-half of the people resort to these sacred places for pleasure, as multitudes in Europe go to fairs; there will be thousands and thousands who make the pilgrimage, hungering for spiritual food; who feel the necessity and importance of religion; whose thoughts and desires are fixed on the salvation of their souls; who, acting according to the degree of knowledge they possess, are in a frame of mind exceedingly favourable for receiving christian instruction.

Whether the preaching of the Gospel made on the minds of the people impressions issuing in the conversion of their souls may not be known till the great day. But, whether blessed with immediate success, or succeeds for a season tarry, God speaks to his servants now, as he did in times that are past, "In the morning sow thy seed, and in the evening withhold not thy hand."

Encouraged by the visions of prophecy, I look to the future with chastened but cheerful hope that one day, instead of being covered

with Hindoo temples, and Mohammedan mosques, the banks of the Ganges will be adorned with christian churches; instead of pilgrims swelling festivals held in honour of false gods, companies will go up to Zion to keep holy day; and, instead of the obscene song, will be heard the hymn of praise to the Lord who made the heavens and the earth, before whom the people will bow down and worship.

Instead of my written account, which is lengthy, I subjoin a brief notice of the Festival, furnished by a native gentleman, a Kulin Brahmin, who has accompanied me to Tribeni several times. Written by a Hindoo of the highest caste, it possesses more than common interest, especially as it shews how European Literature and Science are weaning his affections from idolatry, and how powerful is the influence they exert over the minds of his educated countrymen.

I may premise that the Tribeni Festival is held sacred both by Hindoos and Mohammedans, and attended by thousands of both religions. This is a singular fact: few, if any sacred places are honoured by the adherents of creeds so widely different. The statement of the Kulin Brahmin, to whom I have referred, is as follows:—

"The Fakeers, attached to the shrine, state that Rajah Mohondeb, a celebrated king of Orissa, had many celebrated works in this part of the country, extending from Bansbariah to Tribeni: the ruins of some of them still remain, among which are a ghat at Tribeni, and a temple at Seepore, a village on the opposite bank of the Sumsotee. The aforesaid ghat now bears the name of Baboo Chokawram Sing, (a rich Zemindar in the district of Hooghly), who rebuilt it; and the temple, which has fallen into oblivion, goes, at this day, under the designation of Gazee-durgah, or shrine. Regarding the change of the temple into a Durgah, the following tale is told:—

"The shrine, say the Fakeers, was from time immemorial occupied by a select band of ascetics, who used to frequent the banks of the Ganges, to offer prayers and sacrifices to that sacred river, in the hope of obtaining an interview with the goddess.

About that time one Gazee-Shahab, a holy dervis, having selected this spot for his abode, requested the Jogies, or Anchorites, to abandon it, and go elsewhere; but they rejected the proposal, declaring that they would not quit the place till they had fulfilled their vow, or procured a conference with the Bhagrutty. Gazee-Shahab, being thus disappointed, was engaged both day and night in worshipping the Ganges, and was at length, by his austerities and constant oblations and offerings, enabled to propitiate the goddess, and thereby obtained the possession of the temple and its property.

"The first thing he did was to remove the idols and images with which the temple was beautified. Of these images, that of Sheeb was held most sacred: thenceforward the shrine was converted into Gazee-durgah, or a place of Mohammedan worship, from the name of the sacred founder, Gazee-Shahab. This temple was rebuilt by Rajah Mokoondeb, in the year 960*. Formerly this place was called Frerojabad, from the Emperor Ferroysha. The number of Fakeers attendant upon it amounts to six. On the west of the temple is a stone-built apartment for the reading of the services; and, on one of the sides of the outer door of Durgah, which is en-

tirely filled with stones and bricks, an axe is fixed. The axe, according to the Fakeers, is a work of the Indian Vulcan; but it is reasonable to suppose that it was constructed by the proprietors of the temple, since they have made it a means of pecuniary gain; for every traveller that touches the axe is obliged to pay something to the shrine.

"This is their support; added to what they obtain by fraud and unlawful means, for they commit every species of crime, shocking and revolting to humanity. They sometimes attack passengers, whose ill fate leads them thither towards the evening, and strip them of every thing they possess. About a mile south of this den of deceit and violence, and on the same side of the road, stands the temple of Father Panchanun, or the god of new-born children, where similar practices are daily carried on. What makes this temple more disgusting is, that on either side of it are arranged many brothels and taverns. Though reformation is every day gaining ground, and the truths of science and philosophy are revealed to many of our countrymen, neither the film of superstition is removed from their eyes, nor ebbs yet the tide of prejudice."

* Christian Era, 1550.

SUTTEE IN THE UPPER PROVINCES.

THE burning of the Hindoo widow—a practice so contrary to reason, and so revolting to humanity—still prevails in several of the countries of India not under the control of Britain, nor yet traversed by the messengers of peace. Among the most recent and afflictive instances of this abhorrent superstition, are the following, stated in a letter lately received from Mrs. Hill, of Berhampore:—

THERE has been a revolution at Lahore. Many fell in battle, among whom was Moonshee Devan, jun., eighteen years old: his body was burnt, and with it his handsome wife, only fourteen. He had acquired great distinction for his bravery while defending himself and master for their lives. How many females will thus be put to death, with the garments or bodies of their husbands, if found, of those who unfortunately fell in battle!

The two wives of Harah Singh, and ten female slaves, had burnt themselves at Jumboo; also two wives and five slaves of Mean Singh—a frightful sacrifice of human life! The two wives of Pundit Jella and Mean Jah Singh had followed their wretched example. Oh, when, dear friends, when will the horrid rite of Suttee cease! It makes one shudder to think of it. Pray fervently, pray incessantly, that the everlasting Gospel may enter with its glorious light into those disturbed states, and cause

a great shaking among the dry bones. How greatly blessed are British females! "Pray for the peace of Jerusalem: they shall prosper that love thee."

How often, when in England, did I grieve to see the monthly Missionary Prayer-meetings so thinly attended! Ought they not to be crowded? Try and picture to yourself those unhappy females grieving over the death of their husbands! Imagine, then, the pile of wood, the dead body laid on it, the widow ascending the pile, with the nearest relative setting fire to the wood; whilst the spectators shout, and the drums beat to stifle the groans of the miserable victim! Can you imagine a more dreadful scene? Then think of their souls! their never-dying souls! Perhaps they never heard of a Saviour. Oh, pray that a Saviour's dying love may be proclaimed throughout the world! Pray that the followers of the False Prophet, and the infatuated Hindoo, may hear the Gospel, believe, and be saved!

BRIEF MEMOIR OF CHELLAPAH, A TAMIL CONVERT.

IN the following article, received from the Rev. Joseph Taylor of Belgaum, will be found a very interesting and instructive account of the life, conversion, christian experience, and death, of an exemplary member of the Tamil church at that station, who entered into rest early in the month of February last :—

His Life as a Heathen.

CHELLAPAH was born of heathen parents, and grew up to years of maturity, following the customs and idolatry of this heathen land. After leaving his parents, he travelled about as a servant in various parts of the country, and indulged without restraint in all the sins and vanities common among his countrymen. While he was in the service of a gentleman in Kulladge as camel-man, he accidentally fell from a tree, and fractured his right arm: by neglect or want of surgical aid it was never set, and he was consequently rendered unfit for any active service, and reduced to great distress, having himself and two children to support—the mother had died a few years before. He made his way to Belgaum, and with his two children went about begging, to supply daily wants.

His Reception by the Mission at Belgaum.

About that time, as there were several poor objects who, from disease and other causes, were unable to labour for their support, the establishment of a Poor-house was contemplated, and, by the liberal aid of christian friends, and some other members of the European community, happily commenced. Chellapah and his children were among the first admitted into this Institution, and he was the first who, through the grace of God, derived spiritual benefit from the religious instructions which he received in the Institution. One of the great objects designed to be accomplished by it was to bring the inmates to an acquaintance with the truths of the Gospel, for their spiritual and eternal good; while ample provision was made for their temporal support and comfort.

His Conversion and Admission to the Church.

Soon after Chellapah was admitted into the Poor-house, his mind became deeply impressed with the truth, and after affording satisfactory evidence that he was a subject of divine grace, he was received by baptism into fellowship with the church of Christ in 1826. He had received no school education, and consequently was not able to read, but he gave the most attentive heed to the word of God, whenever it was read and explained either in public or private. Thus he became in a short time well acquainted with a great portion of the contents of the Bible, and obtained also, evidently by the teaching of the Holy Spirit, a clear and satisfactory apprehension of the essential doctrines and obliga-

tions of the Gospel of Christ. His growth in divine knowledge and grace was rapid, and became remarkably evident from his great anxiety to obtain further instruction, and to communicate what he had been taught faithfully and affectionately to all about him: there is reason for the conclusion, that several, by his instrumentality in a great measure, were first led to seek an interest in Christ, and who were afterwards admitted into the church. His earnestness in prayer, and the fluency with which he expressed himself, were also very remarkable. He evidently wrestled as Jacob did with the Lord, and seemed frequently as if he said with the Patriarchs, "I will not let thee go except thou bless me."

His Christian Zeal and Benevolence.

Chellapah also felt much for his poor countrymen, still in heathen darkness and under the power of the wicked one; and for these he used to pray, in the most affecting manner, that they might be delivered from worshipping dumb idols and be brought to know and serve the living and true God. He was for several years very active and useful in conducting the internal arrangements of the Poor-house, and directing the cultivation of the ground belonging to the Establishment, whereby some aid was afforded towards its funds; but his health and strength gradually failed, and he became, several months before his death, quite incapable of any exertion. In consequence of the increase of his bodily infirmities he was sometimes peevish, and would make use of hasty and unbecoming language, and it was found necessary occasionally to reprove him on that account, and occasionally for his conduct towards his children which was considered injuriously lenient; but he was easily made sensible of his faults, felt deeply humbled, confessed what was wrong, and earnestly prayed to be kept from falling into sin, and thereby giving offence. He has been heard frequently at midnight praying with great liberty and earnestness, and there was every evidence that he lived near to God and had his conversation in heaven. Towards the end of the year (1843) his bodily afflictions continued to increase, and indications were manifest that he was fast approaching towards his latter end.

The Simplicity and Strength of his Faith.

On one occasion I endeavoured to arouse his attention by directing him to Christ as the

anchor of his soul, sure and steadfast. "Yes," he said, "he is my anchor; on whom else can I trust?" When asked whether he would take some drink, he replied, "I do not require any—I have drunk of the water of life." "Are you looking to Christ, and are your hopes fixed on him alone for salvation?" "He alone is my trust—to set me free from my bondage, He hung upon the tree." He also said that he had no desire to live and he only waited the Lord's time to remove him from this sinful world.

After leaving him awhile, I returned and found him apparently drawing fast to his end; but, on being addressed regarding Christ and His great mercy towards sinners, he ardently exclaimed, "Oh Christ's blood, how precious! He shed his blood for my sins! Can my weak voice express the greatness of His love?" Some coffee being offered him, he said, "What will you give me?" and when asked what he wanted, he said, "Christ's blood is my drink! to whom else can I look but Christ? Oh his blood, his blood! What a sinner am I! Pray for me: I am not afraid to die; Christ is my hope."

His contrite and grateful Disposition.

Recognising the teacher Jonas and his wife who were near him, and taking the hand of the latter, he said, "Sister," and kissed it thrice, adding, "I have offended you in various ways, now I ask your forgiveness." We then engaged in prayer for him; but he was very restless. Afterwards being told that I was present, he turned his eyes towards me, and asked to be raised up a little, when he held out his hands united and with his head half lifted, and bending under weakness, he said, "When I was going astray and in bondage to Satan, you shewed me the way, you shewed me the way—the Lord's name be praised, praised be the Lord for his grace."

His unreserved Confession of the Saviour.

Having made arrangements to leave on a journey to Bellary on the evening of the 3rd January, I called on him at noon and found several members of the church with him. I then spoke to Chellapah for the last time regarding the state of his mind; and, after making some observations with reference to death, the forgiveness of sins, the salvation of the soul, and eternal life through the merits and mediation of Christ, I put a few questions to him regarding his faith and hope in Christ, to all of which he gave very satisfactory replies. Before leaving, I commended him to God and to his grace in prayer, and, on expressing my hope of meeting him in heaven, as we had none of meeting again on earth, he, in the most feeling and affectionate manner, said, "What shall I render to you for all your favours and kindness towards me? but I pray that God may bless you, be with you on your journey, and prosper you in all your labours."

Last Prayer and Death.

In the afternoon he requested that the boys of the school, the members of the church, and others living in the vicinity might be collected to his bed side: when all were assembled, he desired the 19th Chapter of Genesis from the 1st to the 21st verse to be read. After the reading of the above portion, he said, "Lift me up, I wish to pray;" he attempted to kneel but could not, and leaning on a pillow he prayed in allusion to the delivery of Lot from the destruction of Sodom and Gomorrah, and praised God for delivering him a great sinner from the darkness of heathenism, and the destruction of hell, for bringing him to a place of safety, and shewing him the way of salvation through the Gospel. He then prayed at length, apparently strengthened for the occasion, in a clear and earnest manner for those who had been instrumental in bringing him to the knowledge of the truth, and had otherwise instructed him; then for all the Ministers of the Gospel, the prosperity of the Church, the spread of the Christian religion; for all the members of the Tamil church and congregation; for the children of the school, and all the objects of the Poor-house whom he was leaving behind; concluding with grateful praises to God for the gift of his Son; and, blessing the children and others present, one by one, he said, "I am going to the Lord; there is no other way, but by the way of death, that we can go to Him. Be ye therefore each one and all of you prepared thus to go." After beseeching them in this manner, and again blessing them all in the name of the Lord, at about half past eight that evening he peacefully fell asleep in Jesus. Those who were present at the time, and all who knew him, could not but rejoice and unite in praising God for granting him such lively faith in his dear Son; such strong confidence, consolation, peace, and joy in the midst of all his sufferings during his protracted illness, and especially in the trying period of his departure from a world of sin, to the kingdom and joy of his Lord.

Burial of Chellapah.

On the following day, a large concourse of natives assembled to accompany his mortal remains to the grave: the body was laid out in the Tamil Chapel, and Robert Leyett, or Jonas read an appropriate portion from the Scriptures, prayed, and addressed the multitude present regarding their own death and the necessity of being themselves also prepared for that solemn event; after which the body was conveyed to the usual place of interment, and consigned to the silent grave in "sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ;" all present evinced great solemnity and seemed deeply impressed. Oh! may the

event be found to have been sanctified to the spiritual and eternal good of some of those who were assembled on that occasion,

and may we all pass the time of our sojourning here that, when we come to die, our end may be peace!

ITINERANT LABOURS IN THE TELOOGOO COUNTRY.

THE following passages of a Missionary Journal, lately received from the Rev. E. Porter, of Cuddapah, afford much information as to the spiritual condition of the people among whom he labours, the degrading superstitions and pernicious errors to which they cling with such mournful tenacity, and the means by which he is endeavouring, with the benediction of the Most High, to bring them to the knowledge of Christ and the enjoyment of salvation through faith in his name.

May 9, 1844.—I went out this morning with the Catechist, and addressed the natives. Near the large tank, we saw a temple dedicated to some idol. On asking the name of it, one man replied, Poongama. He said, She was the protector of the tank, and by her means it was supplied with water. We asked, How could a lifeless stone pour down rain? I spoke to them of the true God, his attributes, commandments, &c. A Brahmin present wished to make out that all gods were one, and that though their gods had different names, yet they were the same as the true God. To this I replied, How can that be? Supposing my son were to place before him a dog, monkey, or bull, and call them each his father, should I agree to that? They replied, No. We then shewed them the great wickedness of such conduct, and directed their attention to the Saviour.

On leaving them, we went to the Pettah, where we had a congregation of about thirty, who listened with attention to the word of God for upwards of an hour. Some present said, Your instructions will prevail; what you say is true; our gods are not good. I read part of the tract "On Redemption from sin," shewing the folly of their vain expedients to take away guilt. Some wanted to know how it was, if all their devices were false, that so many went to these places of pilgrimage. We replied, because they were foolish, and did not consider. We then spoke of the folly of trusting to their own works for salvation. I asked them which was the greater, what God gave, or what they did? They replied, What God gave. Then, I said, all your poonyam becomes dust and dung: it is of no use—we must be saved by the righteousness of another. We then spoke to them of the character, sufferings, death, and resurrection of the Lord Jesus, and exhorted them to put their trust in Him alone for salvation. Some said this is the true way, and we must embrace it.

May 21.—Early this morning, I went out into the village of Mudunupilly accompanied by the Catechist. Under a tree in a central part of the village we proclaimed

the word of life. Part of the tract, "On Jehovah the true God" was read and explained. The character of God was shewn, the Ten Commandments, the guilt of mankind in transgressing them, and the necessity of the Saviour's incarnation and death. I then asked them, Whether they had kept or broken the commandments? One man replied that one out of a thousand might have kept them, but that the rest had broken them. I then shewed, that even *that one* in a thousand, in the sight of God, had broken them either in thought or deed. I reminded them that, as God's knowledge was infinite, He could see and know much farther than we could; and was consequently able to detect many sins which we might pass over. Many of them agreed to what I said. One man wanted to know what we had in our religion better than theirs. In reply I shewed him that their religion led them on to sin and ruin, and that ours led from sin to salvation. He asked further what reason we had for not worshipping idols. I gave them the following:—1st. That no idol could represent the glory of God. 2ndly. That we were forbidden to worship idols by the command of God. 3rdly. That the worship of them only darkened the understanding and polluted the heart.

The people agreed to what I advanced. The man then asked me, If he were to ask our God for a lack of rupees, whether He would give them? I replied that the true God does not give according to men's desires, but only what is good for their best interests; that those who loved God were chiefly anxious to obtain purity of heart and redemption from sin; and that, if he asked for these things sincerely, God would grant them. He then put another question and wished to know, whether, if he stood still, and asked God for rice and clothes only, God would grant them. I told him that God had given us hands to work with, and that, if we made use of these and asked for his blessing, He would assuredly give us sufficient for our livelihood. In conclusion I exhorted the people to look to Christ alone for salvation.

TRIUMPHS OF THE GOSPEL IN GOOJURAT.

WE rejoice in being able to add to the intelligence presented in our last Number the following brief statement, since received from Mr. Clarkson, under date August 19, through which the friends of Missions will learn that the riches of Divine mercy still continue to abound among the people to whose salvation he is devoted, and that the hope, which his former communications could hardly fail to awaken, of more abundant blessing, and more extensive conquest for the Saviour, has now a broad and firm foundation for its support.

SINCE the date of my last letter, the work of the Lord has been steadily advancing. Five more members were admitted into the church, and sat down at the table of the Lord. Thus eighteen Hindoos, in obedience to Christ, have broken the spell of caste. Others are candidates. Seven adult Hindoos have been baptized during the last month, of whom two are of chief standing in their villages. In this way may the King of Grace arise and enter into his rest! It is gratifying to see women coming forward. It is when families are converted that Christianity takes root.

I have heard lately from my dear brother Mr. Flower, and rejoice to find that he is recovering. I hope to welcome him here in less than two months. This separation from us has been a sore trial especially to himself. Absence at so critical a season is an affliction which faith alone can enable us to bear. I hope that, in a speedy union and joint success in the Lord's service, the trials of the past may be forgotten. My dear wife is now of essential benefit in this great work—instructing several women daily.

SOUTH SEAS.

TUTUILA.—EXTENSION OF THE WORK OF GRACE.

THE work of saving mercy, which was commenced in this favoured island in 1839, though occasionally interrupted by seasons of comparative deadness, has continued generally to advance, and within a recent period its progress has been marked with more than usual energy and promise. The following information, derived from the correspondence of our devoted brother Rev. A. W. Murray, under date of January last, is the latest that we have received on the subject; and we are assured it will be read with devout and grateful interest:—

FOR some months past, the attendance on divine worship has been very large. Several, who had formerly but seldom visited us, have of late become frequent attendants on the means of grace; and, what is best of all, real religion seems on the advance. Christians are being established and built up, and the number of apparently sincere inquirers after salvation increases. Some remarkable cases of external reformation have occurred, attended by evidences of an internal change, such as encourage us to hope that real conversion has taken place. These cases are chiefly among young men. Religious concern is not, however, confined to any age, and it appears to be gradually becoming more deep and extended.

During the earlier months of the past year, though we perceived much of an encouraging character, there was yet a degree of comparative apathy and deadness. Shortly after my return from the Leeward, in April, a favourable change became visible, and this

has been gradually increasing to the present time. About the month of August the change appeared more decided, and seemed to make more rapid progress. It may be well particularly to notice some of the causes that seem, by the divine blessing, to have contributed to the present favourable state of things. Among these, the tidings that from time to time reached us, relative to the proceedings of the French at Tahiti and elsewhere, deserve to occupy a prominent place. The influence exerted by these was great, and I think decidedly beneficial. It was promotive of union among the people themselves, of gratitude to God, and dependence on his power. It led them to prize more highly their own mercies and privileges, and to apply themselves earnestly to seek a more satisfactory and enduring portion than earth can afford. They were deeply convinced of their feeble and defenceless condition, and so were led to look with greater simplicity and more entire dependence to God for help and succour.

They looked to Him, and cried to Him, and hitherto He has graciously extended over them his sheltering wing; disappointing their fears, and more than realising their hopes.

In connexion with the influence of these circumstances, there were several striking deaths, which produced considerable feeling. They were regarded by the people in the light of judgments from heaven, in consequence of the characters of the parties, and the striking and awful circumstances by which their deaths were accompanied. Many heard, and feared, and turned unto the Lord. While the above events were transpiring, we were visited also by an epidemic, together with a great scarcity of food; all of which we endeavoured to improve, and I trust a blessing was graciously vouchsafed to our humble efforts.

We have now a fellow-labourer with us, a native of London, who was chief officer of a South Sea whaler; but, quarrelling with the Captain, when near Tutuila in 1837, he left the ship and took up his abode on the island. H. G. intended to remain only till an eligible opportunity of leaving should offer; but God had other thoughts respecting him, and, while waiting an opportunity of getting off, he was laid hold of by the grace of God, and made a vessel of saving mercy. His first decided

impressions he attributed to the instrumentality of one of our Samoan teachers! See the wonder-working providence of God! An individual, brought from the Metropolis of the British Empire to a distant island of the Southern Ocean, to receive his first impressions of divine truth through the instrumentality of a converted pagan! We find him an humble devoted man. His highest ambition is to be of service to the blessed cause of Him who hath called him out of darkness into marvellous light.

The children generally, especially the boys, are in an improving state, and we discover decidedly hopeful symptoms in some cases that a blessing is being granted to us in connexion with the work of education. The prosperous state of the school is, in a considerable degree, to be ascribed, under divine favour, to the exertions of H. G., who, since he has been brought under the influence of religion, has been of great service to us in various departments of labour. He superintends the boys' school, and applies himself to its duties with commendable diligence. He has also a weekly class of young men whom he endeavours to aid in the acquisition of scriptural knowledge, and to lead in the ways of piety and holiness.

THE MISSIONARY SHIP.

PROJECTED REVIVAL OF THE MISSION AT TANNA.

THE arrival of the Missionary Ship at Tutuila, on the 31st of January, was announced in our last Number. Mr. Murray adverts to this pleasing circumstance in the communication which supplies the preceding statements; and he also gives the following view of the first intended voyage of the *John Williams* for directly missionary purposes; from which, under divine favour, we may encourage the hope of an early revival of christian labour on the New Hebrides, especially in Tanna, whence, it will be remembered, our brethren Turner and Nisbet, who commenced their labours in that island under the most auspicious circumstances, were obliged to flee for their lives in January, 1843:—

PURSUANT to the request of the brethren to myself and Mr. Turner, to proceed in the *John Williams* to visit the out-stations connected with our Mission, we are now preparing for our voyage, and hope to commence it in ten days or a fortnight. The goods are being landed; ballast is being taken in, &c.; and we expect the vessel will be ready to sail for Tutuila about the middle or the close of next week. She will be a few days at Tutuila, discharging goods; will then return to the Leeward; take on board Mr. and Mrs. Turner; and proceed on her important voyage to the West. The Lord grant, that the important object contemplated in the voyage may be abundantly realised!

You will hear from other quarters how the arrival of the *John Williams* has been hailed in Samoa; and I trust, in a few months, we shall be able to inform you that she has been received in a similar manner among our infant Missions to the West.

We expect to accomplish our voyage in about ten weeks from the time of leaving Samoa. Oh, for the guidance and blessing of Heaven! I do trust that we shall find the door again open at Tanna; and that, in reporting our voyage, we shall have to solicit from you additional help to enable us to recommence that important Mission with something like an adequate instrumentality. We ought to have at least six brethren to

make a proper beginning. It is of the utmost importance that operations should be commenced simultaneously on Tanna, Nina, and Androm, that, in the event of difficulties arising in one island, an asylum may be found in another.

But on these subjects we shall be able to

speaking with far more satisfaction when we shall have completed our voyage, should it please our Heavenly Father to enable us to accomplish it. In the meanwhile, we earnestly solicit a continued interest in the prayers of the friends of Missions.

MADAGASCAR.

In the beginning of May, the Queen of Madagascar issued orders to the effect, that the English and French residing in her dominions should, within eleven days, take out letters of naturalisation, or leave the island. The consequences of refusal or compliance would, in either case, have been most serious, and great alarm was excited. The Governors of Mauritius and Bourbon promptly adopted measures for the protection of the European settlers, and, if necessary, for their removal. An expedition was equipped and sent forth on this service; but, after the total failure of attempts by negotiation to obtain a mitigation in the orders of the Queen, followed by an unsuccessful attack on the Fort of Tamatave, the French and English forces retired with considerable loss of life. It is not to be supposed that the respective Governors would rest satisfied with such a termination of the affair, but no intelligence has yet been received as to the result of any further measures which may have been adopted. We advert to the circumstance only for the purpose of presenting to our readers the succeeding communication from the Rev. J. Le Brun, expressive of his conviction, that the late event at Tamatave will be mercifully overruled for the furtherance of the Gospel in Madagascar, and ultimately lead to the re-commencement of Missionary labour among its oppressed and afflicted tribes. The Directors cordially sympathise in the wishes of Mr. Le Brun, but they can scarcely venture to hope that the time of their fulfilment is so near as he supposes. Under date, July 9, our friend at Port Louis thus writes:—

"Some of our friends may think the news from Madagascar bad news, but, in my opinion, the intelligence should be considered good. Before this can reach, you will have seen the detailed account of the attack upon Tamatave, by the combined forces of England and France, and the present failure of the attempt. Let the Directors, however, prepare their spiritual and temporal resources for the re-opening of the Madagascar Mission. I humbly hope that, about May next, Mary, David, Joseph, and Rafaralahy, will be ready to go back to their native island as school-masters and evangelists. They only want a head to direct them, and they will do well. I have a great mind to accompany them myself, though I do not understand their language as they understand Creole and English; but still I think I could so far assist as to settle them in their field of labour. No doubt there will be a great many of the liberated Malagasy who will go back to the land of their fathers.

"You will say, that I speak as if the island was already in the hands of the English; and though this judgment may appear

premature, I have no doubt that my anticipations will be realised: everything seems to intimate it.

"The current of events indicates the near approach of the opening of the door in that island. The Lord has at last heard the prayers of his saints, and is come down to visit and deliver them: 'I have surely seen the affliction of my people which are in Egypt, and have heard their cry; for I know their sorrows; and I am come down to deliver them.'

"Before the opening of the China Mission, the Lord chastised that nation with the iron rod, and after that He sent his messengers of peace to apply the leaves of the tree of life to their wounds. So it will be in Madagascar. The apparent success they have had over the English and French will naturally excite in the Malagasy bosom such a haughty opinion of their bravery, that they will not listen to the voice of reason, but, on the contrary, will become so elevated in their foolish pride, that I fear they will not submit to the reasonable proposals which the English Government may propose to them; and the result is obvious."

PORT ELIZABETH.—MISSION TO THE FINGOES.

Among the numerous native tribes of Southern Africa, none were found by the Missionaries of the Cross in a more degraded and unpromising condition than the Fingoes. As slaves to the Caffres, they experienced the greatest contempt and cruelty; and, as heathens, they lived without God and without hope. Through the power of the Gospel, however, they have risen to a comparative state of civilisation; and many of them have been converted, and are now members of christian churches in various parts of the Colony. A considerable portion of the tribe has been for years settled in the vicinity of Port Elizabeth, and to these people Mr. Passmore has chiefly directed his labours. It will be seen by the following statements from Mr. P., forwarded in May last, that, while he is not exempt from trials in his work, he has reason, in the fruit that he is reaping, to thank God and take courage. The effects of divine grace, which he describes as exemplified in one of the members of the church recently admitted to fellowship, are truly edifying and delightful. How would it animate and strengthen our cause, if the self-denying zeal and love exhibited by that humble disciple of the Saviour were imitated by the christian generosity of the more favoured and wealthy among the friends of Missions in this country! Mr. Passmore thus writes:—

THE Fingoes are not what they once were: they are a changed people—some are advancing in civilisation and in piety, while others are sinking in vice and becoming more degraded. Though living together, they form two distinct classes, the one designated by the other, "The praying people." I have observed with much grief, for some time past, that many of those who have not benefited by the Gospel—who are indifferent to it—are becoming the victims of intemperance. This, though matter for regret, is not to be wondered at. Since their coming to reside here, there have been two opposing influences at work—the Gospel to improve, and evil example to corrupt. Those on whom the Gospel has produced no effect have evinced how readily the vices of Englishmen can be adopted when the temptation is presented to them. They have been initiated into this vice by Englishmen; they have been encouraged to practise it; spirits have been offered them as a reward for extra labour; and that which they at first drank with disgust, they have learned to love.

On my returning from school this morning, I found two lying intoxicated—one of them a young man who, about four years ago, came constantly to school, with five or six others of the same age. When about seventeen years of age, he obtained a situation in some wine stores, and from that time he almost entirely absented himself from school. I have spoken to him, from time to time, but in vain. Of the seven to whom I have alluded (young lads of the same age) this one is a drunkard; another has returned to his old habits; four are members of the church, and very consistent in their profession; and

another is a candidate for communion; so that five out of the seven we have reason to hope are converted characters. Had it not been for the Gospel, the condition of this one might have been that of the seven. It is the Gospel alone that can prove a counteractive to these baneful and demoralising influences, and it is a subject for much thankfulness that many have been benefited by it. No charge has ever been made against any of those who are constant attendants on the means of grace; indeed they are nearly all members of the total Abstinence Society.

During the past year five have been admitted into the church, and two more are candidates for admission. Many have made considerable progress in obtaining scriptural knowledge, and they are, I believe, anxious to do, as well as know, the will of God. They estimate their privileges. I cannot forbear relating the following incident which occurred about a month ago:—

At the conclusion of the Sabbath-morning service I called on one to offer prayer—he did so. The beginning of his prayer was marked by deep solemnity: after a time his feelings were much excited; sobs impeded his utterance; his language was broken; and at length he was obliged abruptly to close. I noticed him as he departed from the house of God, with his eyes fixed on the ground, shunning the observation of all: without looking up, or exchanging a word with any one, he went away beyond the huts to a place where he could be alone. His prayer will explain the occasion of this display of deep feeling.

He commenced by alluding to the condition of himself and countrymen before they heard

the Gospel, when they indulged in vice, and when they were ready to murder each other; but when he came to speak of God's goodness in having sent the Gospel to them and in having made them partakers of its blessings, his voice faltered, and his heart seemed too full for utterance. He said, "How can we ever love these as we ought to do for thy love to us?" He could get no farther, but sat down and continued sobbing all the time the last hymn was being sung, when he retired as I have already mentioned.

The only comment I would make on the above is to record the fact, that this man (a poor Fingoe obtaining his living by working up to his waist in water on the beach in landing goods) brought me, two evenings ago, eight shillings as a subscription to the Jubilee-fund, and one sovereign as his annual subscription to the Society. Surely with such facts as these before them, Christians at home, with their hundreds a year, cannot be satisfied with continuing their subscription of one sovereign per annum to the Society.

DEATH OF THE REV. W. PHILIP.

WITH feelings of profound regret and poignant distress, the Directors have learnt that their young Missionary brother, the Rev. William Philip, of Hankey, in Southern Africa, has been removed from this life by an event of the most afflictive character. The announcement of his death, though attended with every possible alleviation, could not be received without the deepest sorrow; but the circumstances under which it actually occurred greatly add to the necessary trial of the dispensation.

On the 1st of July, Mr. Philip, with his nephew, a youth of eleven years of age, son of John Fairbairn, Esq., of Cape Town, was drowned in crossing the Gamtoos River, not far from his station. As there was no one present to witness the disaster, it is impossible to explain how it occurred. It appears that the boat was very leaky, and probably the water flowed in so rapidly as to compel them to leave it, and, in the effort to save themselves, both perished. From the position in which the bodies were found, it is supposed that Mr. Philip had been attempting to swim with his nephew, but, his strength failing, or getting entangled with the little boy, both sank together.

Our departed brother leaves a young widow and two infant children, with his honoured parents and family at Cape Town, and a numerous circle of friends and relatives both in this country and in Africa, to bewail the melancholy event which it has this month fallen to our lot to record.

While mourning the early decease of this estimable young Missionary as a deep loss to the Society, and particularly to the people among whom he laboured, and while desiring to bow in devout submission to the gracious hand which has taken away, in the prime of life and in the midst of usefulness, one so deservedly loved for his character and valued for his services, the Directors would tender their heartfelt sympathy to his sorrowing friends, especially to his widow and parents, affectionately commending them to

that God who alone is able to provide strength and comfort equal to the affliction which his wisdom has seen fit to lay upon them.

It affords us a melancholy pleasure to present the following testimony to the christian character and public services of the departed Missionary from the letter of a correspondent in the *Eastern Province Herald*, published at Port Elizabeth, July 9th:—

"The death of the Rev. W. Philip will be felt as a public loss. His amiability of temper, his upright conduct, his extreme courteousness, and high talent, had made him to be respected by, and endeared to, all classes. As superintendent of his Mission village, he had reduced a hitherto somewhat unruly population under strict discipline. He had taught them that they must work before they could eat, and obey before they could rule; he had overcome much of the indolence he found there prevailing; he had inspired them with respect for the superintendent; and, had it pleased Providence to have spared his valuable life, he would have left Hankey a pattern to every other Institution of the Society to which it belongs.

"As a teacher of the Gospel, he was faithful and energetic, and it is believed many have to bless his ministry for the lessons of true and undefiled religion, and practical piety, his precepts and examples inculcated."

With reference to the "mirable and successful efforts made by Mr. Philip for the temporal advantage of the people, in securing a permanent and abundant supply of water for the irrigation of their lands, the writer observes:—

"Perceiving the advantage of turning the Gamtoos over several hundreds of acres of the most fertile land to which naturally it had no access, he was struck with the happy idea of piercing the mountain which separated the soil from the stream, and bringing them into life-inspiring union. With him to plan and act were one. He immediately commenced the undertaking, and with inferior and unwilling

labour, very limited and sparingly contributed means, and after repeated disasters and constant predictions of failure, he succeeded in completing a water-tunnel through the solid rock of 250 yards in length, about 6 feet high, and 4 feet wide; and was gratified by seeing the rolling flood rush into the canal he had cut, to fertilize an extent of country almost sufficient to feed with wheat the entire Eastern Province. Already had portions of the land been cleared of its dense forests of mitosas, and let out to industrious individuals; and he had intended to erect water-mills along the canal, for which the slopes gave splendid opportunities, when the hand of death came upon him. The writer of this notice examined the works in question only a few weeks before the fatal catastrophe, and both himself and his fellow travellers were perfectly astonished at the magnitude of the enterprise, and the perseverance of its author, especially considering the nature of his materials and resources. It is a labour totally unprecedented, and equal, if not superior, to any of the other public works in the Colony."

Our venerable friend, Rev. Dr. Philip, the father of the lamented Missionary, in referring to the deeply afflictive dispensation by which his son was removed, observes:—

"William's progress in the divine life was to me very gratifying. He was a laborious and devoted Missionary, and I felt in my last visit to Hankey an increasing satisfaction in his spirit and character: he has done a great work at Hankey, and I have no doubt that, if he had been spared, it would have been one of the first stations in the colony. But our ways are not God's ways. He has for wise ends seen fit to cut off those sanguine hopes, and to teach us a lesson of humility and submission. It was with much satisfaction that I received the following extract of a letter sent by Mr. Clark, the assistant Missionary at Kruis Fontein, to Mr. Barker at the Paarl:—

"Mr. Philip administered the Lord's supper at this station on the Sabbath previous to his death: he was particularly solemn and heavenly-minded in his addresses, and more than usually faithful to sinners, full of

love and compassion. He stayed at my house that night, and our hearts seemed knit together, and our conversation was on spiritual things. The address at the grave was delivered by Mr. Mettlechemp, a Missionary in connexion with the Dutch Church, and the distress of the people was most harrowing. He was interred in a quiet corner of the garden, to which it had been his delight to resort for meditation and prayer."

The affecting yet consolatory statements, which follow are contained in a letter from Mrs. Philip:—

"The removal of our dear William at a time when we were all looking forward to his daily increasing usefulness is indeed mysterious; but how pleasant is the recollection that he was fully occupied in his Master's work; had gained the affections and respect of the people; and was every day improving in devotedness to his work, and in fitness for it. He had latterly much improved in spirituality of mind. His last visit in the end of the year was a great comfort to us: we then witnessed the mellowing of his character; the more simple dependence on the influence of the Spirit; the casting-off of speculative opinions which he appeared to have imbibed at Glasgow. He said he found the style used by our Saviour the most suitable to his hearers, and consequently had been much in the habit of preaching from the Parables and the discourses of our Saviour. The sermons he preached while in Cape Town were in Dutch, and very excellent.

"At the last Anniversary of the Missionary Society in Cape Town, he delivered an address, giving an account of his station, which made a considerable impression on the minds of the people, from the vivid description he gave of it and the sound principles which he introduced. But there was one address, which he delivered at the Wesleyan Anniversary, that made a most powerful impression on all who heard it, particularly the Ministers, and gave a very solemn tone to the meeting. It was particularly on the necessity of the Missionary's living near to God, in order that he might find strength to prosecute his various labours."

DEATH OF MRS. KEASBERRY.

THE Directors have received, with deep concern, intelligence of the death of Mrs. Keasberry, the estimable wife of the Rev. B. P. Keasberry, of Singapore. After a painful and protracted illness, she died at Sourabaya, in the island of Java, whither she had proceeded in the hope of benefit, on Monday, April 21st. "To her," observes

our bereaved brother, "death was not an unexpected event; for she had often, during her illness, spoken of dissolution with that confidence and perfect resignation which left no doubt in my mind that she was fully prepared to depart and be with her Lord in glory."

ARRIVAL OF MISSIONARIES.

On September 30, Rev. Thomas Henderson with Mrs. Henderson and family, per *Claudia*, Captain Peele, from Demerara; and, on the same day, Rev. James Sewell, from Bangalore, East Indies, overland *via* Southampton. The Rev. John Sugden and Mrs. Sugden, at Madras, per *Minerva*, August 2; Rev. W. Fairbrother and Mrs. Fairbrother, at Singapore, from Calcutta, per *Dido*, May 21, *en route* to Shanghae, China.

NOTICE FROM THE REV. EBENEZER DAVIES.

As Mr. Davies expects to sail about the middle of this month for New Amsterdam, Berbice, he will feel obliged if all donations of useful articles, intended for his Station, are forwarded to his address, at the Mission House, Blomfield Street, London, before the 1st of next month. Should any friends fail to fulfil their kind intentions before the period of his departure, any package directed to him at any future time, and forwarded to the Mission House, will be transmitted to New Amsterdam in due course.

ACKNOWLEDGMENTS.

The thanks of the Directors are presented to the following:—

For Rev. E. Davie of New Amsterdam; to friends at Rowmarsh and Rotherham, for a box of wearing apparel; to Thomas Oates, Esq., Sheffield, for 2½ dozen knives and 2 dozen scissors; to Mr. John Parry, Manchester, for a quantity of buttons &c.; to Miss Todd of Winslow, for 20 calico dresses; to James Yates, Esq., near Rotherham, for 110 pieces of sash weights; to Boaz Bloomer, Esq., Holly Hall, Dudley, for a cask of nails.

For Rev. E. Lewis, Madras; to friends at Long Buckby per Mr. Griffiths, for a box of useful articles.

For Mrs. Cox, Trevandrum; to the Ladies' Missionary Working Society, Sherborne, for a box of clothing.

For Mrs. Porter's school, Madras; to Misses Hayward, Bramfield, for a box of useful articles; to the Juvenile Missionary Society, Porres, per Miss Buchan, for a box of clothing.

For Rev. E. Crisp, Bangalore; to Rev. T. G. Stamper and friends, Uxbridge, for astronomical apparatus.

For Rev. J. Sugden; to the Surrey Chapel Ladies' Missionary Association, per Mr. W. Jones, for a box of articles for sale.

For Rev. W. Harbutt; to friends at North Shields, for a box of haberdashery; to friends in Newcastle-on-Tyne, for a box of clothing and useful articles.

For Families of Missionaries in South Seas; to Ladies at Stockwell, for a parcel of clothing, value £7.

For the Queen of Tahiti; to the Hon. Mrs. Thompson and family, for a box of useful articles; to friends at Norley and Batter St. Chapels, Plymouth, per Mrs. Greaves, for two cases of clothing, &c.

For Rev. J. B. Stair; to a few friends at Newbury, per Mr. J. Pearce, for a box of useful articles.

For Mr. J. C. Williams; to Ladies of Ebenezer Chapel, Shadwell, for a box of clothing for the natives at Samoa.

For Mrs. Henderson, Demerara; to friends at Union St. Chapel, Boro', for a box of clothing.

For Rev. R. Bickson, Jamaica; to friends per Mrs. S. Harding, for a box of fancy articles, &c.

For African children, New Amsterdam, Berbice; to Miss Todd, Winslow, for a parcel of wearing apparel.

For Rev. W. Elliott, Uitenhage; to E. D., St. Ebbs, per Mrs. Fry, Oxford, for a box of useful articles; to Mr. Flower, Tottenham, for a parcel of clothing, &c.; to a lover of missions, Macclesfield, for a parcel of apparel.

For Rev. R. Birt; to a few of the juvenile members of Dr. Ritchie's congregation, Potterrow, Edinburgh, for a box of clothing, &c.

For Rev. R. Moffat; to Miss Stanton, Leverington, for a box of useful articles; to the Misses Hilditch, Penybryn Chapel, Wrexham, for a parcel of clothing; to a working party of young ladies meeting at Mrs. Johnson's house, Haleworth, in consequence of the interest excited by reading Mr. Moffat's work, for a box of articles of clothing, &c.; to the Juvenile Missionary Society, Kennoway, Fife, per Rev. A. Stewart, for a box of clothing; to two young ladies of Sutton, Essex, for a parcel of clothing; to the ladies of Rev. J. Fletcher's congregation, Hanley, for a box of clothing.

For Mrs. Schreiner; to ladies of Rev. G. J. Tubbs' congregation, Warminster, for a box of useful articles.

For Rev. H. Helmore; to friends at Stratford-on-Avon, for a box of useful articles, value £30.

For Rev. W. Philip, Hankey; to the Bible Class of the Rev. W. Wardlaw, Glasgow, for a box of wearing apparel.

For Mrs. Wright, Philippolis; to a lady at Hull, for a box of wearing apparel.

For Rev. J. Read, Kat River; to Miss Howell's school, for a parcel of clothing; to Young Ladies in Miss Phippen's establishment, Newport, for a box of clothing.

For Rev. R. Calderwood, Blinkwater; to friends at Kirkwall, for a box of clothing.

For Rev. G. Barker; to Mrs. Barnes and friends, Saffron Walden, for a case of useful articles; to the children of Abbey Lane Sunday School, Saffron Walden, for a parcel of clothing, &c.

For Rev. D. Livingston; to Miss Marten, Plaistow, for a case of clothing.

For Rev. R. B. Taylor; to Mrs. Johnson and friends at Hemel Hempstead, for a box of wearing apparel.

To Mrs. Cocks, of Barrow, for a parcel of apparel; to a friend, for nine pinafores and fifteen bags; to Mr. Adams; to John Newbold, Esq., Upper Tulse Hill; to Mr. Rutt; to Anonymous; to Mrs. Alliston, Brixton Hill; to Miss Hall; to A. L.; to Mr. Jones; to Mr. J. Nash; to Mrs. Deeble, of Barking, per Rev. G. Corney; to Mr. Brownlow; to Mr. T. J. Pearson, Worktop; to T. B.; to S. P.; to Mr. Starlon; to Mr. J. Gibson; to Miss—; to Rev. J. Richards, Kirkham; to Mr. J. Tomlin; to the Executors of the late James Burrough, Esq.; to Mr. Coates, Lowestoft; to Mrs. Good; to a sincere friend to virtue and religion; to Mrs. Humphries,

Paddington; to S. R.; to a friend; to Mr. Strachan, Hackney; to Rev. Dr. Young, Whitby; to Miss Mandell, Carlisle; to Mrs. Rowe, Commercial Road; to Mrs. Baron; to Miss Roberts, Coventry; to Miss Langdon; to a member of Dr. Campbell's; to Mr. E. Barnett, Birmingham; to Rev. J. Berry, Rys-water; to a friend of Missions; to Miss E. Fairweather; to Rev. John Foxell, of Penzance; to Rev. J. H. Hopkins, Newport; to Mrs. Shansfield, Manningtree; to Miss —, Torrington Square; to Mrs. Knight, Pimlico; to Mr. P. M. Knight, Prince's Square; to G. G., Parson's Green; to W. Bennet, Esq., Bath; to Mrs. Savill, Brighton; to sixty Sunday School teachers; to Capt. Ross; to a member of a Church at Uxbridge, per Mr. W. Nash, to

Mrs. Barbaroux, per Rev. C. F. Vardy, to a sincere friend to virtue and religion, for volumes and numbers of the "Evangelical" and other magazines, pamphlets, &c.

The Rev. George Gill begs most gratefully to acknowledge the undermentioned packages:—

To friends at Croydon, Epsom, Orpington; to the schools of Coldbath-Lane, Hackney; and to Mrs. Dunn; for parcels of clothing, slates, &c.; also the Clothing Society of Barbican Chapel, for a parcel of clothing; to a few friends at Barbican Chapel, for a neat communion service; to Mr. Saddington, for a parcel of cutlery; and to Mr. and Mrs. Wallis, for one dozen and a half of Scriptural and Geographical Maps, and dissected puzzle.

MISSIONARY CONTRIBUTIONS.

From the 1st to 30th September, 1845, inclusive.

£	s.	d.	£	s.	d.	£	s.	d.
Elizabeth	0	0	0	Hampshire.				
W. Cook, Jun., Esq., for				Total, for the Jubilee	2	0	0	For the Jubilee Fund.
the Orphan School at								
Mysore	1	0	0					
Hoxton Auxiliary Society				Hertfordshire.				
on account	30	0	0	Ware.				
Union Street, Ladies				For the Jubilee Fund.				
Branch on account	12	18	4	Sale of Fancy work, Waters-				
Juvenile Association, Vin-				place	3	0	0	
cent-square, per Miss								
Howell	0	13	0	Huntingdonshire.				
Legacy under the Will of				St. Ives	0	5	0	
the late Mrs. E. Webster	19	19	0	Bluntisham	10	1	3	
				10l. 6s. 3d.				
For the Jubilee Fund.				Ile of Wight.				
Joshua Wilson, Esq.	100	0	0	Ryde, for the Jubilee Fund	8	0	0	
Miss Furze	1	10	0					
A. P. for the Widows' Band	10	0	0	Lancashire.				
Ditto, for Mrs. M'Kean ..	1	10	0	Liverpool, Elizabeth Rus-				
				sell, for the Jubilee Fund	0	10	0	
Poplar, Trinity Chapel				Heywood Sabbath School,				
Collection	42	8	3	for the Jubilee Fund ..	2	0	0	
Juvenile ditto	20	0	0	Darwin, three children of				
62l. 8s. 3d.				Rev. S. Nicholas for China	0	5	0	
Homerton, additional ..	40	12	6	Lincolnshire.				
Walthamstow, by Girls'				Stamford.				
Mission School	7	1	6	Miss Fysh	5	0	0	
Weigh house, additional	13	19	6	Miss E. Fysh	5	0	0	
				For the Jubilee Fund				
Cambridgeshire.				Boston	2	11	6	
Wisbeach	12	0	0	Kirton	2	0	0	
				15s. 1d.				
Devonshire.				Less Expenses	0	16	6	
Barnstaple, for the Jubilee				14s. 5d.				
Fund	5	12	11					
Oakhampton	14	3	0	Middlesex.				
For Jubilee Fund	14	13s. 4d.		Uxbridge, C. L., for the				
Plymouth, S. Derry, Esq.,				Chinese Mission	0	10	0	
for Native School Mistress	5	0	0					
Bideford, on account	20	0	0	Monmouthshire.				
Exeter, per Rev. J. Bristow	100	0	0	Cherpatow, Collected by				
Tpsham	1	12	6	Miss S. A. Graham	0	6	0	
				Monmouth, Rev. T. Loader,				
Durham.				and Rev. D. Blow	19	16	5	
Darlington, Rev. W. Mars-								
den	1	0	0	Northumberland.				
				Bergick, First United Se-				
Essex.				cession Church, Rev.				
Thaxted Sunday School,				Cairns	8	0	0	
for Native boy at Ber-								
hampore, called Thaxted				Nottinghamshire.				
Sewell	3	0	0	Nottingham, Mrs. Cripps,				
Barking	6	1	2	per Rev. R. Cecil for				
				Schools at Vizagapatnam	3	8	2	

Erratum in last month's list.
For Castle Gate 25s. 6s. 11d., read
35s. 6s. 11d.

Staffordshire.		
Cannock	6	0 0
Stafford	39	0 0
Leek, per J. Alsop, Esq., on account	13	0 0
A Few Friends, for the Ju- bilee Fund	30	0 0
43l.		

Suffolk.		
Bury, Rev. M. Armstrong, M.A.	1	0 0
Ditto, for the Chinese Mis- sion	1	0 0
2l.		
Lavenham, Collected by, Miss Poulton, and friends for the Jubilee Fund	5	0 0

Surrey.		
Guildford	17	15 3

Sussex.		
Lewes, Rev. G. Moore, for the Chinese Mission	50	0 0
Hastings, for the Jubilee Fund	13	13 5

Warwickshire.		
Birmingham, per W. Beau- mont, Esq.—		
Carl's Lane	521	6 10
For Native Teacher, Rowland Hill	10	0 0
For School at Benares	10	0 0
For Chinese Mission	17	3 0
For Native Girl, Mary Sa	2	2 0
For Widows and Orphans' Fund	1	1 0

Highbury Chapel	4	2 6
Lozell's ditto	24	2 6
Collection at Town Hall 658l. 13s. 8d.	45	16 10

Wiltshire.		
Tisbury, for the Jubilee Fund	8	11 1
Westbury, Lower Meeting, for the Jubilee Fund	10	0 0

Yorkshire.		
Heckmondwike, Legacy of the late Mrs. Ellen Firth, less duty	27	0 0
Guiseborough	17	0 0
For Native Boy, Jackson Lamb	3	0 0
For the Jubilee Fund	2	0 5
22l. 6s. 5.		
Whitby, for the Jubilee Fund	46	9 2
Sheffield, for the Jubilee Fund, A thank-offering for mercies received	1	0 0

WALES.		
Denbighshire and Flintshire Aux- iliary—		
Denbigh	21	2 5
Moelfre and St. George	5	4 7
St. Asaph	2	9 2
26l. 16s. 2d.		

SCOTLAND.		
A thank-offering from a young man	5	0 0
Dalkeith Relief Church	3	0 0
Doune, For the Jubilee Fund, from some child- ren after an address in the Parish Church, by Rev. Dr. Fletcher	1	0 0

Edinburgh Mission, Messrs.		
J. M'Lauren and Son for the Chinese Mission	23	0 0
Glasgow, Sabbath School, Centre street	0	6 6
A constant reader of the Juvenile Magazine, for the Jubilee Fund	0	10 0
Greenock, Relief Church	4	0 0
Moneyhive, Mr. R. Proud- foot's box for the Jubilee Fund	0	6 0

Erratum in the Number for September.
Helensburg, by Mrs. M'Gilp, for
12s. 3d. read 12l. 3s.

GUERNSEY.		
Auxiliary Society, on ac- count	100	0 0

ST. PETERSBURG.		
Per W. H. Ropes, Esq.		
For General Purposes	73	11 0
For Rev. J. C. Brown, Cape Town, for Missionary Purposes	45	7 0
For Native Girls in India, E. Gellibrand, S. N. Mir- riclees, E. Harvey, S. Knull, A. E. Mirriclees, C. C. Ropes, M. Ropes, M. Mirriclees, and F. E. Mirriclees	50	12 0
For Native Teachers, Wil- liam Swan, and Alex- androffsky	22	13 6
For the Widows' and Or- phans' Fund	22	13 6
195 0 0		

X. Y. Z. in a letter to Rev. J. Arundel	5	0 0
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Contributions received by Rev. Ebenezer Davies.

Towards Lamps for Mission Chapel, New Amsterdam.		
Mr. Peter Martin, Bolton ..	1	0 0
Mr. Hamilton, do.	0	10 0
A Friend, do.	0	7 6
Mrs. Wood, do.	0	5 0
Two poor people, do.	0	5 0
Sundries, do.	0	5 6
Do. by Rev. W. L. Brown, do.	0	9 6
Friends at Southport	1	11 6
Ditto at Denbigh	1	10 3
Hanover Chapel, Stock- port, per Rev. N. K. Pugsley	2	0 0
Wm. Kaye, Esq., Liverpool ..	0	10 0
Mr. Blackburn, do.	0	10 0
Mrs. Miller, do.	0	10 0
Friends at Foxteth Chapel, per Rev. Mr. Appleford, do.	1	3 0
Friends at the Tabernacle Chapel	1	18 0
Captain and Mrs. Harrison, Wolverhampton	0	10 0
Friends at Tintwistle, per Rev. R. G. Milne	1	10 0

*Towards clothing and instructing the
young captured Africans at New
Amsterdam, together with the pro-
motion of a Nigritia Mission.*

Mrs. James Yates, near Rotherham	5	0 0
Miss Turner, Oulton-hall, near Stone	1	0 0
Miss Baulton, Rochdale	1	0 0
Mrs. McKenzie ditto	0	10 0
Parkgate, Cheshire, per Rev. R. Carter.		
Miss James, sen.	0	10 0
Miss Ireland	0	10 0
Mr. Withers	0	2 6
Mrs. Williams	0	2 6
Mr. T. Davies	0	1 0
Mrs. Parr	0	1 6
James Kendrick	0	0 6
Mr. Jones	0	1 0
A poor cripple	0	1 0

3 Mrs. Thomas	0	10 0
Miss Morse	0	2 6

Birmingham.

West Bromwich.		
A Friend	0	10 0
Anonymous, in a letter	1	0 0
Henry Johnson	0	1 0
A Friend	0	2 6
Ditto	0	2 6
Ditto	0	1 0
Mary White	0	2 0
Mrs. Knook	0	10 0
John Gilbert	0	2 6
Mrs. Smith	0	10 0
Mary Tapley, (a little girl) ..	0	10 0
Sundries, per Rev. Mr. Cooper	0	8 6
14 12 6		

*For general purposes of the Mission of
New Amsterdam.*

The Rev. James Widows and Friends, at Rainford, Lancashire	6	13 3
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THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR DECEMBER, 1815.

A SKETCH

THE LATE MRS. ELIZABETH FRY.

[The following account (extracted from the "Norfolk News," of Oct. 25th,) of the most distinguished female philanthropist of her age is so deeply interesting, and, moreover, so admirably drawn up, that we feel persuaded we shall receive the thanks of our readers for giving it to the public without abridgement or alteration.—EDITOR.]

ELIZABETH FRY was the third daughter of the late John Gurney, of Earlham Hall, near Norwich. When a child, she was remarkable for the strength of her affections, and the vivacity of her mind, and early learned the lesson of enhancing the pleasure and happiness, and soothing the cares and sorrows of all around her. As she grew up, philanthropy became a marked and settled feature in her character, and she took great delight in forming and superintending a school on her father's premises, for the poor children of Earlham, and all the surrounding parishes. The effect which her gentle authority and kind instruction produced in these objects of her care was indicative of that remarkable gift of influencing others for

good, which was so distinguishing a feature in her character in after life.

Notwithstanding this, and some similar pursuits, she was in no small degree attached to the vain pleasures of the world, and was herself peculiarly attractive to such as were making those pleasures their object. Her dignified, yet lovely person and manners, her cheerful, entertaining conversation, and her melodious voice, were admired by many; and her genuine kindness and sweet temper conciliated the regard even of the more worldly of her friends and companions.

But infinitely higher and better things than the follies and vanities of polished life awaited this interesting and fascinating young person. Her health was materially affected by a complaint which appeared to be of a serious character; and thus the instability of all temporal things became, unexpectedly, matter of personal experience. Soon afterwards, under the searching, yet persuasive ministry of a Friend from America, (the late William Savery,) she became deeply serious. Her affections were now directed

into the holiest channel; the love of the world gave way to the love of Christ: and she convinced the reality of her change by becoming a consistent member of the Society of Friends, to which she belonged by birth—adopting the plain dress and simple mode of speech by which that society is distinguished. Such was the way in which she believed it to be her duty to take up her cross—for a sore cross it was to her naturally gay and lively disposition—and to follow that blessed Lord and Saviour whom she was now made willing to confess before men.

This change, however, was far, indeed, from disqualifying her for those social endearments which a widowed father and ten beloved brothers and sisters claimed at her hand. On the contrary, she became more than ever the joy and comfort of the home circle, until the year 1800; when, at the age of twenty, she married Joseph Fry, of London, and settled in a commodious house, connected with her husband's business, in the heart of that metropolis.

Here new scenes of interest and duty awaited her. She became the mother of a numerous young family, over whom she exerted the tenderest maternal care. Yet her domestic relations did not prevent her labouring with constant zeal and assiduity for the benefit of her fellow creatures. The poor found in her an unfailing friend, and numerous indeed were the instances in which cases of distress were first personally examined by her, and afterwards effectually relieved. She was eyes to the blind, and feet to the lame, and the cause which she knew not, she searched out.

It is well known that in the Society of Friends women as well as men are freely allowed, when called of the Lord to the work, to exercise the ministry of the gospel in meetings for worship. Deeply impressed with a sense of the incomparable value of that grace, of which she was herself so large a partaker, she found it to be her indispensable duty to declare unto others what God had done for her soul, and to invite her fellow-men to come, taste, and see for themselves, how

good the Lord is. The sweetness and liveliness of her communications, the clearness and force of her Christian doctrine, and the singular softness, power, and melody of her voice, can never be forgotten by those who have heard her, whether in public or private. Many are the strong men who have been humbled and broken, and many the afflicted ones who have been gladdened and comforted, as they listened to the powerful, yet most touching strains of her ministry: and deeply affecting and solemn has been the effect on all around her, on a vast variety of occasions, when she has felt herself constrained by the Saviour's love to bend the knee, and pour forth her fervent and eloquent prayers, or her songs of thanksgiving and praise.

Nor were her services confined to the particular meeting which she was accustomed to attend. Often was she engaged in gospel missions to other parts of England, and subsequently to a large extent in Scotland, Ireland, and on the continent of Europe. Wherever she went, warm was the welcome which awaited her, not only from the members of her own society, but from all of every name and class who knew how to appreciate what is excellent, and whose souls were athirst for the waters of life.

While engaged in such missions, as well as at other times, she found abundant opportunities of putting forth her energies in the subordinate, yet highly important character of a Christian philanthropist. She visited hospitals, prisons, and lunatic asylums, and often addressed the inmates of these and other institutions in a manner which was most remarkably adapted to the state of her hearers. Well did she know, in dependence on Divine influence, how to find her way to the heart and understanding of the child at school, the sufferer on a sick bed, the corrupt and hardened criminal, and even the wild and wandering maniac; and thousands, both in her native land and in foreign countries, have risen up around her, and "called her blessed in the name of the Lord."

The leading object, however, of her benevolent exertions, was the amelioration of prisons. Her long and persevering attention to this object, which continued to be dear to her until her end came, commenced with a circumstance which is already well known to the public, both at home and abroad. At an early period of her life in London, she was informed of the terrible condition of the female prisoners in Newgate. The part of the prison allotted to them was a scene of the wildest disorder. Swearing, drinking, gambling, and fighting, were their only employments; filth and corruption prevailed on every side. Notwithstanding the warnings of the turnkeys, that her purse and watch, and even her life, would be endangered, she resolved to go in without any protection, and to face this disorganised multitude. After being locked up with them, she addressed them with her usual dignity, power, and gentleness; soon calmed their fury, and fixed their attention, and then proposed to them a variety of rules for the regulation of their conduct, to which, after her kind and lucid explanations, they all gave a hearty consent. Her visits were repeated again and again; and with the assistance of a committee of ladies, which she had formed for the purpose, she soon brought her rules to bear upon the poor degraded criminals. Within a very short time the whole scene was marvellously changed. Like the maniac of Gennesaret, from whom the legion of devils had been cast out, these once wild and wretched creatures were seen neatly clothed, busily employed, arranged under the surveillance of monitors, with a matron at the head of them, and, comparatively speaking, in their right mind.

Every morning they were assembled in one of the wards of the prison, when a chapter of Scripture was read aloud in their hearing, either by the matron, or by one of the visiting ladies. On one particular morning of the week it was Elizabeth Fry's regular practice to attend on these occasions, and to read the Bible

herself to the prisoners. This office she performed with peculiar power and sweetness. The appropriate modulations of her deeply toned voice gave great effect to her reading, and the practical comments which she often added, after a solemn pause of silence, and sometimes a melodious prayer in conclusion, were the frequent means, under Divine influence, of melting the hearts of all present. The prison was open, on the appointed morning, to any visitors whom she chose to admit: and her readings were attended by a multitude of persons, both English and foreign, including many of high rank and station in the world, who were all anxious to witness this extraordinary scene of order and reformation. It might often be observed, that the poor prisoners themselves, and the visitors of every class, were equally affected. All were addressed as sinners—all directed to Him who is the Saviour from sin.

In carrying on her measures of reform in Newgate she was generously supported not only by the city authorities, but by Lord Sidmouth, the Secretary of State for the Home Department, and his successors without exception. With these gentlemen she had frequent personal communication, as circumstances arose which required it, particularly with Sir Robert Peel, who never hesitated to afford her all the help in his power. On one occasion she was summoned to the Mansion-house to meet the late Queen Charlotte, who treated her with marked kindness, and publicly signified the deep interest which she took in her philanthropic objects; indeed, she was at all times kindly supported and patronised by the Royal Family, to most of the members of which she was personally known, and warmly and faithfully attached.

The attention of Elizabeth Fry, however, and of the other ladies, whom she had formed into a visiting committee, was by no means confined to Newgate. The female criminals in some other prisons of the metropolis soon came under their care, and after the successful formation of the "British Ladies' Society, for

the Reformation of Female Prisoners," (which has now continued its useful efforts and interesting annual meetings for more than twenty years,) a similar care was extended, by means of associated committees, to most of the principal prisons in Great Britain and Ireland. Subsequently the plans of Elizabeth Fry were adopted (chiefly in consequence of her own influence and correspondence) in many of the prisons of France, Holland, Denmark, Prussia, &c.; and have been acted on with much success at Philadelphia, and elsewhere, in the United States. The great objects of the British Society, and of those who followed in its footsteps, were, in the first instance, to place the female inmates of these several prisons under the care of matrons and other officers of their own sex; and secondly, to arrange a plan for their being constantly visited and superintended by benevolent ladies, whose mild yet assiduous Christian influence might be the means of gradually weaning them from their evil ways, and of restoring them, as useful members, to society.

Numerous and satisfactory were the instances of such reform which took place under the immediate notice of Elizabeth Fry; but here it ought to be emphatically remarked, that she and her associates uniformly held up to view, that Christianity, in its practical and vital power, was the only true source of a radical renovation of character. Thus, while they ever insisted on cleanliness, industry, and wholesome order and classification, their main dependence, under the blessing of Providence, was on the reading of the Holy Scriptures, and on kind, judicious, persevering, religious instruction.

Elizabeth Fry did much to promote her great object by the publication of a simple, yet forcible pamphlet, explanatory of her views of a right prison discipline for females, and of the true principles of punishment in general. With punishment she would invariably connect a plan for reform and restoration; and she regarded the penalty of death with

strong disapprobation. Often had she visited the cells of condemned criminals, on the day or night preceding their execution; often had she marked the agony of some, and the obduracy of others; often had she traced the hardening effect of such punishments on the fellow-prisoners of the sufferers, as well as on the lower orders of the public in general. She was firmly convinced that such awful inflictions were opposed alike to an enlightened expediency, and to sound Christian principle, and cordially did she unite with her brothers-in-law, Fowell Buxton and Samuel Hoare, and other well-known friends of humanity, in bearing her testimony against them with persons in authority, and in taking every means in her power for hastening their abolition.

It was a remarkable evidence of the confidence which successive governments reposed in Elizabeth Fry and her associates, that the convict ships for females about to be transported to New South Wales were placed under their especial care and superintendence. This was a most important part of their service, and the success of the admirable regulations which they introduced into these vessels, in order to ensure the maintenance of a truly Christian order during the voyage was frequently acknowledged by the colonial authorities. The reader may remember, that one of these vessels, containing about six hundred female convicts, was wrecked on the coast of France, and that the whole of these afflicted women perished. What a satisfaction was it, that many of them had passed under the Christian care and instruction of the ladies' committee in Newgate!

In company with one of her brothers, Elizabeth Fry visited the prisons of Scotland in 1818; and, in 1827, those of Ireland; both journeys, as well as many others of the same description, being undertaken in the character of a minister of the gospel in the Society of Friends; so that her service from place to place was chiefly of a directly religious character.

Reports of the prisons which were then visited were published at the close of each journey, and widely circulated. The latter, addressed to the Marquis Wellesley, then Lord Lieutenant of Ireland, embraced a variety of collateral objects which awakened a deep solicitude in her sensitive mind. No one more fervently desired the healing of the wounds of that afflicted country; and ardently did she labour for the spreading of light, truth, comfort, and peace there, as well as elsewhere. Numerous were the throngs of well-educated persons in that land who pressed after her from prison to prison, and hospital to hospital, in order to learn from her example the lesson of doing good to the most degraded and sorrowful of mankind.

On these and similar occasions, however, her attention was by no means restricted to the inmates of prisons, hospitals, and asylums. The poor out of doors, especially those who crowd our cities, were the objects of her tenderest solicitude; and she was the means, by the exertion of her personal influence among all parties and ranks, of forming district societies for their effective and well-arranged relief, in many of our principal towns. Well did she know, when in the pursuit of such objects, how to soothe all asperities, influence all parties, and overcome the greatest difficulties. She exerted a perfect tact and propriety in her transactions with others; but her dependence was not on herself; she ever lived in the spirit of the psalmist, when he cried out "Lord, establish thou the work of our hands upon us—the work of our hands establish thou it."

She was a warm and steady friend of the afflicted slave, and many a time has she animated, sustained, and encouraged Sir Fowell Buxton and his associates in their unwearied efforts to obtain emancipation. The cause of the Bible Society was also peculiarly near to her heart. She possessed a deep and large knowledge of Scripture, which was her daily private study, well understood its value,

and was constant and fervent in her endeavours to disseminate it among others. Here it may be mentioned, that she took great delight in selecting a series of striking passages, one or two for every day of the year. This selection she formed into a text-book, which was published with her name, and has since been translated into French and German. Thousands of these little volumes did she herself distribute, as appropriate presents to young people and others; and in such a kind and skilful manner, as to render the gift, small as it was, precious to the receiver.

The formation of libraries, for the use of the coast guards, in all their numerous stations round the British isles, was an engagement which deeply interested her. Under the generous patronage of the Government, and with the help of a large subscription from her friends, she completely succeeded in accomplishing this object. It is believed that there is not a single station of this description on our coast which does not owe a useful and instructive library to the care and exertions of Elizabeth Fry; and very numerous are the testimonies which she has received of the value and usefulness of the books which have thus been provided.

She was a faithful and diligent distributor of religious tracts, and larger publications of an edifying character, besides the Holy Scriptures. These, whether travelling or at home, she took care to keep so near at hand, and so nicely arranged, as to be always ready for use on every occasion. Few have been known, as the writer believes, to keep everything around them in better order, or to arrange their daily duties, and as it were to pack up life with greater skill. This was one secret of her success in all her pursuits. Another was the remarkable discretion which guided her in her communications with persons in authority. She knew exactly how far to go, and she went just so far, and no farther. A third was the imperturbable evenness of temper, and quietness of spirit, which marked her

whole course. She moved along in her walk of mercy at an easy, steady pace, and was never ruffled, never in a hurry. Her expressive countenance wore the beaming smile of unaffected kindness; yet such was the calm dignity of her appearance and demeanour, that the love which she inspired wherever she went never failed to be mingled with a feeling of deference.

The law of love, which might be said to be ever on her lips, was deeply engraven on her heart, and her charity, in the best and most comprehensive sense of the term, flowed freely forth, towards her fellow men of every class, of every condition. Thus she won her way with a peculiar grace, and almost uniformly obtained her object. There was, however, another quality, which powerfully tended to this result—patient and indomitable perseverance. She was not one of those who warmly embrace a philanthropic pursuit, and then as easily forsake it. Month after month, and year after year, she laboured in any plan of mercy which she thought it her duty to undertake, and never forsook it in heart and feeling, even when health failed her, or other circumstances not under her control closed the door, for a time, on her personal exertions. This perseverance was combined with a peculiar versatility and readiness in seizing on every passing occasion, and converting it into an opportunity of usefulness. She was not only always willing, but always prepared, always ready (by a kind of mental sleight of hand) to do good, be it ever so little, to a child, a servant, a waiter at an inn, a friend, a neighbour, a stranger!

There can indeed be no doubt that her natural endowments were peculiarly fitted, under the sanctifying influence of Divine grace, to her arduous vocations in life; but it was this grace—or in other words it was the anointing of the Spirit of the Lord, which was in fact her main qualification for every service in the gospel, for every labour of Christian love. This it was which imparted a heavenly loveliness to her countenance, bright-

ness and clearness to her words, a sacred melody, in times of religious solemnity, to her voice, and a strength and facility to her actions. This it was which mainly accounted both for the *fortiter in re*, and the *suaviter in modo*, for which she was so much distinguished. “*C'est le don de Dieu*,” cried a German prince, who interpreted for her, while she was addressing a large company of orphans in a foreign land. It was indeed the *gift of God*, supernaturally bestowed from the fountain of his grace, by which she was enabled so to move, speak, and act in his service, and by which her natural faculties—his gifts by creation—were purified, enlarged, and directed.

No one could more fully enter than she habitually did into the force and meaning of the apostle's words, “I know that in me, that is to say in my flesh, there dwelleth no good thing;” no one could more readily or rightly answer his question, “What hast thou, that thou hast not received?” She was remarkably free from self-complacency, dwelling deeply in the sense of her own unworthiness; and from her inmost heart could she adopt the prayer of the psalmist, “Not unto us, O Lord, not unto us, but unto thy name give glory.”

During her latter years, with the approbation of her friends, and with full certificates of their concurrence in her religious service, she repeatedly visited the continent of Europe; being accompanied by her husband and two of her brothers in succession; and on one journey of considerable length her party was joined by her firm friend and helper, (so well known in the records of philanthropy,) the late William Allen. In the course of her travels in France, Holland, Denmark, Prussia, and other parts of Germany, she found an ample scope for her Christian and benevolent exertions. Numerous were the institutions of various kinds which she carefully inspected, and far too many to specify were the friendships which she formed with the better part of mankind, in the countries which she visited. Wherever she met with dis-

orders which needed a remedy, or with oppression which required relief, she made a point of applying to the local or national authorities for their timely succour, and seldom failed to secure their aid. Most kindly were she and her companions received by the royal families of France, Holland, Belgium, Hanover, Denmark, and Prussia, and cordially did many of those mighty ones of the earth support and second her in her efforts.

One example may illustrate the effect of her Christian influence. On visiting one of the state prisons in the kingdom of —, in 1839, she found many hundred convicts working in chains, sorely burdened and oppressed. In unison with her friend William Allen, she pressed the case, in the absence of the king, on the attention of the queen and crown prince. Soon afterwards the queen was seized by her mortal illness, but did not depart from this world without obtaining the kind promise of her royal consort, that Elizabeth Fry's recommendations respecting the prisons should be at once adopted. When the same prison was again visited by her in 1841, not a chain was to be seen on any of the criminals. They were working with comparative ease and freedom; not one of them, as the governor declared, had made his escape; and great and general was the joy with which they received and welcomed their benefactress.

On several occasions, during her continental journeys, when in the presence of persons in authority, Elizabeth Fry was a warm and bold advocate for religious liberty. She was greatly afflicted by witnessing the persecutions which of late years (as well as formerly) have disgraced even Protestant kingdoms in Europe, as well as many of the small republics; and her appeals on the subject were honest, forcible, and to a considerable degree successful. Courteous as she was, she carefully avoided all obsequiousness and flattery, and without respect to persons she endeavoured to render unto all their due. Whether her lot was cast in the prison or the palace,

she was still unchanged—gentle and winning in her manner, yet firm and upright in her advocacy of truth, and righteousness—exerting the same influence, both in kind and degree, over the most degraded and the most exalted of her species.

In several of the royal persons with whom she communicated she met with truly kindred hearts; and it is not too much to assert that some of them were united to her in the bond not only of warm and constant friendship, but of Christian fellowship. When the king of Prussia was in England, he made a point of visiting her at her own abode, on which occasion she had the pleasure of presenting to him her children and children's children, a goodly company, between thirty and forty in number! She was also gratified by receiving a most affectionate and sympathising letter from him, in his own hand, within a few weeks of her death. The interest felt about her on the continent of Europe, as well as in the United States of America, was indeed as warm and nearly as general as in her own country.

After all, however, those loved her the best who knew her the most in private life. She was, truly, an attached and devoted wife—a cherishing and cherished mother—a loving and grateful sister—a dispenser of the true balm of Christian comfort, in every hour of need, to her intimate associates and friends. Her love, which flowed so freely towards mankind in general, assumed a concentrated form towards the individuals of her own immediate circle. There was not one of them who did not live in her remembrance; not one who could not acknowledge her as an especial friend—a helper and sustainer in life. Delightful was her conversation in the family group, whether at her own dwelling, or in those of her relatives; always fixing the attention, always soothing the feelings, always tending to virtue and happiness, to love, peace, and union.

She was an ardent lover of the beauties of nature, and observed them with de-

light, in their smaller, as well as larger features. A shell by the seaside, a feather, or a flower, would fill her heart with joy, and tune her tongue to praise, while she gazed on it as an evidence of Divine wisdom, skill, and goodness. It was, indeed, a remarkable feature in her character, that she was as complete in the little as in the great things of life—as successful in matters of a subordinate nature, as in those of higher moment. She cared for the bodies of her friends as kindly and as skilfully as for their souls. She was the refuge of those around her in every trouble, whether more or less important; and knew how to satisfy all who came to her; and all to whom she came.

Those who are accustomed to observe the ways of Divine mercy and wisdom, will not be surprised that so beloved, so popular a being, should experience the full force of the Scripture declaration—“Whom the Lord loveth he chasteneth.” Many and varied were her tribulations in the course of her pilgrimage; and it was through no light measure of affliction that she was prepared for her fullness of sympathy with the sufferings of others. A delicate constitution, and many sore visitations of sickness, the unexpected death of some of her beloved children and grandchildren, as well as the loss of other near relations and connections, and some unexpected adverse circumstances, were among the close trials of faith and patience with which her heavenly Father saw fit to prove her in this valley of tears. And, indeed, they served their purpose, for she was preserved in deep humility and true tenderness of spirit before the Lord, under whose holy hand she quietly bowed in resignation of soul. She knew what it was to mourn and weep, but she never despaired. She was one who could truly sing the song of Habakkuk:—“Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall

be no herd in the stalls, yet I will rejoice in the Lord, and joy in the God of my salvation.”

In the summer of 1843 she spent a few weeks in Paris for the last time. Never, perhaps, did she manifest a greater brightness than during that period. Her numerous friends (of various classes) flocked around her with peculiar pleasure, and lively and precious indeed was her testimony amongst them to the truth as it is in Jesus, and to its practical importance and efficacy. It was a particular satisfaction to her on that occasion to renew her intimacy with several French ladies of truly Christian character, especially with her long-loved and faithful friend the Countess P——, a lady of deep piety, and with a heart full of love to God and man, like her own. This was her last effort of the kind. Soon after her return home her health was evidently much enfeebled, and towards the close of that year she became so alarmingly ill that the solicitude of her own family, and of the multitudes who loved her and knew her value, was painfully awakened. Earnest inquiries after her health were made from the highest quarters, as well as by the poor and miserable of mankind. Public prayers were offered for her recovery in some of the Protestant churches on the Continent; and numerous, we doubt not, were the petitions put up in private on behalf of the cherished one, who had been “the succourer of many.”

These petitions were graciously answered; so that it was by very slow degrees her friends were weaned from that peculiar dependence on her, to which they were naturally prone. Although she continued very infirm in body, the sufferings which she had endured, from a painful irritation of the nerves and spasms, gradually abated. She was again enabled, to a certain extent, and with occasional relapses, to enjoy the company of her friends; again united with them in the public worship of God; again cheered and comforted the family circle; again laboured, as far as health

would permit, for the benefit of her fellow men. It was a joy and comfort to many that she was enabled to attend two of the sittings of the last yearly meeting of Friends, and the last annual meeting of the British Ladies' Society, on which several occasions she addressed the company present, with all her usual sweetness, love, and power.

About two months ago she went with her husband and family, for change of air and scene, to Ramsgate, where a commodious residence had been prepared for her, within view of the sea. There she was surrounded by several members of her family, and took peculiar pleasure in the company of some of her beloved grandchildren, who had lately lost an invaluable father. But she was far from forgetting to be useful to others beyond her own circle. Repeatedly was she engaged in acceptable religious service at a Friends' meeting in a neighbouring village; and she took great pains in disseminating Bibles and tracts among the crews of foreign and other vessels, which frequented the harbour. "We must work while it is called to-day," said she, "however low the service we may be called to. I desire, through the help that may be granted me, to do it to the end;" adding, "'Let us sow beside all waters;' I so greatly feel the importance of that text, 'In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.'"

While such was her earnest desire, she placed no dependence for salvation on any works of righteousness which she had done or could do; but only on the fulness and freeness of the pardoning love of God in Christ Jesus—the one great sacrifice for sin—her sure and certain hope of eternal glory.

In the mean time, there was a marked sweetness and loveliness in her conversation and demeanour, and a peculiar and interesting seriousness in her state of mind—a longing for a glorious eter-

nity, which seemed to denote that she was rapidly ripening for a holier and brighter scene, a better and enduring inheritance. Speaking of her late afflictions, in a note to one of her brothers, she acknowledged that she did not count them strange, as though some strange thing had happened unto her, but rather rejoiced in being made a partaker in the sufferings of Christ, that when his glory should be revealed she might be glad also with exceeding joy. "Ah, dearest —," she added, "may we, through our Lord's love and mercy, eventually thus rejoice with him in glory, rest, and peace, when this passing scene shall close upon our view!"

Her hour was indeed nearly come. In the afternoon of the 11th Oct., after a day or two of considerable suffering and debility, she was suddenly attacked with pressure on the brain, and while sinking under the stroke was heard to exclaim, "O my dear Lord, keep and help thy servant!" She soon fell into a deep slumber, and became totally unconscious; which state, notwithstanding some severe convulsions, continued almost without intermission, until, on the morning of the 13th, she quietly drew her last breath. On one occasion, however, she woke up for a few moments and said to a faithful attendant, who was beside her bed, "This is a strife, but I am safe." Safe she then was, doubtless, in the holy hands of the Lord, who was with her in the valley of the shadow of death. Safe she now is for ever, as we reverently yet firmly believe, in the bosom of that adorable Redeemer, whom she ardently loved and faithfully followed.

Although she was scarcely to be numbered with the aged, hers was a *long life* in the service of her God and Saviour. She died in her sixty-sixth year.

May we not entertain the joyful assurance that "when the Son of man shall come in his glory, and all his holy angels with him," this handmaid of the Lord, so remarkable for her loving spirit, and unceasing endeavours to benefit her fellow men, will be found among those

who shall receive the joyful sentence, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a

stranger, and ye took me in; naked, and ye clothed me; sick, and in prison, and ye visited me. . . Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

GERMANY.

SECOND PAPER ON THE PRESENT GREAT RELIGIOUS MOVEMENT IN THAT COUNTRY.

(Continued from the *July Magazine*, page 370.)

If our readers will refer to our former article, they will be able to form a moderately accurate conception of the *origin* of that mighty movement in Germany, which has drawn towards it the intense gaze of the civilized world. We concluded that paper in the language of prayer and of hope,—of prayer that the God of truth and love would watch over and defend his own cause, and of hope that amidst the necessary imperfections attendant upon such a movement, there was in it much to foster bright and glowing anticipations.

Since we called the attention of our readers to the extraordinary events which had taken place in Germany and other adjacent countries, we are happy to be able to state, that the religious excitement still spreads without any apparent abatement. Had Rome, with all her skill and forethought in such matters, been able to anticipate the effect of the unblushing knavery practised by her agents at Trèves, with the pope's sanction, upon hundreds of thousands of poor deluded Romanists, we may assure ourselves that the whole farce of the "holy coat" would have been eschewed. But though Rome is cunning, she is not omniscient; and history abundantly proves that some of the most effective weapons against popery have been fetched from her own armoury. Her own "wickedness has corrected her; and her backslidings have reproved her;" but, alas, she does not yet "see that it is an evil thing and bitter, that she has forsaken the Lord God, and that his fear is not in

her." But what a lesson to all thoughtful men as to the real character of the papacy, are the late occurrences at Trèves; and how blind will they be who can persuade themselves, with such facts before them, that popery has undergone the slightest change! We do hope that such an illustration of the mendacity of Rome, in the nineteenth century, may not be lost upon a stirring and reflective age. If Germany, after all its speculation and deplorable defection from the truth of Christ, shall become the theatre, in these latter days, of the humiliation of Rome, by the power of an invigorated Christianity, instinct with spiritual life, we may hope that the days of Rome's iniquitous triumph will be numbered.

In examining with deep interest the mass of documents which have appeared in connection with the dauntless career of Ronge, of Czerzki, of Keabler, of Theiner, of Wigand, of Regenbrecht, and others, we have been struck with one or two features, which awaken in our minds the most earnest hope. The first is, that the usurpation, the tyranny, the anti-christian character, of Rome are spoken of in terms of burning severity. There is no squeamishness, or hesitation, in identifying her as the antagonist of Christ and his kingdom. This honest and uncompromising way of going to work, in the midst of an earnest and fearless people like the Germans, will produce effect;—*has* produced effect;—and cannot but produce effect, because it is God's own method of describing the anti-christian apostasy. We have no hope what-

ever of any effort against the power of Rome that shall be conducted upon the meagre principle of treating it as a system of error in common with others. Let it be remembered that its doctrine of catholicism ramifies through the entire civilized world; and that to destroy its menacing power, it must be assailed in every kingdom where it has planted its foot, in the bold and truthful denunciation of the inspired oracles, until it shall be made to appear a baneful and tyrannous thing in the eyes of all the nations which have "wondered after the beast." We say from our inmost souls, all honour and success be to that new race of Reformers in Germany, who have learned to think and speak of popery, the oppressor of mankind, as it deserves.

Another feature which we perceive in the documents before us, is the delightful prominence which they give to the word of God. They are from first to last, and with trifling exceptions, a powerful argument for the *supremacy of Scripture*, and for the annihilation of *man's authority*, in the church. The leading actors in this great drama have drank in liberty at the fountain of celestial truth; and they are acting on the great principle, which will never fail them, that *Bible truth alone* will emancipate the human race from the long night of bondage in which Rome has held a besotted and enslaved world. Let the Reformers of Germany keep close to the Bible, let them enunciate with sleepless energy its great and simple truths, let them eschew all political combination, and their triumph will be as sure as the result will be glorious in the annals of the Christian church.

We have observed another feature in the documents before us, that the Reformers give marked prominence to the momentous doctrines of conversion and faith. They do not aim merely at overturning Rome, but at setting up pure and primitive Christianity on its ruins. They proceed upon the just principle that there is *no spiritual life in popery*,—that

it is a delusion, a cheat, the device of Satan, and the palpable counterfeit of that religion which came down from heaven. They, therefore, preach repentance to the people with as much zeal and earnestness as if they were heathens, and tell them plainly that they have been overlaid by a system of idolatry and relic worship, as destructive to their souls as if they had been sunk in the grossest paganism. By such a course as this, and by no other, will the moral stupor, which Romanism everywhere creates be roused,—roused, it may be, to fierce opposition; but still roused, and thereby put, in spite of itself, in a position of thoughtfulness.

And who can predict the mighty effect of this movement upon Protestant Germany, which is now in a transition state from the *neological* dream which had come over its spirit, and to which the hidden scepticism of Rome had contributed its full share. There is now among the Protestants of that country a band of earnest men, fully alive to the claims of the gospel, and every day coming more fully into the light of evangelical truth; and what a stimulus will any religious movement give to their labours, which shall tend to humble the pride of Rome, and to assert the spiritual liberty of their beloved countrymen! Oh that the Holy Spirit may be copiously showered down from on high upon all in Germany who either sigh after spiritual freedom or who are raised up by God as instruments to demolish the strongholds of "the man of sin!"

As we wish to give our readers some idea of the aspects assumed by the "German Apostolic Catholic Church," since we last addressed them on the deeply interesting topic, we shall lay before them a few leading facts illustrative of the glorious work now so hopefully advancing. It is generally well known that Ronge's Letter against the doings of Bishop Arnoldi, of Trier, at Trèves, was dated the 1st of October, 1844, and made its appearance at Leipzig on the 16th, and that on the 19th of the same

month CZERZKI and his whole congregation raised the banner of freedom and conscience at Schneidemühl, a little town on the borders of Posen. Since that time, to use the words of a Puseyite writer in the "English Churchman," "Ronge, and the German Catholic Church, is the theme that fills every mouth. From the Baltic to the Alps, in the royal palaces of Dresden and Berlin, and in the humble cottages of Swiss valleys, in the lecture-rooms of Königsburg, Tübingen, Dresden, Leipzig, Cracovia, &c., the greater part of which are Roman Catholic universities; it is RONGE, who during the last six months has occupied the universal attention. Booksellers' shops are filled with the pamphlets, on the title page of which stands RONGE's name; printshops are decorated with RONGE's picture; honest burghers, who pride themselves on being good Protestants, and haters of priestcraft, smoke pipes on which are displayed RONGE's features; writers of dull comedies insert a few allusions, or a song, in praise of RONGE, and the theatres are shaken with the plaudits of admiring multitudes." Such is the admission of a most unwilling witness, who sees nothing but "lamentable consequences" in this convulsion of the papacy in the German states.

Our readers must observe that in the progress of this strange and unexpected revolution there are two classes of documents which have issued from the multiplying adherents of the new German church; the confession of faith of individual communities, and latterly the symbol of their general assembly.

SCHNEIDEMUHL,

under the ministry of Czerzki, was the first to send forth its public confession to the world. The document, which bears date the 19th Oct., 1844, consists of twelve separate articles; and, though it contains some very objectionable matter, such as the seven sacraments and transubstantiation, and something like a modified purgatory; yet there is much

in it worthy of high commendation: as, for instance,—that the Holy Scriptures "are the only sure source of Christian faith, and that in the sense in which they are intelligible to every enlightened, pious Christian;" that priests may, according to the word of God, be married; "that holding Divine service, and in general the administration of sacraments in a foreign tongue, is contrary to Scripture;" and "that Christ alone is the head of the church, and his vicergerent here on earth is the Holy Ghost."

was the next scene of triumph to the new Reformers. Thither RONGE repaired, after his excommunication by Rome, which took place soon after the publication of his first letter. In this city, in the very heart of Silesia, after mature deliberation, he established a congregation, which sent forth a declaration of its faith, bearing date the 16th of last February. This document was drawn up by three clergymen who had left the Romish church, of the name of Ruprecht, Vogtherr, and Hoffrichten. This confession consists of twenty-three principal heads, with subordinate particulars under several of them. This is a much better document than the Schneidemühl one. We give a few particulars. These confessors say: "I. We declare ourselves free from the Roman bishop and his hangers on. II. We assert full freedom of conscience, and detest all compulsion, lies, and hypocrisy. III. The foundation and the structure of Christian faith is the Holy Scriptures. IV. Its free examination and exposition no authority ought to restrain. V. As the substantial contents of our religious belief, we present the following form of it, 'I believe in God the Father, who by his almighty word created the world, and rules it in wisdom, justice, and love. I believe in Jesus Christ, our Saviour, who by his teaching, his life, and his death, redeemed us from sin and bondage. I believe in the working of the Holy Ghost on earth, in a holy general Christian

church, forgiveness of sins, and life everlasting.' VI. We acknowledge two sacraments as appointed by Christ; 1st. Baptism : 2nd. The Lord's supper. * * * X. We believe and acknowledge that Christ is the only Mediator between God and men. We reject, therefore, the invocation of saints, the veneration of pictures and relics, the remission; and pilgrimages. XI. We believe that the so-called good works have only a value in so far as they proceed from a Christian spirit. We reject, therefore, all fasts. * * * XVII. The foundation of a church constitution is the *congregational* constitution, according to the example of the primitive church of Christ." Were it not for the thirteenth article of this confession, which prefers to "celebrate the mass in the language of the country, according to the practice of the oldest churches, with a regard to the wants of the age," there is really very little to which serious objection could be taken, on the score of evangelical truth.

KREUZNACH,

a small town on the banks of the Rhine, was the next spot where another branch of the new church took root. From the tone of its confession, which bears date, February 10, 1845, it appears more resolute than any of its predecessors.

"We, the undersigned," say these determined people, "have resolved, from free choice and inward conviction, to establish a Catholic Christian Church, unfettered by all human additions and deformities, pure in the spirit of the founders of our holy religion. The rock upon which this church is built stands on the ground of the sublime passage in the Scripture, 'Love God above all, and thy neighbour as thyself.' We consider, therefore, as abuses, through the work of man, and reject, in all time coming, 1st. The authority of the pope as head of our church. 2nd. Celibacy. 3rd. Auricular confession. 4th. The sacrament of the Lord's supper in one element, and transubstantiation. 5th. The exorcism at the baptism of infants. 6th.

The prayers of the saints. 7th. The veneration of pictures and relics, and also pilgrimages. 8th. Confirmation. 9th. The extreme unction. 10th. The Latin tongue in Divine service. 11th. The nonsense of remissions. 12th. The doctrine of purgatory. I. We acknowledge only one Mediator between God and man, namely, our Saviour Jesus Christ. II. We retain the mass, *after it is altered to the spirit of the Christian Catholic Church.* III. We acknowledge only two sacraments—baptism and the Lord's supper. IV. We consider the latter as a remembrance or memorial feast of our Lord Jesus Christ, and receive it under the words, 'This represents or shows forth my body; this represents or shows forth my blood.'" How near does such a confession approach to the simple realities of Bible truth! The last article binds these parties to support their ministers, until the state has settled their concerns, and the concluding prayer is, that "the spirit of love, truth, and light may penetrate and animate this Christian Catholic Church, and guide, direct, and rule all her internal and external affairs!"

LEIPZIG

was the next to follow in the train of these extraordinary movements. Only two days intervened between the adoption of the confession of Kreuznach and that of this important city. From the position which Leipzig occupies, as a seat of learning, and as the resort of literary men, it is very striking to see such a symbol courting the light of day, and demanding for itself the investigation of Rome's firmest adherents. We cannot possibly make room for it; but it boldly disclaims the authority of the pope, casts off the whole incubus of Romish usurpation, abolishes auricular confession, the use of the Latin tongue in Divine service, the celibacy of the clergy, remissions, fasts, and pilgrimages; contends for the Lord's supper in both elements for the congregation; acknowledges but two sacraments; describes the Lord's

supper as "a remembrance of Christ and a token of the brotherly bond between all Christians;" and proclaims the Holy Scriptures to be the sole ground of Christian belief, and reason penetrated and moved by the idea of Christianity. It contends for the right of the people to elect their pastors and elders, for the abolition of the *sacramental* act of ordination, &c., &c. The document altogether resembles the one drawn up at Breslau, only that it proposes to submit the whole to the revision of a General Council.

ELBERFELD,

a town of considerable manufacturing celebrity, took its stand with the reforming masses of Germany on the 15th of February, 1845. The introduction to their confession, which is precisely the same as that of Schneidemühl, first recorded in this article, is a peculiarly interesting illustration of the state of mind now at work in Germany. "The more," say they, "we endeavoured to know and understand the pure teaching of Jesus, and to ground our faith upon the gospel, the only spring of revelation, the more deeply were we penetrated with the conviction, that Christ is the only Mediator between God and man; that the doctrine of the pope, of an infallible church, of the religious use of saints and relics, is not founded on the word of God, *and weakens the merits of our Saviour*; that the ideas of the Roman church on the Lord's supper, on the priesthood, and on its position with respect to the laity, are false, and rob the believers of their most precious privileges. The clearer those convictions became, the heavier we felt the chains in which we were bound to a church of which the most important doctrines could not be reconciled by us to the gospel, and the heavier we felt it to have a belief which we could not openly acknowledge, and to have no Divine service answerable to our religious wants. A light suddenly arose out of this darkness, which was growing deeper and

deeper, and a day dawn of hope announced the goodness of God to us. Circumstances, which we need not mention, have brought the joyful certainty, that the day is near, and brings light and liberty to the captive. What was struggling in us is come to clear conviction, that we thank God that we know what we want, and that he has given us the courage freely to declare the belief we acknowledge.

"In the sight of God we abjure the pope and the hierarchy, and all the non-evangelical matters thereunto belonging. Whatever struggles or slanders may assail us, we make ourselves loose from them. We make ourselves loose, not to go to war with men of another belief, not even of that belief we renounce, but to find peace to our souls, and to thank, and serve in joy, God our Lord. We make ourselves loose, not in pride, or from a craving for false liberty. We embrace, with our brethren in Schneidemühl, the crucified Jesus, whose pure precepts alone, whose honour and worship alone, we seek and wish. Amen." What enlightened Christian can read these sentiments, and not give thanks to God for the grace bestowed upon men thus anxiously struggling to pass into the region of heavenly light?

OFFENBACH.

The new church in this place followed the example of its predecessors, by issuing its manifesto on the 20th of February, 1845. Their confession consists of ten articles, drawn up with remarkable perspicuity and brevity; yet more free from objection, on evangelical grounds, than any of the former creeds noticed. The eighth article is very striking, viz.:—"Abolition of the impious and inhuman church laws against the members of other confessions of faith."

WORMS,

the city where Luther's defence of himself presented such a spectacle of moral sublimity, was the next place where the new Reformers, on the 8th of March,

1845, collected a band of faithful followers. Their symbol differs, in some important respects, from the others. They profess to remain Catholics, and members of the congregations in their several parishes; but with strong protest against the errors which have crept into Rome, and enumerate eleven particulars, in which all the offensive peculiarities of Romanism are distinctly disclaimed by them.

BERLIN,

the head-quarters of German intelligence and wealth, is not a whit behind the other towns and districts of that empire, in its faithful testimony against the withering despotism of Rome. On the 3rd of March, 1845, the Christian Catholic congregation of that city issued its solemn protest against Rome, in fourteen distinct articles of faith, some of which partake a little of the old leaven; but the majority of them are clear and forcible announcements of Christian truth.

Besides the places already named, in this article, Christian Catholic communities have formed, or are in progress, at Unna, (in Westphalia,) Königsburg, Halberstadt, Witten and Bochum, Hildesheim, Marienburg, (West Prussia,) and Wiesbaden.

Such is an outline of the great work now advancing in Germany, as we believe, under the blessing of the adored Head of the church. In addition to the meetings of churches for the drawing up of articles of faith for their individual guidance, there have been several general convocations, at Leipzig, Breslau, Stuttgard, and other places, for the purpose of harmonizing conflicting views, and preparing a general confession of faith, for the "German Apostolic Catholic Church." These assemblies, it is stated, have been conducted in a fraternal spirit, and with a degree of forbearance and love truly surprising, in the circumstances of excitement in which they have been held. The confession so far agreed on resembles the Breslau articles, and breathes throughout an ardent

feeling of Christian liberty. We may add, that at the first general assembly, held at Leipzig on the 24th of March, deputies appeared on behalf of Annaberg, Berliß, Brunswick, Breslau, Chenitz, Dresden, Elberfeld, Hildesheim, Leipzig, Magdeburg, Offenbach, Merseburg, Ochatz, Dahlen, Zachoppau, Penig, Nauen, Liegnitz, Worms, Wismer, Marienburg, and Oppeln. Professor Wigard, of Dresden, was unanimously chosen president. What can we do less, than cherish fervent desires for the ultimate triumph of heavenly truth over popish error. Oh that the men embarked in this glorious undertaking may be kept humble and watchful; may be led to distrust their own wisdom and strength; and to consult the Holy Scriptures in a spirit of dependence on the teaching of the good Spirit of our God! Let the disciples of Christ in this country bear them on their spirits at a throne of grace. Let them remember their dangers and difficulties, and sympathize with them in their peculiar trials. Let one simultaneous burst of earnest supplication rise to the throne of the Eternal, that this mighty movement may contribute essentially to the downfall of that anti-christian power which has trampled for so many ages on the regal prerogatives of the Son of God, and which has enslaved and corrupted the nations of Europe for more than a thousand years.

Brompton.

J. M.

N.B. In preparing the preceding sketch, we have been indebted to a variety of pamphlets and newspapers; but more particularly to a very valuable article in the Eclectic Review for November; to a work entitled, "The Apostolical Christians, or Catholic Church of Germany, &c., edited by Henry Smith, Esq.;" and to "Notes on the Rise, Progress, and Prospects of the Schism from the Church of Rome, called the German Catholic Church, instituted by Johannes Ronge and J. Czerzki, in October, 1844, on occasion of the Pilgrimage to the Holy Coat at Trèves," by S. Laing, Esq.

A COUNTRY PASTOR'S PLEA FOR THE EVANGELICAL MAGAZINE

To the Editor of the Evangelical Magazine.

DEAR DR. MORISON,—As one of the earliest subscribers to the periodical which you have conducted for many years with so much credit to yourself and advantage to the cause of Christian benevolence and evangelical piety, I feel deeply interested in its continued prosperity and success. And I trust that through whatever variety of untried being our periodical religious literature may be doomed to pass, the Evangelical Magazine may not only survive all changes; but maintain and increase its hold on the cordial support of all Protestant churches that pay devout reverence to the sacerdotal royalty of the Son of God, acknowledging him and him alone as the Priest and King of the spiritual Zion, and who without compromising their distinguishing principles can yet heartily unite and meet together on the broad platform of Christian unity. A principle which your Magazine was the first to lay down, and which the recent meeting at Liverpool of "ministers and Christian friends of various denominations" have happily recognised as the basis of their unsectarian and practical co-operation. Perhaps I might have contented myself with silently acting upon the feeling which I now express, without obtruding my sentiments upon you or your readers, had not my attention been called to the subject by the announcement that the Congregational Magazine, so long and so respectably sustained, is about to sink under the pressure of competition, and that other publications in our direct "line of things," recommended by the freshness of novelty, supported by denominational zeal, and sold at a half and a sixth of the cost, may injuriously affect the circulation of the Evangelical Magazine. This consideration has induced me to address you at the present moment. And though I must not be understood to impute, or even to insinuate dissatisfaction or cen-

sure as it regards the periodicals to which I specially refer, I wish to impress the religious public of all denominations with the conviction which I conscientiously entertain, that the Evangelical Magazine has merited the fullest measure of support it has ever enjoyed; and that now, amidst all the competition with which it is surrounded, it is entitled to keep pace with the most successful of its contemporaries of yesterday. With priority, which is its undisputed claim, it has yet to be shown that it is not in other respects equal to any and all of them. Sir, I am willing to admit that the multiplication of cheap, popular, religious periodicals is demanded by the growing intelligence of our people, the diffusion of education, and the teeming increase daily pouring in to our churches from the working classes of society. I go further, and admit that the spirit of the times, and the state of parties, the great agitating questions of ecclesiastical polity, and the conflict of principles which is coming upon us like a furious tempest — whether our house be built upon the sand or upon the rock, demand that every Christian community should exhibit its distinctive colours, and stand by them: that each denomination has an undoubted right to utter its own voice in its own way; that it is bound to diffuse its principles through the press, or any other medium, to the full extent of its means and resources. All this, Sir, I cheerfully concede, and as a Congregationalist I rejoice that any approximation is made towards supplying our churches with periodicals worthy of the cause and the principles to which they are devoted,—worthy of the sound intelligence, the martyr spirit, and the elevated piety of the great body of which they are the organs to other churches and to the world. But in a region which they ought not to be permitted to disturb, and in an orbit far above and beyond their sphere, for more than half

a century, the Evangelical Magazine has performed its revolutions like a luminary of heaven diffusing its noiseless and tranquil light; unfettered by party, untrammelled by sect, it has shed its hallowed and beneficial influence over them all.

A sexagenarian, and about the time of its appearance, a youth, just opening the eyes of my mind upon the truth as it is in Jesus—and alive to impressions from whatever savoured of evangelical piety,—I remember, even at this moment, the delight with which I welcomed the earlier numbers of your magazine. Every month presented me with the portrait of some honoured servant of Christ, whose character I had been taught to reverence, or from whose lips I had heard the glad tidings of salvation. Though they did not then say much for the skill of the artist, yet down to the period which closed the earthly scene of the Bogues, the Wilkeses, and the Waughs of the last generation, attracted by the portraits alone, I turn over the volumes edited by Eyre and Burder with a solemn feeling of melancholy pleasure. Apart from the familiar essays and signatures which are still dear to my heart, I drop a tear on the inanimate images of those with whom I once took sweet counsel, and I despair not of seeing and hearing them again, and am consoled with the belief that the intercourse will be renewed to infinite advantage, and perpetuated for ever. This I am aware is mere sentiment, and personal to myself. It has little to do with the real merits of the magazine; and yet there are some hearts that will understand and feel it.

There are certain epochs in the history of the Evangelical Magazine—every one of which in succession has in my mind strengthened, and multiplied its claims upon the unabated and increased support of our churches. It commenced at a period which marks the second revival of evangelical religion in Great Britain in the eighteenth century. The heaven had been gradually working both in the Established Church and among our various

Dissenting communities. The barriers of party were scarcely visible. The cause of our common Christianity formed the centre of a substantial union which drew around it, all who felt its vital energy, and were anxious for its defence and diffusion. Their common enemy was the world, under its varied forms of Christian profession, but which were really animated by the spirit of infidelity, and all ungodliness. Its enmity to whatever was truly evangelical was open and avowed. The wolf was at the door, and the sheep found their safety in gathering themselves into one fold under the good Shepherd. They resolved that their union should be not only real, but visible; and for this purpose the Evangelical Magazine was called into existence as an organ of communication, an expounder of their principles, and an instrument of extending them throughout the empire. The great and good men with whom your periodical originated breathed the very spirit which Dr. Merle D'Aubigne has so beautifully expressed in his recent letter to Dr. Chalmers: "If we wish for union with all Christians, we should not hold so strongly to that which is secondary, and which separates us, and we should raise higher what is essential and what unites us." They repudiated controversy on the lesser points of difference between themselves, while they determined to "contend for the Deity of our Lord—his expiatory death—his regenerating Spirit given to the elect—justification by faith in his name,—in a word, for the essential doctrines of Christianity," in opposition to all gainsayers, and to do this in the spirit of their Divine Master; while they contemplated affording from the profits of their undertaking pecuniary aid to the widows and orphans of their deceased brethren, without regard to either church or sect. Thus, dear Sir, "the plan of your work," to use the language of your venerable and excellent predecessor, "was strictly catholic, and the application of its funds unquestionably benevolent." To deserve the commendation of the candid

and pious of every denomination was the great aim of the editors of your periodical from the very commencement of their labours. That it diffused a sweet savour of Christ through all our churches, and awakened an unwonted zeal among them and their pastors to promote his glory in the salvation of sinners, is only to repeat what has long been matter of history. Whatever have been its blemishes and defects, its intellectual mediocrity, and its want of high literary pretension, its character of adaptation to the largest number of readers, offending the good taste of none, and conciliating all but the fastidious and the superficial, has been felt and applauded by those who wisely judge that in every work we should regard the end which its projectors design to accomplish. The Evangelical Magazine has been more read, and produced greater practical results of the highest value, whether we regard the interests of religion as they commence in time, or stretch into eternity, than any other periodical of the same standing that has followed in its train. Other great sections of the Christian church have created their respective periodicals; they are simply their instruments, and have in themselves no creative faculty. The great Head of the universal church by his own sovereign fiat conferred upon the Evangelical Magazine the imperishable honour of being the cradle of the missionary enterprise. To it the London Missionary Society, the fruitful parent of so many children, owes its existence; and to similar societies already in operation it gave impetus and imparted strength. For many years it was the exclusive organ of missionary, and of every other description of religious intelligence. It was not the age of periodicals when this almost solitary messenger of glad tidings was welcomed into numerous families to an extent which surprised and delighted those who were especially interested in its success, who were cheered not only on account of the holy principles and Christian temper which it was the instrument of dis-

seminating, but because it was the inspirer of hope in the heart of many an anxious father and husband devoted to the work of the ministry, yet sinking under the weight of age and infirmities, and which was soon, in many instances, followed by the widows and the orphans' tears of gratitude.

Thus it entered upon its second epoch, which was one of peculiar trial, because it was a season of schism and separation. This was the Baptist secession from all connection with the Evangelical Magazine, in order to establish one more strictly denominational and exclusive. It was felt that a measure of this kind could not fail to withdraw from the original periodical a large amount both of talent and pecuniary support. The fact was otherwise. In the conducting of the work there was an evident improvement. The essays were written with equal ability; and though, in the review department, a temptation was presented, and provoking opportunities occurred, which might have excused some deviation from the catholic compact which had been violated, the spirit of the work remained unchanged. Against even the foes of the great truths of the gospel, against heresies and heretics it never exchanged the pen for the tomahawk or scalping-knife. It dealt with errors and not with persons. Neither in its acknowledgments to correspondents, nor in any of its articles did it employ whips or scorpions. It compromised no truth, and alienated no real friend to truth. It discriminated between the weak and the wicked,—between mistaken opponents and avowed adversaries. Then other periodicals arose—but they trench not on the basis of your Magazine. They were, however, more likely to damage its circulation by appealing to denominational attachments and prejudices—"we cannot support two magazines, and our own must have the preference." This undoubtedly withdrew many Episcopalians, Congregationalists, Baptists, and Methodists, from your standard. Their opposition was negative. They simply

"left you alone in your glory." Yet you were not alone—your spirit and your object so influenced the minds and hearts of multitudes, who felt that union is better than division, and Christian charity a higher quality than denominational zeal, that the ranks of those who had deserted you were more than filled up; and in the year 1824, I find your editor acknowledging that "the extraordinary increase in the periodical literature of the day had not diminished the sale of the Evangelical Magazine," and expressing his gratitude "for the liberality and kindness with which his well-meant service had been received by the Christian world both at home and abroad." And in turning to the missionary transactions of the same year I read with emotions of inexpressible delight the announcement of the directors, "that the trustees of the Evangelical Magazine, at their meeting on the 14th of May last, voted 500*l.* for the purpose of making provision for the widows and families of deceased missionaries, which, in addition to 500*l.* granted by them a year or two ago, make the handsome sum of ONE THOUSAND POUNDS." And this, without diminishing the amount annually devoted to its avowed object; and without refusing a single new applicant. It has been the singular fortune of the Evangelical Magazine, that allowing it in all other respects, in point of quantity, quality, and cheapness, to keep pace with the wants of the times, to ACCUMULATE ITS CLAIMS WITH ITS PROGRESS; and I hesitate not to say that, on account of this peculiarity, all other things being equal, it ought to command a wider circulation than any other that has or can be brought forward to compete with it.

The third epoch in the history of your publication, was the period which commenced with your editorship. And here the ground is a little tender under my feet. I trust, however, that I shall wound you neither by my censure nor my commendation. Our periodical, and especially our religious literature, had been for a few years previously to your enter-

ing upon your arduous duties in a state of transition, and a few subsequent years having passed, the whole underwent a complete change. It is but justice to the trustees of your magazine to admit, that as far as was compatible with their great object of providing a widow's fund, for all exigencies, and all time; they readily yielded to the new circumstances in which they found themselves. They maintained their ground, and adhered to their broad and catholic platform. But as their great fundamental principle was union *without compromise*; and as the denominational and party journals by which they were surrounded and assailed compelled them no longer to be silent on topics on which the evangelical world was known to differ, and on which the fathers of the Evangelical Magazine had agreed to differ, the delicate task, my dear Sir, devolved upon you, to introduce and to discuss subjects which the changed relations of all the parties pledged to the strict observance of the implied compact saw could not be any longer avoided without compromising what were equally dear to them all, the very principles on which their union was based—the principles of evangelical truth and piety. You have shown in the discharge of this difficult duty that the spirit of Christian love is compatible with the firmest maintenance of the distinguishing sentiments which you hold in opposition to a formal worship and a worldly sanctuary,—that Protestantism in your hands is a sufficient bond of union among all true Protestants, and that charity not only can soften the hard features of controversy, but even charm away its evil spirit. I hope you will continue to deserve the double censure from the ultras on both sides, that agree in nothing else but condemning you and men of your spirit,—you are denounced by each party as belonging to its opposite; and this I consider high praise. I have on more than one occasion admired your forbearance and consistency; and especially have I been gratified by the spirit in which you treat

brethren whose object seems to be anything rather than to provoke you to love and good works. Go on, my dear Sir, in this spirit; prove to your competitors, shall I call them rather than your contemporaries, that you understand the divinest maxim of our religion—that “God is love, and he that dwelleth in love dwelleth in God, and God in him.” I hope I shall never see any of my young people eagerly turn to your work as to a monthly pillory, to behold some new object held up to public hatred and scorn. You may have enemies—bitter ones—and you may have among them foes, that once were friends; but I trust you will have no victims. I read with no small satisfaction a violent philippic against you in a Socinian periodical. This is as it should be. It is natural for Satan to hate the sun. May I suggest, that as cheap literature is the order of the day, you will continue to make the Evangelical Magazine, what, all things considered, it now is, the cheapest of our periodicals—not by reducing its price, but by improving its character, and, should it be deemed necessary, increasing its quantity. Tell me not of magazines for three-pence, and for a penny—they will do good—I wish them success; but they must not, and I trust the religious world with all its multitude of voices will say, “*They shall not*” supersede or in the slightest degree injure a work which, in its appeal to the benevolent, can put forth such a statement as the

following:—“In the course of the last four years, the number of ministers’ widows receiving aid from the funds of the Evangelical Magazine has been increased from 100 to 150, and the amount received by them averages from 1,300*l.* to 1,400*l.* per annum,” and “there are *TEN* widows at the present moment strongly recommended to the trustees, and having the best claim upon their sympathy, who cannot receive their assistance until some of the present annuitants are removed by death.”

To our brethren in the ministry this appeal ought not to be in vain. For them to be lukewarm in promoting the circulation of the Evangelical Magazine, is to be criminally indifferent to the interests of their families, or at least to the well-being of the class to which they belong, who are entitled to their fraternal as well as Christian sympathy. It is of no consequence either for you or the world to know who I am. Suffice it to say I live in comparative seclusion,—so far from the great Babel, that I neither hear its hum nor feel its stir.

Yet, thanks to the “many that run to and fro,” I learn a great deal of your what and your whereabouts; and, believe me, there are few things in which I feel a deeper interest than in the prosperity of the Evangelical Magazine.

I am, my dear Dr. Morison,

Most truly yours,

A SEXAGENARIAN OF THE OLD SCHOOL.

NOTES OF A SERMON

BY THE LATE REV. EDWARD PARSONS, OF LEEDS.

Preached at the Tabernacle, Moorfields, on Sabbath evening, Oct. 12th, 1817.

Matt. vii. 7.

WHAT encouragement do these words present to the view of the humble, believing penitent; to those who are looking for the salvation of their souls through the merits of their Divine Redeemer! The text is divided into two parts,—our Lord’s injunction, and our Lord’s pro-

mise. What he enjoins, and what he encourages those who seek to expect.

I. WHAT CHRIST ENJOINS.

He enjoins his disciples to *ask*, to *seek*, and to *knock*. I think these terms are intended to convey very different, though connected thoughts.

1st. *They are enjoined to ask.*

Man is a needy creature; he is all poverty; all indigence; he possesses, by nature, nothing spiritually good, and he is exposed to eternal misery. But God, as a God in Christ, is possessed of all blessings and of all blessedness. There is nothing in God that man does not need; nothing in God that man asking aright shall not receive. There is no reaching anything that is in God, in his nature, his perfections, and his fulness, but as we ask: *he will be enquired of*. But none can ask so as to receive, without a corresponding state of mind. Unregenerate men have no true knowledge of God or of themselves.

In what, then, does a corresponding state of mind consist? In a genuine sense of need; this is connected with a previous and accompanying work of the Holy Spirit of God. He must convince us of our need, conduct us to a throne of grace, produce and maintain in us a spirit of prayer; then, and not till then, shall we see and feel something of the majesty and goodness of God. I connect with all such views and feelings the exercise of faith, for "without faith it is impossible to please God." No man prays aright, no man can receive any answer to prayer, but *by faith*, believing on Christ as a sinner totally lost and undone in himself. Have you ever thus prayed? Have you ever drawn near to God in the spirit of the publican, crying out from the fulness of a believing and penitent heart, "God be merciful to me a sinner!" Let me live, let me die in the character of the publican, bemoaning my sins, and my sinfulness, and looking with a steady eye and a confident heart to the free mercy of God in Christ Jesus.

2nd. *They are enjoined to seek.*

The objects presented to our view in the economy of redemption are objects infinitely interesting and infinitely important. So interesting, that I should wonder that they are treated with so much indifference; objects of such importance, that I should wonder at their

being treated with so much levity and contempt, if I did not know the depraved state of the human heart. What can be of greater importance to you, while living, than an interest in the favour of God? What of so much importance, when you come to die, as the knowledge of God,—the knowledge of God in Christ, the knowledge of God as *your* God? This knowledge is of infinite importance to you *now*; it will be found of infinite importance when you are called to exchange worlds; and its infinite importance will be known, either in the full perfection of it before the throne of God, or in its utter loss in the world of misery. Let that, then, which is first in importance, be first in your esteem, the first object of your attention, the grand object of your pursuit. I am sure there is no truly awakened mind that will remain satisfied, while the great question of personal interest in Christ remains in uncertainty. This will be the object of their concern, that Jesus may manifest himself to them, as he does not unto the world; that he may show them their names written in his own book of life.

My young friends, let me drop a word to you. Is it too soon for you to commence this search after happiness? Is it too soon for you to seek the Lord? There are many of his old disciples here, who could tell you that they derive the most sublime and substantial enjoyment, from the recollection of what God did for them, in the days of childhood and youth.

3. *You are to knock, that the door of mercy and communion with God may be opened unto you.*

• Does not this expression,

(i.) *Imply a well-founded right?*

When I go to the throne of God, when I go to the house of God, I go to my friend, my best friend, my Father. The door of mercy, the door of hope, is the door of the penitent sinner's Friend, of the penitent sinner's Father. I know there are many who are in doubt as to the foundation of their hope of mercy before God. You think that because

your prayers are attended with so many imperfections, because you have sought so coldly, and with so many wanderings, you cannot hope for acceptance. You have waited long, yet you find no relief, no comfort; all is doubt, confusion, and darkness, and you are ready to draw this awful conclusion, "after all, I fear I shall perish." Perish, perish! what, *you* perish! *you*, who know under Divine teaching the depravity of your nature, and who feel and mourn the "sinfulness of sin!" *You* perish who feel no hope but in Christ, and who desire no other,—*you* perish! No, if the Lord had meant to have destroyed you, he would not have shown you such things. Do you not well remember the time when you had no such feelings, no such desires; when you loved sin, when you delighted in sin, when you lived without God? How came this great change in you? Who wrought it? Who made you feel as you now feel? This is the Lord's work, and sooner or later he will reveal himself as a sin-pardoning God, as your everlasting All.

(ii.) *It implies frequency of application.*

You cannot go too often to his door. You cannot knock at the door of mercy too often or too loud. You cannot be too frequent, too fervent, or too importunate with God.

(iii.) *It implies great ardour of desire.*

We might well suppose that spiritual blessings, if desired at all, would be desired ardently. How can men be saved; how can they attain to the greatest and most endearing of all benefits, without the consciousness of ardent desire? The very thought is preposterous. And hence we find that Christ will have us ask, that we may receive; seek, that we may find; knock, that the door of mercy may be opened to us.

II. NOTICE THE SAVIOUR'S PROMISE.

There is the command and the invitation of Christ himself to you that are weary and heavy laden. "Him that cometh unto me, I will in no wise cast out." If Jesus says, "come," I will not stay away; if he invites, I will approach; if he promises, I will assure myself of success; I will make his promise the ground of my prayer, my all-prevailing plea in prayer. You know what God *can* do; if not by what he has done for *you*, yet by what he has done for *others*. How many have asked and have received; have sought and have found; have knocked and to them the door of mercy has been opened! And shall you alone be rejected? shall you alone be frustrated and disappointed? shall your prayer alone be shut out?

Poetry.

HYMN.

• Psalm li. 17. c. m.

A BROKEN heart, a broken heart!
Give me this heart, O God,
To me this gracious boon impart—
Oh make me feel thy rod;—

Thy rod of strength, thy holy word,
Oh let me know its power
To break, but not to crush—O Lord,
Be this the favour'd hour.

Oh break this stone that lies so hard
Imprison'd in my breast;

Nor from thy presence, Lord, discard
A soul that cannot rest:

'Till thou hast made me deeply mourn
The callousness of sin,
From which I would but cannot turn,
Oh now the work begin.

Fulfil thy promise and impart
To me thy Spirit's grace;
A humble and a contrite heart,
That mourns and yet has peace;

That loves the hand that wounds it sore;
That trembles while it trusts;
That feels its weakness more and more,
Yet conquers all its lusts.

I would be thine, for ever thine ;
 Oh mould me to thy will !
 In me be every grace divine ;
 Thy holy word fulfil !
Foleshill.

J. S.

CHILDREN'S HYMN.

JESUS ! the children's friend,
 To thee our hearts we raise ;
 In mercy condescend
 To hear our notes of praise.

Thou, the once " Holy Child,"
 Who sojourn'd here below,
 Gentle and meek and mild,
 On us thy grace bestow :

Thy likeness may we bear,
 While God and man approve,
 And in thy kingdom wear
 This token of thy love.

In thee may we confide,
 Thou Shepherd all divine,
 Be thou our constant guide,
 Make us for ever thine.

Thee may we love and serve,
 And as our years increase,
 Do thou our feet preserve,
 In paths of truth and peace.

Thus may we live and die,
 In thy kind arms caress'd,
 'Till thou shalt bid us fly,
 And soar among the bless'd.
Foleshill.

J. S.

Review of Religious Publications.

TRACTARIANISM TESTED by HOLY SCRIPTURE and the CHURCH of ENGLAND ; in a series of Sermons. By HUGH STOWELL, M.A., Incumbent of Christchurch, Manchester, ; and Hon. Prebendary of Chester. 12mo. pp. 368.

Hatchard and Son.

THIS is, in many respects, a remarkable production. From its title, no less than from the well known predilections of its author, we expected to find in its pages an argumentative and well sustained exposure of Tractarian errors. In this, however, so far as the volume published is concerned, we have been sadly disappointed,—a large portion of the work being devoted to entirely different topics, while the portentous evil with which it professes to combat, is treated in a manner too superficial and dogmatical, we apprehend, to tell powerfully upon those who have been entangled by the Romanizing spirit.

We cheerfully bear testimony to the evangelical doctrine and spirit of the discourses before us ; we are not insensible to their merits as compositions ; they contain many noble sentiments, and breathe in parts a manly charity. But with all these excellences, our author evinces an unhappy propensity to fall back on his own religious system as the very standard of all perfection, and if he holds out the hand of friendly recognition to those not of his fold, it is generally with certain intimations of their inferiority, which will but little contribute to the advancement of mutual love and confidence.

We shall endeavour, in the spirit of

Christian candour, to sustain both our commendation and our censure, by an appeal to the writer's own words.

The first discourse, entitled " Private Judgment," is a valuable defence, and a clear illustration of the right and duty of every man to think, feel, and act for himself, in the formation of his religious sentiments. " We must," Mr. Stowell observes, " prove the opinions which we embrace, if we would hold them fast when we have embraced them." . . And, again : " If it be not lawful for us to exercise on theological matters the reason with which God has endued us, then we are neither qualified nor authorized—at least the laity are not—to grapple at all with the subjects at issue ; our preaching is vain, and your hearing is likewise vain. All that belongs to you is blind submission to that which is decided for you by the church, or, to speak more correctly, by the authorized ministers of the church, or, to come to the practical upshot, by the clergyman who is your spiritual overseer."

Our author describes " Private Judgment" to be " the individual exercise of understanding and conscience in the investigation, approval, and reception of Divine truth, with supreme dependence on the Spirit of God as the guide, and the word of God as the rule, by which we are to be directed ; use being at the same time made of all such aids as God has appointed." This view of the subject is well substantiated by an appeal to Scripture, and by an honest and searching examination of the necessity of the case. The popish submission of individual conscience to the will

of the church, for which Tractarianism contends, is earnestly denounced, and the abuse of the doctrine is effectually guarded against. Of some Mr. S. affirms, with much justice, that "they search for truth in fond confidence of their own competency to find it, in the vain conceit of their own wisdom. They think to master the truths of revelation as they master the truths of natural science, by the force of their reason. Their utter dependency on the Spirit of God, in order that they may know the things of God, is not realized. This is a cardinal error—as though the seaman should take the meteor of the night instead of the polar-star to pilot him! 'God resisteth the proud, but giveth grace to the humble,' and no pride does he more resist than intellectual pride—the very pride of Satan. The lively oracles of God will never disclose their heavenly secrets to him who thinks to force from them their responses, but in the lowly heart they will breathe the lessons of saving wisdom."

All this is truly excellent; and much more that is advanced by the author. We quite agree with him when he says that "Christian private judgment does not consist in a man's contemning every opinion but his own; far from it; it rather requires that we should give due weight to evidence of whatever kind." But when he adds, that "with the inexperienced and unlearned, more especially, wisdom, character, authority, holiness, antiquity, in a body or individuals, ought to weigh heavily; not, indeed, producing uninquiring submission, but commanding respectful deference," we rather demur, as we well know the sad evils which have sprung from the habit of yielding up the mind to the sway of such influences. To show, however, the tendency of the author to fall back on his own church, as a perfect thing, and how little he is inclined to deal with the question on its own merits, he adds: "We are persuaded, therefore, that it has not been the use, but the abuse of individual judgment, which has caused so many to abandon the church of the land." Is not this a very sweeping and unguarded assertion? Nay, is it not one way of proclaiming the author's notion of his church's infallibility, though he would repudiate such a claim? What is it but saying, in other words, that private judgment, rightly exercised, would inevitably conduct every one to the Church of England, as by law established; and that all who reject her communion have of necessity abused the right of private judgment? After all the good things, then, that Mr. Stowell has said in defence of this Protestant doctrine, his mode of going to work is more tantalizing than that of Popery itself. Popery forbids the right and forestalls the conclusions of

private judgment; but Mr. Stowell, in contending for the opposite theory, tells his readers, in effect, that if they do not exercise private judgment so as to become staunch churchmen, they are guilty of the abuse of the right which they claim to exercise. It is strange that an enlightened man could pen a sentence of such dubious and offensive bearing. If we could believe that the thing written was meant, we should ask Mr. Stowell, if the *primâ facie* evidence of sincerity and uprightness did not belong to those who, renouncing the *status* of an episcopal hierarchy and establishment, are prepared to submit to obloquy and contempt rather than violate their sense of conscience, and their feeling of submission to the word of God?

In turning to the third discourse, "On Apostolical Succession and the Powers of the Clergy," we were eagerly looking for some good deliverance on this much agitated topic. But, alas! no such deliverance have we found. Mr. Stowell takes up more than one-half of the discourse in proving the divine right of Episcopacy,—of *Diocesan* Episcopacy;—and so points the argument that it would be difficult, upon his showing, to discover any strictly church state, not Episcopalian. He does not deny salvation, indeed, to *individuals* out of his church, nor does he hand them over, as is common with successionists, to the uncovenanted mercies of God; he does not defend, but condemns the follies of Tractarianism about the mysterious powers of the church and of the priesthood; he even admits that "Knowledge of human nature would lead us to expect, what ecclesiastical history fully exemplifies, *that the tendency of an episcopal church is towards spiritual despotism*;" but at the same time his tone and bearing towards separatists is anything but what might have been expected from a decidedly evangelical quarter. He would not "un-church," or "unchristianize" them; (this is very kind;) but, alas, for them, *they "lack the signal benefit of a primitive episcopacy, and a duly commissioned ministry."* He would not "command such to hold their peace;" (very lenient, indeed!) but he "cannot forbear reminding those who have either deserted our national church, or, are in danger of deserting her, that such desertion is not a light matter." Mr. Stowell, with all his piety, seems enamoured of his apostolical succession. "And on you, fellow-churchmen," says he, "we would earnestly urge, that you do not lightly esteem the apostolicity of the order, and the authenticity of the ministry which you enjoy." . . . "Rest assured that of the apostolical succession of orders in our church, there is proof to satisfy our minds." . . . "Our ostensible commission to minister in holy

things has come down to us in continuous transmission from the first founders of the Christian church." . . . "If the primate of England can trace up his tenure of office, through his various predecessors, to the period of the Reformation, and from that epoch, upwards to the primitive day when the see of Canterbury was first constituted—if he can do all this (adding the very names of those who preceded him in office,) with as much of likelihood and exactitude, as our more ancient nobility can follow out their ancestry, and vindicate their inheritances, is not this enough to satisfy a friend, if not to silence an antagonist?"

While reading such passages as these, and others of a similar character, we felt very strongly convinced that Mr. Stowell, with all his evangelical earnestness, is not the man to combat successfully with Puseyism. What, *on his principles*, does this pedigree, which we believe to be a fiction in history and in fact, avail him? He has it in common, if he has it at all, with the worst men Rome ever produced, and, with all the semi-Romanists, whom he writes to oppose. We can understand the succession of truthful biblical testimony, of a converted ministry, of an orderly and prayerful induction to the pastoral office, by others sustaining its functions; but this genealogical "house that Jack built," we regard as about as useless for saintly and evangelical purposes, as "the Arabian Nights Entertainment." We say nothing of Mr. Stowell's arguments for these matters; they are not half as good as they in general are from the pens of Tractarians, who may well turn round upon him and charge him with monstrous inconsistency, in shrinking from the legitimate conclusions of his own premises. In vain will Mr. S. attempt to reconcile his lofty views of the episcopal succession with the peculiar doctrines of the evangelical scheme. We think we see in his mode of dealing with the Tractarian assumptions the characteristic feebleness which his successional theory drags along with it.

We wish we could express more unqualified satisfaction with the Discourse entitled "How Separatists are to be regarded." It is not at all, we confess sorrowfully, to our mind. He is willing, indeed, that the Separatists should cast out devils, though their commission to do so may be very doubtful, and though he would have nothing to do with them in the fulfilment of it. Mr. S. pleads for *visible union* among the disciples of Christ with the utmost ardour; and adduces all the most convincing texts of Scripture in support of it; and arrives at the obvious conclusion, "that the unhappy divisions which chequer the Christianity of our land are alike deplorable and disgraceful; that, *in themselves, and of themselves*, they are

bad; the badges of our shame, not the ornaments of our glory: or, to change the figure, the symptoms of the diseased state of the body, and not the signs of its soundness and vigour." Mr. S. truthfully observes, "that there is frequently more anxiety for the interests of the party, than for the honour of Christ; more zeal to make proselytes, than to make believers. This," he adds, "is a sore evil, and greatly to be deplored." He ably demonstrates the sad effects of disunion among Protestants in their conflicts with Rome, in their warfare with sceptics, and in their efforts to influence and save a world. But we do not like the mode of cure proposed by Mr. S., nor do we believe it to be practicable. He obviously throws the onus of division and schism upon the Nonconformists. We suspect that it is to them he refers when he says, that, "mercenary men set up their religious profession for sale, and the body that will bid highest by countenancing them in temporal things, bids fairest to gain their heartless adherence." We are sure he refers to them in what follows. "In their ultimate consequences, how specially disastrous do schisms commonly prove. The germ is division; the fruit, heresy. The history of our country furnishes a mournful illustration. Of the nearly three hundred chapels which belonged to the old Nonconformists, where Owen lectured, Henry expounded, Baxter preached, and Doddridge prayed, there are not now so many as fifty in which "the Catholic faith" is maintained. In all the rest, the Lord who bought us is denied; errors are taught, rather than have taught which, the pious founders would have shed their blood. What a touching lesson! What an impressive warning! We are not now discussing the causes or the merits of the original separation, we are simply calling attention to the fact, that, whilst the secession from the national church of so large a body of her holiest and best members inflicted a sore wound upon her, the catastrophe of the secession itself has been fatal indeed. When once the bark begins to drift, who can say where she will cast anchor!"

Such is Mr. Stowell's mode of throwing the onus of all our divisions upon Nonconformists. With certain minds it will take effect. But we cannot consent to have the matter thus disposed of. As he acknowledges that the men, who separated from the Established Church, were "*her holiest and best members*," this is a great concession. We should be disposed to regard it as a strong presumption that they must have been right. Our author admits, too, "that they had much to bear, much to provoke them;" that the "act of uniformity" was "unseasonable and unsparing;"

and that "it was carried out in its enactments with a rigour and severity, which, however we may palliate, we cannot justify." All this he admits; but still, schism, schism! was the crime of the Nonconformists. "Dissent once planted was rapidly propagated. Schism begets schism, and resembles the centipede, of which it is said that if cut into a hundred pieces, each piece will become a living creature." Mr. S. "cannot avoid the conviction, that very many sects have sprung out of impatience, of authority, or self-sufficiency, and self-opinatedness, or thirst for personal importance, or lust of notoriety, or mortified ambition, or love of novelty, or blind enthusiasm, or diseased tenderness of conscience, coupled with a narrow understanding." Now, all this would sound well from popular lips in an episcopal assembly. But what is its real value, when tried by the severer tests of calm reason; scriptural truth, and historic fact? What right has Mr. S., or any other sound Protestant, to cry out schism, schism, when conscientious men, on grounds for which they are amenable only to Christ, forsake the national communion? If such writers will open their ears they will hear the same charge preferred against themselves from a thousand Roman tongues. The charge of schism lies much more heavily upon the Church of England than upon the early Nonconformists. She forced them, contrary to all their predilections, to leave her communion. She was the schismatic, and not the poor, oppressed, and cruelly persecuted Nonconformists. And as to the defection from orthodoxy of some of the old Dissenters; we hold it to be as great an evil as our reverend friend can possibly do. But is it common justice to speak of the Arian and Socinian heresy as the results or the only results of Nonconformity? True there was this defection out of the Establishment; but what, meanwhile, might be traced within it? Were there no Arians, no Socinians there? Mr. S. will not venture to say so. He must remember that Church and Dissent, with honourable exceptions, had sunk very low in sentiment and vital godliness about the middle of the last century. But can he see nothing springing from Nonconformity, but Socinian teachers, and alienated chapel properties? Who enabled Parliament to stay the efforts of orthodox Dissenters to recover their rightful property in the chapels to which he refers? We say, unhesitatingly, members of the Church of England. If they had opposed the unhappy measure, it could not have been carried. And can he look at the great body of Nonconformists in the present day, struggling for "the faith once delivered to the saints," and presenting a

more compact and uniform body of evangelical teachers than can be found within the pale of the Establishment, and not feel that he does them serious wrong, when he identifies them in a loose and popular address, with the Arian and Socinian party of this country? We think he does; and we think, moreover, that all really candid men will do the same.

And, then, we are just as little pleased with Mr. S.'s great *panacea* for bringing about union in the divided church. He seems not even to dream of such union in any other way, than by the "church doing what lieth in her to win back her stray children by persuasion, conciliation, and love;" and by "those who have forsaken her, yet are partakers of the 'common salvation,' weighing well her claims upon their allegiance." Of course, Dissenters and Churchmen would like to see union brought about on this principle. But as this is very Utopian, the great question is, What is present duty both with pious Churchmen and Dissenters? Dare they bandy about the admission that they are partakers of "the common salvation," and do nothing to hail and co-operate with each other, merely because they differ about platforms of Church polity, and about Voluntarism and Establishments? We ask Mr. S., and we do it respectfully and affectionately, if all the Evangelical Dissenters (and they are the mass, notwithstanding his reference to the Socinian chapels,) were now to be comprehended in the national Establishment, would the union be secured, for which, after all, he so eloquently contends? Would the union be secured which would tell upon the world's conversion? Would the spectacle be such as to produce moral conviction upon careless men and gain-sayers? Assuredly not, unless the Establishment were differently composed from what she has ever yet been. How strange that such men as Mr. Stowell (we do not wonder at others) should be in such a panic about the schism of Dissenters, (which, by the by, is no schism,) while they allow themselves to think and speak of their own church, as a very Salem of peace and harmony. Is not the fact quite the reverse? Is she not torn to pieces by innumerable factions? and only held together by such ties as arise out of her secular position, as an established community? It is very painful to see how much prejudice rules even good minds. But oh, it is and shall be for a lamentation, that Christ's faithful brethren cannot unite and co-operate because of their ecclesiastical systems, which they have elevated above faith and holiness.

We feel a great respect for Mr. Stowell, and can only regret, that, with so much that is good in his volume, there is so much

that we disapprove, because we believe it to be calculated to mislead. Upon his principle, there can be no union without uniformity; let him remember that he has uniformity in his church without unity. It is his duty to ponder this fact.

TENTAMEN ANTI-STRAUSSIANUM: *The Antiquity of the Gospels asserted on Philological grounds, in refutation of the Mythic scheme of Dr. David Frederick Strauss. An argument, by ORLANDO T. DOBBIN, LL.D., Trinity College, Dublin.* 8vo.

Ward and Co.

If we go out of our usual path to pick up a diamond, who will blame us? Our work is designed for the edification of the more numerous class in the church of Christ, which never was composed of the learned who "intermeddle with all knowledge," or of the leisurely who can afford the time necessary to an enlarged acquaintance with literature. But every living member of Christ's body is interested in its welfare, and is taught, by its Head, to feel the attacks of its enemies as aimed at himself. Some of these blows, if they do little execution, make much noise as to sound through the Christian world; and what Paine's "Age of Reason" was among the vulgar open enemies of our faith, that is Strauss' "Life of Jesus" in the camp of the learned insidious foes. If any suppose that the poison is confined to Germany, and therefore our countrymen have no occasion for the antidote, they are mistaken; for, in what ought to be a Christian assembly, the pernicious book is expounded and lauded, near our own doors. On hearing this, many a plain, unlettered Christian will adore our exalted Head, that he has called forth the author of this work, to fell the continental Goliath.

Germany, the fatherland of the Anglo-Saxons and of the Reformation, should be interesting to us, not only as Englishmen, but as Protestants; and it is well known to be the land of stirring spirits, who do not always strive, like Luther, to a good purpose. That great man was, indeed, followed by a host of biblical scholars and divines, to whom our churches are, through their ministers, under immense obligations; but in a following generation occurred a fatal change, in which we unhappily are concerned. For the Deism which sprang up here, after the Restoration, engaged the active mind of Germany; and, strange to tell, many attempted, or pretended, to defend our cause, by virtually giving it away. With us Socinianism, more bold, and, since

Priestley's days, more honest, was, therefore, more harmless; but German Neology was more pernicious, because more insidious, hiding and warming itself, as a snake, within the bosom of what was called the Evangelical Church.

As "evil men and seducers wax worse and worse, deceiving and being deceived," the German Neologists have gone on denying one miraculous interposition after another, till Dr. David Frederick Strauss has, at last, declared that the gospels are not veritable history, but a sort of poetic figment, made, by force of imagination, after the epistles and preaching of the apostles had spread a host of uncertain notions about our Lord. Das Leben Jesu, the "Life of Jesus," thus attacked, rather than related, has, like the "Vestiges of Creation," acquired an unaccountable celebrity, which proves nothing but the taste of the readers; and it so happened that the writer of this review was reading the fourth German edition, and thinking what he should do to stem the torrent, when Dr. Dobbin's work was brought in, as if to say, "Why ask what you should do?—the thing is done."

Yes, it is done in the most effectual way, by enabling every one to open his Bible and confute Strauss. Dr. Dobbin justly maintains, as a principle of the highest value, that the Scriptures are their own witness, as a book designed for all classes evidently should be; and he has very happily applied the principle, and proved its truth and efficacy, in a most important instance. Like all those who have first discovered, or applied, the great principles of philosophy, he has combined simplicity with force. Here is Newton's apple in the garden of God. A detailed account of the leading idea of the author would not be half so intelligible, or satisfactory, as the reading of his little work, which is scarcely less than a duty to all ministers; and those private Christians who think (erroneously) that it would not interest them, should order it and present it to their pastor, who would return the favour, not merely by defending the life of Jesus in the pulpit, but by making a more enlarged and edifying use of the great principle, that the Scriptures are their own witness.

For ourselves, we must say that we have been, not only charmed, but instructed, by this Tentamen, which is more than an attempt to refute Strauss, in his own way; for the answer has all the reality of that strict logic for which the German has obtained so much credit. Aware, as a true logician, that arguments must be weighed, not counted; he has taken us by surprise with a novelty, in polemics, and having found in the sanctuary the sword of Goliath,

which cut off his own head, this author 'is contented with saying, "Give me that, there is none like it."

The one argument is, that the gospels, as compared with the epistles, *name* the Saviour, not according to the theory of Strauss, but in a manner the very reverse; and so as to prove the priority of the gospels and the posteriority of many of the epistles. This is done by copious appeals to the books themselves, which make us ashamed that we have read them so cursorily, but can no more be duly exhibited in the few sentences which we could afford than the solar system can be seen by a microscope.

Dr. Dobbin's preface and his application of the argument are suggestive, in a high degree, and lead us to wish and pray that a mind like his may find its appropriate sphere among "the stars which are the angels of the churches."

We can find room for no more than the last paragraph:—

"A new field of evidence indicated.—Not the least advantage the church may secure from this little tractate, should it excite any attention, is, that it may call more efficient labourers into the department of the evidences, by pointing out a mine that has, in this country at least, been very imperfectly worked. I mean the original phraseology of Scripture, which I conceive might be turned to some account as a criterion of its truth. Although not always with duly

reverential intent, critical skill and patient industry and real erudition have devoted themselves in Germany to the study of the original Scriptures in every department with distinguished success. It had been to be desired that greater sobriety of judgment and a deeper veneration for religion had accompanied their researches. Could we secure the naturalization amongst us of the good without the evil; as the strong common sense of England and its respect for revelation entitle us to hope, it would be no small achievement. And if, as the result of this, we should have our English Hengstenbergs, Neanders, Tholucks, coming forth commonly to meet infidel erudition, whether of home growth or of importation, clothed in the panoply of an equal, if not a greater erudition, would not Christianity be a gainer? Now if to any one mind such a condition of things be rendered an object of rational and earnest desire, by the perusal of this Essay, it will not have been written in vain. The desire may awaken the attempt, and the attempt must precede attainment. Induced by a contingency as precarious as this, the patriarch hazarded property and life—so launch I my little bark on a 'peradventure,' Gen. xxxii. 20.

"If truth do anywhere manifest itself, seek not to smother it with glozing delusions; acknowledge the greatness thereof, and think it your best victory, when the same doth prevail over you."—Hooker."

Obituary.

MRS. WM. FERNIE, OF FROME.

AMONG the afflictions of this life there are few greater than the loss of friends to whom we have been united by strong ties of affection, and who have become endeared to us by long and delightful intercourse. But as the superiority of revealed religion appears in the knowledge which it imparts, and the good which it accomplishes, so also in the consolation which it administers under the most trying circumstances.

These reflections receive a beautiful illustration in the removal of the friend whose name is placed at the head of this obituary notice. Mrs. Fernie, eldest daughter of Thomas Tanner, Esq., now of Combe down, near Bath, was born at Reading, Berks, December 14, 1804. As a child, she was lovely, and distinguished by many amiable qualities; and, at the early age of seventeen, became a partaker of the grace of God, and a possessor of that religion which shone so brightly in her subsequent course, shedding a holy lustre on all the duties and relations

of life. She was for some time a pupil in the excellent establishment conducted by Mrs. Elliott, of Devizes, under whose maternal care her religious impressions were deepened—refined—matured.

Many of her relatives having a decided predilection for the Established Church, she was naturally solicited to commune at its altars, but she had naturally great firmness and decision of character, and having serious, conscientious objections to that form of worship and church government, and being fully satisfied that the congregational system was more in accordance with the New Testament, she requested permission to unite herself with the Independent church at Devizes, under the pastoral superintendence of the Rev. R. Elliott. She was admitted to the privileges of Christian fellowship there, in her eighteenth year.

The family having subsequently removed to Bath, she enjoyed the high privilege of sitting under the ministry of the Rev. W. Jay.

In 1839 she was united in marriage to

the Rev. William Fernie, pastor of Zion chapel, Frome, where her consistent deportment and exemplary piety won the affection and esteem of all classes. As a pastor's wife, she was "thoroughly furnished to every good word and work"—tenderness, discretion, decision, and high integrity, marked her character.

But the most distinguished feature in her mental portrait was her unaffected humility—her thorough simplicity of character. How far removed was she from the pharisaic spirit that would say, "Stand by, I am holier than thou."

She lost sight of self in the highest possible degree—there was nothing of cold reserve or distance towards any, however humble their station—for she well knew how many of the subjects of Divine grace are found among those who are "poor in this world." On the other hand, she was never drawn into excessive attachments—she had no engrossing intimacies—she felt that she stood in the same relation to many—and hence her respectful attention to all the members of her beloved husband's charge. She was a fine exemplification of "the wisdom that is from above—first, pure—then peaceable—gentle—easy to be intreated—full of mercy and good fruits—without partiality and without hypocrisy." "On her tongue was the law of kindness." We need hardly add, her death has drawn forth an expression of deep and universal sorrow in the church and congregation.

In the family she was more beloved than feared—she always regarded her domestics as humble friends—and she governed by affection rather than authority—"she gained the heart as well as hired the hand, and was served not by the sullenness of fear, but the cheerfulness of affection."

As a wife and a mother she was affectionate and devoted, and she has left a mourning husband and two babes to deplore her loss.

She kept a diary, but its sacred privacy will not be invaded. It is sufficient to say its every page is marked by "deep searching of heart," and frequent renewal of her solemn act of self-dedication to God.

Her last illness was short, and afforded but few opportunities of conversation with her; sometimes the dying Christian may be unable to say much in the last hours of life, but we lay much more stress upon a life spent in the service of God, as evidential of real religion, than we do upon a few expressions in the dying hour. But in the case of our departed friend—as her life was lovely, so her end was peace. On one occasion she was quite conscious for a few minutes, when her dearest earthly friend seized the precious opportunity for prayer—she united in every petition, repeating

them as they fell from his trembling lips. There was no other occasion on which she was collected long enough for prayer, (let those who are neglecting prayer while in health, and who are depending on the dying hour, reflect on this;) but at brief intervals when she was calm and self-possessed her beloved husband said something calculated to cheer and support her; once she turned round to him and said, "When I am unable to speak out, I am repeating again and again mentally and silently,

"A guilty, weak, and helpless worm
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all!"

He replied, "That is a sweet verse for one in your situation," and inquired, "is your sole reliance on the cross of Christ?" She replied with sweet composure

"Other refuge have I none,
Huggs my helpless soul on thee;
Leave, oh leave me not alone,
Still support and comfort me."

Again, he said, "What a precious assurance that is—'I will never leave thee,'" she added, "Never forsake thee." He whispered, "This God is our God for ever and ever"—she instantly continued, "Yes! and will be our guide even unto death." He asked, with deep anxiety, "Can you say, 'I know that my Redeemer liveth?'" She said, "I can—I do know it." Peacefully reposing in Jesus, she breathed her last on Friday, September 5th, 1845.

Though her sun went down while it was yet day, no clouds hung around to obscure its setting—not a whisper of fear agitated her sinking heart—not a shade of doubt about her interest in Jesus, and her prospect of a brighter world—no anxieties were expressed about husband, children, or friends—all was calm and bright—she left all with God, saying to her husband as she closed her eyes in death, "Confide in God, my dear."

She is gone, but a review of the happy past brings to his mind sweet and soothing consolation; "Let me die the death of the righteous, and let my last end be like theirs."

Her death was improved by her beloved friend, Rev. R. Elliott, in a sermon of great worth, on 1 Thess. iv. 18, "Comfort one another with these words," which has since been published by Bartlett, London, entitled "Consolation for the Bereaved," and deserves an attentive perusal and wide circulation.

W. FERNIE.

Frome, November 4, 1845.

P.S. We have much pleasure in recommending to our readers the sermon of our esteemed friend, Mr. Elliott, on occasion of the death of Mrs. Fernie. It is an admirable specimen of what such a sermon ought to be,—scriptural, tender, and highly instructive.—EDITOR.

Home Chronicle.

NOTICE TO THE WIDOWS OF PIOUS MINISTERS.

WE beg respectfully to remind those Widows who are looking for assistance from the *Christmas* distribution of profits arising from the Sale of the *Evangelical Magazine*, that their applications must be made forthwith to the *Editor, through the Publishers*. They will be kind enough also to state, in all their letters, what is their present income derived from every source. N.B. No Widow can receive her grant unless application has been made for it, by herself, or her friends.

WHAT OUGHT CHRISTIANS TO DO TO PROMOTE UNION?

THIS is a deeply serious question, which requires to be prayerfully considered. Let it be made a *personal one*, by all who love the Lord Jesus, and the happiest results may be anticipated. The prevalence of union among Christ's disciples can only arise from the growth of love in individual hearts. Were all Christians *really converted to the doctrine of union*, the means of their visible and palpable fellowship would speedily be devised. So long, however, as men of faith, and prayer, and earnestness, content themselves with the bare admission that others *may* be Christians beyond their own pale, without taking any palpable step towards the expression of their love to them, the cause of union cannot advance. If every sincere Christian would set himself to the task of ascertaining whether it is or is not the duty of Christ's disciples to be one, and to what extent their unity may be recognised and displayed amidst their existing diversity in matters of faith and order, the investigation would be most meliorating in its effect on the present spirit of the Christian church. Multitudes talk and write about union as a thing only to be realized by the whole body of Christians merging in their religious fellowship; and thus, by an easy process of self-deception, they dream of their strong attachment to union; and charge upon other Christians, as sincere, ardent, and holy as themselves, the sin of schism, just because they cannot see with their eyes, nor reach their conclusions. This spurious notion of "unity," which is only a new edition of the old Roman doctrine of Catholicism, must be abandoned, if the real grounds of Christian union are to be understood or acted upon. It is literally monstrous in any evangelical man to look from his little enclosure upon the entire body of God's people in other communions, and to say in his heart, or prac-

tically by his conduct, "I can have no fellowship with you unless you will renounce your own ecclesiastical position, and adopt mine." Those who think and act in this way can have no correct or scriptural conception of the real nature of Christian union. They are, however, reluctant to confess it, still hugging themselves in the fond belief, that their communion is *the church of Christ*; and they would be more consistent with themselves were they at once to say that there is no salvation beyond their pale. But they do not venture upon this; on the contrary they are ready to admit that multitudes, not of their fold, belong to the flock of Christ; and they only refuse communion with them because of their ecclesiastical position. If they would conform to their notion of a church, they would instantly give them the right hand of fellowship and bid them God-speed. But till then, all, or nearly all, they are prepared to do, and that with an ill-grace, is simply to allow that they may be Christians, and that they hope to meet them in heaven.

Must there not be an entire revolution in this mode of thinking among Christians, if ever they are to get nearer to each other? Is it not chargeable with much self-conceit, and with a feeling bordering on the exploded notion of infallibility? Do not such persons treat with great harshness the consciences of their brethren? Why should they think it more easy for them to renounce their ecclesiastical convictions than for themselves? They may have been as pains-taking, as prayerful, as deferential to Scripture as themselves, in reaching them. Why, then, should they talk of the schism of their brethren, merely because, in a matter of church government, their conscience, guided by a reference to the word of God, has led them to a conclusion adverse to their own. It does not comport with the laws of the human mind, thus to

dispose of its deep-seated convictions. Nor ought Christian brethren to tempt each other thus to trifle with the dictates of conscience.

It is doubtless a mark of our existing imperfection that there should be so much diversity of opinion and practice in matters pertaining to the form and government of the Christian church; but for any one of the existing sections of the Christian world to assume a position of lordship over the rest of their brethren, and to insinuate schism against them merely because they differ from them, is an instance of far greater imperfection than all the existing diversities among real Christians. The diversities may comport with a good conscience; but the claim of superiority is opposed to the entire spirit and teaching of Christ, and precludes all union save among individual sects.

We cannot but hope that the growing conviction of many earnest Christians, in all our evangelical communions, of the duty, necessity, and desirableness of more union among God's people is a token for good. We trust that the feeling which has sprung up among us is of God; that the Spirit of love and concord has produced it; and that a better day is dawning upon the church. But there must be an increase of vital godliness among us, if the element of love is to prevail. Every real friend of union must ask himself, with unshrinking faithfulness, the two following questions:—"Is there anything in my spirit antagonist to the feeling of Christian union? any tendency to judge my brethren? to think meanly of them? to over-estimate myself and under-estimate others? to stand aloof from those whom Christ has received?" What benefits would such a process of self-examination confer on our personal Christianity? It would enlarge the sphere of our self-knowledge, and with it, our charity, and would teach us to esteem others better than ourselves. The other question, to be dealt with fairly and honestly, is this: "Is there anything in my religious system which would proscribe my distinct recognition and cordial greeting of any who give evidence that they belong to Christ?" What a convulsive movement would this inquiry produce were it pressed in godly sincerity! Now, it is godly sincerity we want, not hollow professions, or blind impulses, which will never survive the excitements by which they have been produced, and will never draw down the smile of Heaven.

We quite agree with the beloved brethren who met at Liverpool, in their distinct deliverance, that Christian union, is not to be based on mutual compromise. The thing is, first of all, an impossibility. Conscientious conviction *cannot* be compromised;

but while mutual compromise is to be rejected, *mutual forbearance and candour* must be tenderly cultivated, if the growth of love and union is to be promoted. All denominations of Christians have much to learn here, and some a great deal to unlearn, and to sacrifice at the shrine of Christian love. Their state of heart towards their brethren is far better than their ecclesiastical bearing and attitude. They would indicate more love, were it not for a certain position they have assumed for themselves. Is not all this very painful? Does it not argue a great lack of Christian manhood? And ought not all the disciples of Christ to tremble, lest by cultivating such bonds they should grieve the Holy Spirit of God? Is it not also true that those Christians can never hope to be instrumental in bringing on an era of union, who magnify denominational peculiarities more than the vital and interior principles upon which Christian union depends? Let us maintain and in the spirit of love contend for every part of the will of Christ; but let us not push questions of secondary moment into the position of first principles, but be content to leave them where Christ himself has left them; and so to teach them as not to grieve and afflict the hearts of candid and charitable men who may differ from us.

We have thus thrown out a few hints, which we pray God to bless. We sigh after union. Nothing is more needed in the present day. The spirit of love wants to be fanned. There is too much among us, on the one hand, of icy coldness, and on the other, of controversial warmth. May the Lord look upon his people, and draw their hearts more to himself, and more to one another!

We rejoice to find that a glorious meeting, in furtherance of union, was held in Glasgow last month. Its immediate object was not to originate any new measures, but to bear a report to the churches of Christ, in that important city, of the ever-memorable "*three days*" at Liverpool. The spirit of the Liverpool meeting was revived in the Glasgow assembly. Men of various communities vied with each other in expressing their delight that God had brought them nearer to each other. Some of the speakers expressed surprise at finding themselves in such juxtaposition. Truly the spectacle was a delightful one. Who can predict where these friendly conferences and united pleadings at a throne of grace may issue? We rejoice to find, that many brethren have taken their position on the side of union with firmness and dignity. A pleasing instance of this may be seen in the following fact:—At the meeting of the *Free Church Synod* of Glasgow, it appears that Mr. Gibson, of Kingston, moved "the

adoption of an overture" to the General Assembly, *objecting to the constitution of the Liverpool meeting for Christian union.* To this overture, Dr. Buchanan replied, and defended the conference, observing, that "he could not ask a greater blessing on this side the grave, than that the impression produced on his mind by that conference should remain indelible." We are happy to add, that the ill-advised overture was withdrawn.

Brompton.

J. M.

THANK-OFFERING FOR MERCIES RECEIVED.

Dr. Morison begs to acknowledge the receipt of *six pounds*, from "a Liverpool friend," which he has employed in the following manner:—

Walthamstow Schools, for the			
Children of Missionaries...	2	0	0
London City Mission.....	2	0	0
British Missions.....	1	0	0
Religious Tract Society....	1	0	0
	<hr/>		
	£6	0	0

ANNIVERSARY OF THE OLD COLLEGE, HOMERTON.

The annual meeting of the subscribers, to this institution was held at the college on Thursday, the 26th of June last, when the report for the past year was read, and the business of the society transacted. Two able essays were then read by two of the students; the senior students were examined in divinity and its allied subjects; and the meeting was concluded by a solemn and affectionate address to the students by the Rev. Dr. Redford, of Worcester, who presided on the occasion. The gentlemen present expressed great satisfaction with the condition of the college, which is such as calls for the gratitude of all its friends. The attainments of the students had been also previously tested by the close examinations of three days, carried on chiefly by writing, which had been conducted by the Rev. Dr. Redford, the Rev. Robert Redpath, M.A., and the Rev. Dr. Alliott. The following are a few sentences from their written reports:—

Divinity and allied subjects.

"It is with high satisfaction that the examiner offers his testimony to the constituents of the college upon the general character of the students. Their proficiency is such as to afford promise of future usefulness, and even eminence in the ministry of the word. Most of the ques-

tions were answered fully and with great ability. Among a number of students, considerable variety both of natural talent and attainments is to be expected. But among the race of students at present in Homerton college the examiner is delighted to observe signs of ability, application, and proficiency, which justly merit the warmest commendations he can bestow."—*Dr. Redford.*

Classic Literature, Hebrew, and German.

"I have much pleasure in stating to the committee my firm belief that the classical education in Homerton is, this session, in a more efficient state than I have ever seen it; and that, both in the intellectual character of the students, in the attention and steady application which they appear to exhibit, and in the zeal and great success which distinguish the labours of their excellent tutor, there are solid grounds of anticipating the most pleasing and useful results. I had also the pleasure of hearing the two Hebrew classes. They translated very difficult chapters, quite successfully, and reflected much credit upon their tutor and their own diligence. German, with scarcely an exception, quite accurately."—*Mr. Redpath.*

Mathematics and Natural Philosophy.

"I have the pleasure to state that the result is, on the whole, very satisfactory, and a decided improvement on that of the last year."—*Dr. Alliott.*

The only discouraging feature in the proceedings of the day was the large balance due to the treasurer, to whom the institution is in debt nearly 400*l.* The committee, however, confidently believes that this fact has only to be made known in order to call forth the liberality of the many friends of this, the oldest of Dissenting colleges.

The subjects of the essays were, "The beneficial tendencies of a classical education to the theologian," by Mr. James Hamilton Davies, B.A.; and "The importance in the present day of being well acquainted with the principles of the Protestant Reformation," by Mr. Thomas Thomas.

[N.B. We regret that the preceding article of intelligence has been, by accident, delayed.—EDITOR.] ●

PROVINCIAL.

ORDINATIONS.

Rev. A. Tyler.

The ordination of the Rev. A. Tyler, late of Cheshunt College, to the pastorate of the Congregational church connected with

Zion-hill chapel, Tisbury, Wilts, took place on Wednesday, the 22nd of October, when the following ministers took part in the service:—The Rev. H. Tyler, of Sawbridgeworth, Herts, commenced with reading the Scriptures and prayer. The Rev. R. Keynes, of Blandford, delivered an appropriate introductory discourse on the nature of a Christian church. The Rev. T. Greenfield, of Salisbury, proposed the usual questions. The Rev. T. Adkins, of Southampton, offered the ordination prayer. The Rev. Dr. Harris, president of Cheshunt college, delivered a most solemn and impressive charge to the pastor; and the Rev. R. Keynes concluded the service with prayer. In the evening, the service was commenced by the Rev. T. Greenfield, of Salisbury; and the Rev. T. Adkins preached an effective sermon to the church and congregation. Many ministers were present on the occasion, and the devotional exercises were engaged in by the Rev. T. King of Lewley, (Baptist), the Rev. T. Evans, of Shaftesbury; the Rev. A. Penhall, of Codford; the Rev. R. P. Erlebach, of Mere; and the Rev. Mr. Bridgman (Baptist.)

Rev. W. A. Hurndall.

On Wednesday, the 8th inst., the Rev.

W. A. Hurndall was publicly recognised as pastor of the Independent church at Bishop's Stortford. The Rev. J. Anthony, of Hertford, opened the hallowed engagements of the day by reading the Scriptures and prayer.

The Rev. George Smith, of Poplar, delivered a very lucid and comprehensive discourse on the constitution and polity of a Christian church.

The Rev. R. Frost, of Dunmow, offered the recognition prayer. The Rev. J. Pyc Smith, D.D., LL.D., addressed to the pastor important and affectionate counsels, based on 1 Pet. v. 1—4. The Rev. H. Tyler, of Sawbridgeworth, closed with prayer.

The evening service was opened by the Rev. C. Berry, of Hatfield-leath. The Rev. E. Mannering, of Holywell Mount Chapel, London, preached the sermon to the people from 1 Cor. iv., latter clause of the 8th verse, which enunciated principles and inculcated habits of the greatest moment.

The remaining parts of the services were conducted by the Rev. Messrs. Sewell, Finch, Davies, Hopkins, Phair, and Gipps.

The day was one of much spiritual enjoyment, and will, it is hoped, be followed by lasting good.

General Chronicle.

STRIKING PROGRESS OF THE GOSPEL IN FRANCE.

EVANGELICAL CONTINENTAL SOCIETY.

We feel great pleasure in again calling the attention of our readers to the remarkable work which is going on in France, chiefly through the instrumentality of the Evangelical Societies of Paris and Geneva. The people in many districts, entirely disgusted with the absurdities of popery, and the avarice and exactions of the priests, are casting off the errors in which they have been educated, and are eagerly embracing the truths of the Bible. Wherever colporteurs have penetrated, and have left copies of the word of God, the way has been prepared for the preaching of the gospel. The sacred volume has been studied in solitude,—then read to a few neighbours,—then lent to those who have felt some curiosity to examine it,—until, when the colporteur has returned, he has found not a few enlightened by the truth, and anxious to purchase the

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precious treasure which has been the means of converting their souls. Perceiving that much interest is excited, he sends word to Paris or Geneva, and then, if possible, an evangelist proceeds to the spot, collects the people around him, forms a stated congregation, establishes schools, and lays the foundation of a Christian church. The work which is thus commenced is heard of in the adjoining villages or towns. Persons come to listen and inquire. Invitations are sent to the evangelist, pressing him to visit them—he complies,—similar results are witnessed,—additional labourers are required,—the movement spreads from commune to commune, often encountering the opposition of the municipal authorities and the priests, but advancing in spite of all, until the whole neighbourhood seems alive, and earnest—really hungering for the bread of life—and presenting a scene which rivals some of the noblest triumphs of early English Methodism. These operations are not confined to any particular department; they are spread over the whole of France; but

still the signal success which has been described is in a great measure limited to the Saintonge, the Haute-Vienne, the Charente, Inferieure, and the Valley of the Yonne. There the people are coming from village after village to the different evangelists and ministers, entreating them with tears no longer to delay sending them a teacher, and yet, in many cases, entreating in vain; for if fifty additional agents were instantly employed, the demands which are urgently made would hardly be satisfied. Surely these facts should not only awaken our gratitude, but should stimulate us to liberality and prayer. "The harvest truly is great, but the labourers are few: pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest."

From the last bulletin of the French Evangelical Society, we learn that their last year's income was about 5,600*l.*, and that their expenses exceeded that sum about 700*l.* This year, even on their present scale of operation, which obliges them to refuse many who are begging for pastors and teachers, their expenditure will be nearly 10,000*l.* How this sum is to be provided, is a matter of deep anxiety with the Paris committee, who, if they had not a firm belief that God will sustain his own work, would immediately withdraw several of their agents from the spheres they occupy. They therefore hope to receive the aid of British Christians, who by diffusing the truths of pure Christianity on the Continent will be sure to feel the reflex influence on themselves. We are daily more and more affected by continental manners, habits and modes of thought, and it is only by elevating them, that we can preserve ourselves from injury.

Besides, it is important for us to consider that God is evidently pouring out his blessing on continental exertions,—that he is placing his seal on the work, and thus declaring it to be his own. What he so clearly sanctions ought to be regarded by us with the deepest interest, and to excite our immediate efforts, lest by hesitation we should seem indifferent to the calls of his providence, which guide us in no equivocal manner to this field of labour. Nor let it be forgotten that those who heartily give themselves up to a work, on which God is so evidently shedding his Spirit, are themselves likely to catch a portion of that sacred influence,—their hearts will most probably be revived and quickened,—and they will serve as conductors to bear the vital element to their own neighbourhood, and their own land.

We must now hasten to add a few facts, taken from the bulletin to which we have just alluded.

"A few weeks ago," writes a pastor, "I

came to reside here in order to continue the work which was commenced by the preaching of our dear M.A. The meetings, which at first numbered not more than fifteen, have now risen to sixty and a hundred. But our influence extends beyond the chapel, and, thanks to the tracts which have been circulated with profusion in the town and neighbourhood, a general interest appears to be excited. *The religion of money* as they choose to call popery, provokes their indignation; but the gospel may be preached everywhere without exciting incredulous and scornful opposition.

"The second and third of this month we preached in the evening at A——, in a low and narrow room, capable of holding comfortably about a hundred people. But more than two hundred were crammed into it the first day, without reckoning an almost equal number who crowded on the staircase in the street, where a few words could be heard through the windows. The next day a second service was held, although it had only been announced the evening before, as numerous and even more attentive—followed to the very end with marked interest. 'Ah, if you were to come regularly,' said a respectable man, 'the little church would soon be more numerous attended than the great one' (the Catholic.) 'Without doubt, that is the true religion,' said another. 'And all this for nothing,' added a third.

"But one thing especially rejoiced us at A——, and that was to find a converted family—an Aquila and Priscilla, who have already a church in their house, and who will be an efficient aid to the future pastor of this infant flock. They occupy an honourable station in society, and the wife, who was a devoted catholic, used to find an imaginary peace in the worship of the Virgin. But they were both providentially brought to a knowledge of the gospel by reading a tract—'The Distressed Soul'—which had been lent to one of their neighbours. This tract, which contains very numerous quotations from Scripture, decided them to procure a Bible, which they began to read at the first chapter of Genesis, intending to go through the whole. 'I confess,' said the husband, 'that the first time we read the book, it did not appear to us what it was professed to be—many things quite stumbled us. The second time it seemed to us better; and the third time, we said,—This is indeed the word of God.' It is now truly delightful to hear them talk of their hopes and their happiness, and to see their zeal for the propagation of the gospel. They were just on the point of quitting A——, when worship was commenced there. Although there was nothing to detain them there, and their interest, and even their affections, called them elsewhere, they yet

resolved to stay, from the sole motive of bearing their testimony to the gospel, in a town where the Spirit was evidently beginning to work.

"One of our agents, who is placed at a station which has arisen out of the grand religious movements we have already described, gives abundant proofs that there is there much more than mere curiosity for a new religion, or opposition to an old and wearisome one. Our friend has established a *réunion* on a certain day of the week, which is intended to facilitate the reading of the Bible. At this *réunion*, which is much more numerous attended than could have been hoped for, every one is at liberty to mention the difficulties he has met with. It is truly rejoicing to see persons, who a little while ago seemed quite destitute of intellectual power, and were unacquainted with the very existence of the word of God, come with the sacred volume in their hand, to point out the passages, which they do not completely understand. Thanks be to God, the influence of our evangelist is extending farther and farther. In his last communications he mentions several villages, at some distance from his residence, from which the most pressing appeals have been addressed to him. In one of those villages the inhabitants have declared that, if he will establish evangelical worship amongst them, they will build a church on a piece of ground which has already been given by one of them for that purpose. It is interesting to add, that this desire to hear the gospel must be attributed to the efforts of a man, who, having procured a Bible, has been so much blessed in his researches and meditations, that he is now an excellent evangelist to his neighbours, to whom he goes to read the gospel, and to communicate his discoveries and his hopes. One of his friends was recently so much struck by his words, that he cried, 'It is done, I also wish to be a Protestant.' The meaning of this title among catholics who have been evangelized by real Christians, is a man of faith and prayer,—it was so intended here. Alas! that this signification should not always be justified!"

"A proprietor of St. M——, a commune which contains more than a thousand inhabitants," writes a pastor, "came to me this morning to call my attention to two memorials sent from that place with a great number of signatures. One of his neighbours, a proprietor of some wealth, offered me a field to build a place of worship. He himself promised ten days' work of a man, a cart and three horses to fetch the materials, and assured me that a great part of the inhabitants were ready to show the same devotedness."

"We, the undersigned inhabitants of

V——," we read in a letter to one of our friends, "intreat you to continue your ministry among us, which has been productive of so much edification. Completely disabused of the errors and superstitious practices of the Church of Rome, feeling the want of a serious religion, which may serve us as a rule during life, and may offer us a sure foundation for hope in the hour of death, and having found that religion in the gospel of Jesus Christ, which you preach and which we read in the sacred volume, we declare ourselves attached to it with all our heart, and desire to persevere in the public profession of it during the whole of our existence. Although our knowledge of this Divine religion is small, and we feel the need of progress, yet we believe our views correspond with yours, and on this ground we unite in recognizing you as our pastor. Confident in the government of the king, so long as we are submissive to its laws, we are persuaded that nothing will happen to restrain the first and most precious of our liberties; and if, contrary to our expectation, an attempt were made to hinder the free profession of our evangelical faith, we should be ready to protest by all legal means against so arbitrary and oppressive an act, and to seek reparation for that wrong as the most serious that could be put upon us. It is with this firmness of conviction, M. le Pasteur, that we again beseech you to continue your labours amongst us, and that we offer the assurance of our gratitude, and our attachment."

We also venture to add the following statements from a letter lately addressed by the Baron de Watteville, president of the Evangelical Society of Geneva, through Sir Culling Eardley Smith, to the Evangelical Continental Society.

"We need additional resources to provide for increasing necessities, which, if limited to our habitual contributions, we should be utterly incompetent to meet. It is clear that this next winter we shall have about a hundred colporteurs in the field. The stations for evangelization increase monthly, and the number of students in our school of theology, the greater part of whom are destined for that work, has been increased this autumn by ten, almost all Frenchmen.

"It is a remarkable fact, attested by all our correspondents, that latterly there has taken place in France such a change in the disposition of men's minds, that if this very moment the number of labourers were decupled, perhaps centupled, there would not be one to whom there might not be assigned a post and a charge, with chances of success ten times, a hundred times greater than was the case when the societies commenced their operations, with a faith from which we pray God that we may not

decline. An assertion so bold, I feel, requires proofs, and I hasten to extract a few from the most recent correspondence.

"It is not four weeks since one of our evangelists in the south of France wrote to us: 'Last Sunday, at V——, there was a complete crowd, and you would have said that all their souls were hungering and thirsting for the word of God.' The same labourer had often complained of the languor of the meetings.

"The 24th September, another evangelist, who has just occupied a new post in the north of France, sent us, as his first communication, the following intelligence—'My establishment here has caused a profound sensation in all the country. The enemy lets loose his rage against us from the pulpit, where he calls us so many anti-Christians; but I have the firm persuasion that the Lord, who has called me here, will sustain me. My sermons are attended by many papists, several of whom manifest religious desires.'

"And lastly, (omitting from want of space other extracts,) one of our oldest labourers, a sober and thoughtful Christian, who has been engaged for many years in our earliest field of labour in the department of Saone and Loire, urges us to increase the number of our labourers, assuring us that 'Even by the declarations of persons travelling in the neighbourhood, public opinion generally is undergoing a change. Within the last two years the prejudices against the gospel have visibly declined.'

"You see, then, that the preaching of the gospel in France is on the eve of assuming a magnitude, of which the past can in no degree supply the measure. In order that it may come up to the level of the designs of God, it must become the business of the entire Evangelical Protestant Church. And is it not evident, from the very evils which the French nation have inflicted on humanity, that if, by the grace of God, the pure gospel shall again shine in the midst of her, she will shed torrents of light on all the countries of Europe, and even on the most remote pagan lands? Assuredly, the French evangelical missions in the south of Africa are a proof that the French character is eminently suited to spread the faith. But when we think of the gigantic power which threatens and hems in on all sides the Evangelical Church,—I mean the Roman hierarchy, now more active than ever,—when we consider the immense pecuniary resources which it has at its disposal, it is then we are struck with the necessity—the urgent duty of making war against the Man of Sin in that country, which during the present century has become the centre of all its proselyte operations. Paris and Lyons are, as all the world knows,

the focus of the Roman Propaganda. Well, then, let evangelical Christians of all countries say to one another, 'Let us march on, Lyons! on, Paris! and attack the enemy in his strongholds!' This is the war-cry of Christian charity; and for Great Britain there is a rallying word worthy of her destiny, *Delenda Roma!*'

The Evangelical Continental Society is designed to help forward this important work, chiefly by aiding the funds of the *Sociétés Evangéliques* of Paris, Geneva, and Belgium. William Alers Hankey, Esq., Fenchurch-street, is the treasurer, and the Rev. T. James, and J. C. Harrison are the honorary secretaries, who will thankfully receive subscriptions and furnish information.

SLAVERY.

AWFUL REVELATIONS IN REFERENCE TO THE SLAVE-TRADE.

In some recent numbers of the New York Evangelist a series of Letters has appeared which discloses some most distressing facts on the subject of the continued inveteracy of the traffic in human flesh. As they have been obtained through an authentic medium, viz., from the Hon. Henry A. Wise, American minister to Brazil, they may be relied on. It appears, then, that Mr. Wise, ever since his residence in Brazil, has been vigorously prosecuting an investigation into the present state of the slave-trade, as carried on in American vessels; and this process of inquiry has led him to the settled conclusion, *that 64,000 slaves were imported from Africa last year, and 5,000 since the month of August, ALL IN AMERICAN BOTTOMS.* He moreover states, that American merchants have lent themselves to this horrible crime, the names of many of whom he has transmitted to Washington, that steps may be taken to prevent the deep disgrace now attaching to the American flag.

"Documents," says he, "herewith transmitted, will show the nature, connections, and extent of the African slave-trade as it is, and has for some time been unblushingly carried on by our citizens under our flag. It has grown so bold and so bad as no longer to wear a mask, even to those who reside here, and who are at all acquainted with the trade between Brazil and Africa. Upon information showing me more than probable grounds, I hesitated not to advise our consul, Mr. Gordon, to cause the arrest of the master, mates, and crew of the brig Montevideo, and to hold them in custody on board of the Boston sloop-of-war until he could examine into the case. The examination has proceeded to a great length,

and I have given to it my personal attention and attendance; and I must say it has developed a combination of persons and of means to carry on this infamous traffic, to the utter disgrace of human nature, and to the dishonour of our flag and of all three nations—England, Brazil, and the United States."

He expresses the opinion, that if the people of the United States knew the extent to which this worst of piracies is conducted under their flag, and by vessels launched and owned in their free northern waters, a law would be passed at the very next session of Congress, forbidding all trade with the coast of Africa. He says, moreover, that every conscientious American ship-owner may be given to understand, that if he send his vessel to this port, with instructions or permission to the captain to get her chartered for the coast of Africa, she will be sure to be engaged directly or indirectly in the slave-trade; either as a tender to other slavers, or herself to carry the dreadful cargo of miserable Africans. American merchants here, to whom the American captains consign, knowingly aid and abet the slave-trade, by chartering the vessels so consigned to them for the coast of Africa, at a much higher rate per month than can be got if sent elsewhere: not, indeed, for anything that appears on the face of the charter party, to be engaged in the slave-trade, but not the less sure for that, on purpose to prosecute the trade of blood.

American houses (I repeat it) are the agents or medium through which American brigs and barques are chartered for the coast of Africa, to Manuel Pinto de Fonseca, the notorious great slave merchant of Rio de Janeiro. After making a few profitable trips with slaves on charter, they are generally sold to Fonseca or the slave-factors on the coast of Africa, at Cabinda and elsewhere, for three times the money they would bring for lawful voyages. The American house gets $2\frac{1}{2}$ per cent. commission on the charter-money; then $2\frac{1}{2}$ per cent. more if they guarantee it; then $2\frac{1}{2}$ per cent. more if employed to transmit the value to the owners in the United States. The English brokers' house, Hobkirk, Wretman, and Co., through which they accomplish these negotiations, gets also $2\frac{1}{2}$ per cent. The vessels clear at the custom-house for the coast of Africa, with slave-decks, shackles, water-tanks, and other appurtenances, and with a cargo of ardent spirits, powder, muskets, cotton goods, &c., and sometimes having both an American and a Brazilian or Portuguese captain and crew.

"It is said that there is not a merchant or dealer of any sort on this whole coast, from Para to Rio Grande, engaged in the

trade between Brazil and Africa, who does not, directly or indirectly, participate in the profit or loss of the foreign slave-trade. And there is very little loss in that trade. Nothing is lost if two out of five trips succeed. And that trade has of late rather increased than diminished. It has decreased, perhaps, to Rio de Janeiro, but increased to every other province of Brazil.

"Thus the infernal business is carried on eagerly and fatally as ever, and American merchants, knowingly or not, pander for it, and make what gain they can by such detestable pimping. Mr. Wise has written his legal opinion to Maxwell, Wright, and Co., on their part in the business which the laws of his country have declared piracy, warning them and other American merchants against it, and declaring his fixed purpose to see to it that the laws of his country are enforced, and the star-spangled banner cleansed from the blood of this atrocious traffic, which in fact it is made to shield, British cruisers seldom daring to overhaul a vessel under the American flag; American citizens; and they too generally from the north, not scrupling to employ their vessels where they can get the most pay."

With such facts as these before him can any true friend of humanity allow himself to think that anti-slavery agitation can safely be allowed to rest?—*See Anti-Slavery Reporter for September 17.*

VIRGINIA.

INTERESTING STORY OF A JEW.

TRAVELLING lately through the western parts of Virginia, I was much interested in hearing an old and highly respectable clergyman give a short account of a Jew, with whom he had lately become acquainted.

He was preaching to a large and attentive audience, when his attention was arrested by seeing a man enter having every mark of a Jew on the lineaments of his face. He was well dressed, and his countenance was noble, though it was evident that his heart had lately been the habitation of sorrow. He took his seat, and was all attention, while an unconscious tear was often seen to wet his manly cheek. After service, the clergyman, fixed his eye steadily upon him, and the stranger reciprocated the stare. The good minister goes up to him:

"Sir, am I correct; am I not addressing one of the children of Abraham?" "You are." "But how is it that I meet a Jew in a Christian assembly?" The following narrative was the substance of his reply:—

He was a very respectable man, of a superior education, who had lately come from London; and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fertile banks of the Ohio. He had buried the companion of his youth before he left Europe, and he now knew no pleasure but the company of his endeared child. She was, indeed, worthy of a parent's love. She was surrounded by beauty as a mantle; but her cultivated mind, and her amiable disposition, threw around her a charm superior to any of the tinselled decorations of the body. No pains had been spared on her education. She could read and speak with fluency several different languages, and her manners charmed every beholder. No wonder, then, that a doting father, whose head was now sprinkled with grey, should place his whole affection on this only child of his love, especially as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in the strictest principles of his religion, and he thought he had presented it with an ornament.

Not long ago this daughter was taken sick. The rose faded from her cheek, her eye lost its fire, her strength decayed, and it was soon apparent that the worm of disease was rioting in the core of her vitals. The father hung over the bed of his daughter with a heart ready to burst with anguish. He often attempted to converse with her; yet he seldom spoke but in the language of tears. He spared no trouble or expense in procuring medical assistance; but no human skill could extract the arrow of death now fixed in her heart.

The father was walking in a small grove near his house, wetting his steps with his tears, when he was sent for by the dying daughter. With a heavy heart he entered the door of the chamber, which he feared would soon be the entrance of death. He was now to take a last farewell of his child, and his religion gave but a feeble hope of meeting her hereafter.

She extended to her parent her wasted hand—"My father, do you love me?" "My child, you know that I love you—that you are more dear to me than all the world besides." "But, father, do you love me?" "Why, my child, will you give me pain so exquisite? have I never given you any proofs of my love?" "But, my dearest father, do you love me?" The father could not answer; she added: "I know, my dear father, that you have ever loved me—that you have been the kindest of parents, and I tenderly love you. Will you grant me one request?—oh, my father, it is the dying request of your daughter—will you grant it?" "My dearest child, ask what you will—though it take all of my

property, whatever it may be, it shall be granted. I will grant it." "My dear father, I beg you never again to speak against Jesus of Nazareth!"

The father was dumb with astonishment. "I know," continued the dying girl, "I know but little about this Jesus; for I was never taught. But I know that he is a Saviour; for he has manifested himself to me since I have been sick, even for the salvation of my soul. I believe he will save me, although I have never before loved him; I feel that I am going to him—that I shall ever be with him. And now, my dear father, do not deny me. I beg that you will never again speak against this Jesus of Nazareth! I entreat you to obtain a Testament that tells of him; and I pray that you may know him; and when I am no more, you may bestow on him the love that was formerly mine."

The exertion overcame the weakness of her feeble body. She ceased; and the father's heart was too full even for tears. He left the room in great horror of mind, and ere he could summon sufficient fortitude to return, the spirit of his accomplished daughter had taken its flight, as I trust, to that Saviour whom she loved and honoured, without seeing or knowing. The first thing the parent did after committing to the earth his last earthly joy, was to procure a New Testament. This he read; and taught by the Spirit from above, is now numbered among the meek and humble followers of the Lamb!—*Todd's Simple Sketches.*

HOLLAND.

THE GOSPEL IN HOLLAND.

THE Church of Holland shared in the general religious depression which crept over Europe about a century ago, and is only slowly reviving from its torpor. So far had it degenerated, that, as among ourselves, its orthodox confession would at one time have been modified, or even abolished, had it been only principle that stood in the way; and there, as in other degenerate lands, popery is now struggling hard for the mastery, and fast making progress. The Dutch clergy are laboriously trained; but their training is another proof that gifts and literature, precious as they are, are not graces. Erastianism reigns through all its borders; for their church is avowedly managed by a minister of state appointed for the purpose. We are accordingly told that Socinianism, in forms more or less disguised, is prevalent among the religious teachers; and "Holy Holland," one has said, "the invincible rampart of the truth of God, will

soon be what Israel was when the Lord exclaimed: 'Woe unto you, teachers of the law; for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.'"

We thus perceive that in that favoured country, popery and Rationalism are achieving their wonted triumphs over the souls of men. An eye-witness has told us that Holland, so bold and resolute for the truth when first it was reformed—so faithful to the Word of God in the doctrines which it professes—so highly signalized among the churches of the Reformation—so resolutely set against yielding to the persecutor's rage—has consented to obscure the truth for which it once nobly suffered, and to substitute the fancies of men for the revelations of Jehovah. Error has penetrated—has taken root—is established in many places. The world, with its riches and allurements, has supplanted the religion of God; and now Rationalism has largely taken the place of the Saviour—the form of godliness has superseded the spirit and the power among the masses of the nation. Popery and Neology contend for the mastery of mind; and as the former is ever active and vigilant, while the latter is inert and inefficient, who that has read the history of the past can doubt the issue of the struggle? In reference to spiritual things, darkness will cover the land, and gross darkness the people.

But hear the voice of one from that once privileged land. The words convey a loud appeal across the German Ocean: "Great anarchy of principle reigns in our churches: Socinians, Arians, Pelagians, Remonstrants, all under the name of reformed pastors, preach in full liberty their perverse doctrines."—"The Synod, composed in a great part of unfaithful pastors, does nothing to stop this fatal flood."—"In our cities and in our villages, in catechetical lessons and in other books, Arian and Socinian doctrines are everywhere preached, and pastors are never summoned to account. The training of the young is so conducted as not to offend the Roman Catholics; and though the state has adopted this treacherous measure against the truth, the church has not offered a single reclamation—not a single word in defence of scriptural education."

Further; in Holland, there are three universities, and "in two of them men teach an infidel science—a modified Rationalism—a system of doctrine in which vital truths, such as the Trinity, the divinity of our Saviour, the inspiration of the Scriptures, the expiation and death of Christ to satisfy Divine justice, the personality of the Holy Spirit, all that forms the foundation

of our religion, is denied in the most insidious manner; and it is under such teaching that the young ministers are prepared for the preaching of the gospel."

Nevertheless, there are men in that land who now sigh and cry unto God over the reigning abominations; and he has given token that he has heard, and will answer. Strangers remark the strict observance of the sabbath rest in some of the cities. The hour has come when the children of God, in that privileged land, begin to awake from their torpor. A goodly number of ministers are now proclaiming all the counsel of God. There are among them men who can "in flame the heart with holy ardour, or refresh it with the oil of peace." From house to house, religious societies and meetings for prayer are held. It is not now their question what will please or displease men; but what will convert, what will save, what will sanctify their souls. Men who would rather bring sinners to enjoy the unction of the Holy One, than infect them with a crude and diluted theology, proclaim the way of salvation by the free grace of God. They are not satisfied with merely preaching the truth in formality—they seek for its fruits—they pray for its increase—they fortify themselves with the Word of their God—they reclaim against the reigning corruptions—they speak in faith to the spiritually dead; and though they may still be few who do so, God has ever chosen, and he is now choosing, in Holland, weak things to confound the mighty, and things that are not, to bring to nought things that are.

In consequence of these movements, headed by such men as the poet Bilderdijk, and the lawyer Da Costa, the ancient spirit of Holland begins to be stirred.

Religious men who visit Holland, and who are thoroughly qualified to judge of her condition, cherish sanguine hopes of her thus rising from her deep degradation. They liken the kingdom to a garden whose odours are still felt, nay, felt the more, although the sun has set; and, remembering that the Sun of Righteousness is still, as of old, "powerful to reanimate and quicken, godly men anticipate the time, and that not distant, when, at the name of Jesus, many in that land shall bow in spirit and in truth. Symptoms of that consummation already thickly appear. The word of God is producing the promised effects. Now, as of old, the pitchers with their lights are seen—the trumpets and the trumpeters are heard. The sword of the Lord and of Gideon is drawn, and, in spite of persecution, its bloodless victories will be achieved. Let British Christians—above all, let Scottish Christians, labour and pray for that result, fraught, as we hope it will prove, with blessings to the nations. A bulwark for

the truth will thus be erected, and Christ will see of the travail of his soul among a people of whom even a bigoted Romanist was compelled to confess, that "they are intellectual by means of their good sense, their industry amounts to genius, their phlegmatic temperament makes them virtuous, and with them passion is reason."—*Lectures on Foreign Churches.*

INDIA.

INADEQUACY OF MISSIONARY EFFORTS IN INDIA.

(From the *Calcutta Christian Herald*.)

"The harvest truly is plenteous, but the labourers are few: pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest," Matt. ix. 37, 38.

1. The population of British India is now considered, by the best statist, to be upwards of one hundred and forty millions.

2. For this population it is doubtful if there are so many as two hundred European and American missionaries; that is, only one missionary to every seven hundred and fifty thousand people.

3. If ministers of the gospel were supplied to Great Britain and Ireland in the same proportion, there would be only eighteen in all England, four in Scotland, and eleven in Ireland—only thirty-three in the whole United Kingdom.

4. The population of the small district in which Calcutta is situated, called the Twenty-Four Pargunnahs, exceeds the population of the whole of the West India Islands, and there are several districts in Bengal which are still more populous.

5. There are several districts in Bengal, like Pubna, Rajshye, Bogora, and Mymensing, in each of which the population exceeds a million; several large districts and populous towns, in other parts of India; several extensive dependent countries, like Oude and Gwalior; and several important neighbouring countries, like Cashmere and Nepal, which have no missionary at all.

6. There are several extremely populous districts, like Jessore, Midnapore, Dinapore, Bheerboom, and Burdwan, which at present have only a single missionary each.

7. The state of the people who are thus neglected is such, that there exists among them religious bands of systematic murderers, called Thugs, and other bands of men who live by the fruits of violent burglaries, and

perform religious ceremonies to Kali in celebration of their successes.

8. In the whole of the vast provinces of Bengal and Behar, it has been ascertained that the proportion of individuals who can even read is as five and a half to one hundred; and the lack of knowledge in some other parts of India is still greater.

9. A large body of the people of India are under the influence of such fearful superstitions, that myriads annually leave their families and homes, to undertake pilgrimages to distant temples, where, for the most part, the Brahmans whom they reverence live in idleness and sin; and of these pilgrims many thousands die of cold, starvation, and diseases, on the roads.

10. It is an ascertained fact, that in some parts of India mothers, from a depraved sense of duty, constantly sacrifice their female children.

11. So little has Christian England yet fulfilled her obligations to the people of India, that her Government has only within a few years ceased to support idolatrous temples, to compel her troops to pay homage to idols passing in procession, to administer idolatrous oaths in her courts of justice, and actually to teach in her colleges, together with the fallacious sciences of the Hindus, some of the very religious errors which the missionaries have to combat.

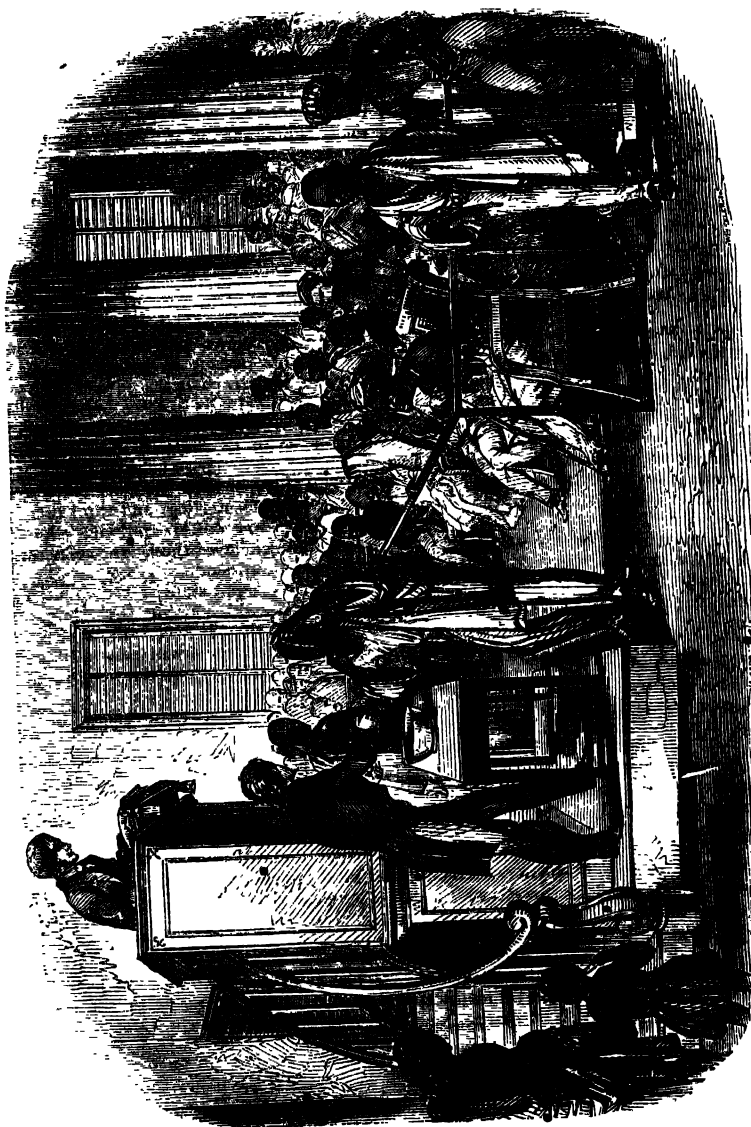
12. The expense of the Burmese war was twelve millions sterling, and the expense of the Afghan war was six millions; but not a single rupee does the Government spend on Christian missions.

13. The present state of the public mind in India, notwithstanding the comparative smallness of the Christian means that have been employed to elevate the condition of the people, shows that the labours of the missionaries have not been in vain in the Lord, and bids us thank God and take courage.

14. The Bible is translated into Bengali, Hindustani, Hindec, Tamul, Marathi, Urya, and nearly all the dialects of India; scriptural tracts and school-books in all these languages are now prepared, and are annually circulated in great numbers; there is a thirst for education; the English language is spreading; old prejudices are giving way; the missionary schools are well attended; and the word of God is listened to attentively by crowds, at fairs and festivals. "The fields are white unto the harvest."

"Who, then, is ready to consecrate his service this day unto the Lord?"

THE
MISSIONARY MAGAZINE
AND
Chronicle.



THE BRAHMIN SURRENDERING HIS SACRED THREAD.—*Vide p. 577.*

INDIA.

BAPTISM OF A KULIN BRAHMIN.

Our esteemed brother, the Rev. Joseph Mullens, of Calcutta, has recently transmitted the following account of the conversion and baptism of a young Brahmin of the highest order, who, by his public profession of the Gospel, has given up all for Christ. We trust that in due time he will come forth, strong in the Lord, as an able minister of the New Testament; that he will make full proof of his ministry among his perishing countrymen; and be kept faithful unto death. Our engraving represents the scene of his baptism, in which he appears in the act of surrendering to the Missionary the Sacred Thread worn by his order—the distinction which, of all others, they most value, and the surrender of which is the most costly and painful sacrifice that a Brahmin can make.

IN the letter I wrote by the mail of August 5th, I expressed the hope that I might often be permitted to send from this land good tidings concerning the progress of our Saviour's cause amongst its people. I am happy in having this hope somewhat realised in my present communication. At the time the mail left, there was a young man with us who had earnestly requested to be baptised, as he was anxious, on full conviction, to bear the name of Christ before his idolatrous countrymen. After careful examination into his motives, his request was complied with, and he was accordingly baptised August 10th.

His name is Mohesh Chondro Banarji. He is a Kulin Brahmin of most respectable family. He had received his education in the Calcutta Christian Institution, but left it more than two years ago, before his studies were completed, in order to enter into business. At the time he left, the religious instruction imparted to him had made no impression upon his mind. About five months ago, however, in the course of God's providence, he heard one of our Catechists preaching. The theme was, Salvation from the power and punishment of sin through Christ. The word touched his heart, and he went home to fear and to pray. Shortly after, he came to Mr. Campbell, and wished to remain with us. He was advised, however, to return home, to think more deeply of the step he was proposing, and, if on mature conviction he was firmly resolved to forsake his idols, to endeavour to bring his wife with him. Five weeks ago he returned: he said he had thought and prayed much: he felt that Jesus Christ alone could save him from sin, and, as he trusted in Him, he must profess himself a Christian. He had endeavoured to persuade his wife to come with him, but, being young and timid, she had refused. The plainness and candour with which he stated his views, and especially the steady and constant reference he made to the necessity and fullness of Christ's salvation, as applied to himself, deeply interested all who conversed with him. As far as human knowledge could go, we had no reason to suspect his sincerity.

The occasion of his baptism was a very solemn one. It took place at Union Chapel, in the presence of a large and deeply-moved congregation. Mr. Boaz preached an excellent sermon, most appropriate to this case, from Matt. x, 37—39. I then gave a brief outline of his history, and asked him a few important questions respecting the object he had in wishing to be baptised, to which he gave satisfactory answers. In conclusion, I asked if he were willing to give up his Brahminical thread—the sign of his union to the Supreme Godhead, and that which entitled him to idolatrous worship. He now viewed it only as the sign of bondage to Satan's kingdom, and cheerfully surrendered it. I then baptised him, amidst the tears and sobs of many who felt the hard trial to which he has been subject at the beginning of his course, in giving up father and mother, and wife, and home, and kindred, for the Lord's sake.

He is now living at Blowanipore, and continues his studies in the Institution. He is consistent and diligent in his work, and he is happy. May the Lord preserve him faithful to the end, and fulfil towards him his own promise in giving him a hundred-fold more than he has surrendered, even in this life, and in the world to come life everlasting! It was pleasant to see present at his baptism the three young men who two years ago had gone through the same trial for the same cause. Though only one of them is studying for the ministry, they all bear a character for uprightness and consistency, and are most usefully employed.

Thus God has been favouring Northern India; and he has done so not a little during the present year. In all parts has His kindness been shewn in blessing the labours of His servants. At the commencement of the year, our brethren in the Free-Church Mission were privileged to see six of their students come out from among their heathen friends to profess the Truth. Our Baptist brethren have also seen many lately added to their churches. These things have excited much opposition and much hatred. Infidelity and idolatry are both striving to resist the cause of the Redeemer; but "*He must reign till He hath put all enemies under His feet.*"

CHRISTIAN EXPERIENCE OF A HINDOO FEMALE CONVERT.

THE following narrative has been received in a late communication from our brethren at Bellary. It is the history of one who was once an open enemy of Christ, and a cruel persecutor of his people, but whose heart has been subdued by the omnipotent grace of that Saviour who is able to change the lion into the lamb. On the occasion of her baptism she received the name of Jessie, and the aged disciple, who tells her own tale, is spending her few remaining years in preaching, by her consistent conduct and lovely example, the faith which once she sought only to destroy.

I WAS born at Tholoor, a place near Madras, and am now about eighty-five years of age. I was an idolater, and frequented Tripputty, Conjevaram, and other places of sanctity, for the purpose of obtaining merit, by offering sacrifices and performing various ceremonies. I believed that the gods I worshipped were true gods, and considered all the enjoyments of this world as emanating from them. I believed, also, that if I served those gods faithfully in this world I should be blessed in Heaven hereafter. I had ten children, but four were taken away from me by death. Six are now living, and have children and grandchildren.

The husband of one of my daughters got employment with a gentleman, whose duties obliged him to remove from place to place. It so happened that this gentleman was removed to Bellary, at which place my daughter became acquainted with the Rev. S. W. Flavel, and other Christians. Shortly after, I and my family heard that my daughter (now called Bathsheba) had forsaken the gods of her forefathers and embraced Christianity; at which we were very angry, and sorrowed much for her. My children, who were then with me, wrote to my daughter in some such words as follows:—"You have forsaken our gods, and embraced Christianity, on account

of which we exclude you entirely from our family, and no longer consider you as our sister: we do not want you to come again to us, neither do we at any time intend to see you. And, moreover, you have caused much sorrow to our aged mother before her death, and have disgraced our family."

Not liking to hear my children speak so ill to their sister, I tried to pacify them by saying that what we heard of my daughter was only a report, and that, as she had always been very devoted to her gods, and very scrupulous in discharging the ceremonies of her religion, this report of her having embraced Christianity might be false, and that it was therefore best to proceed cautiously. But our hearts continued to be pained from the constant recurrence of this circumstance.

I resolved on taking a journey to Bellary, so that I might have an opportunity to speak with my daughter personally, and try if possible to bring her over again to heathenism. I accordingly came to Bellary, and having made many kind inquiries relative to her temporal welfare, I asked her whether it were true that she had forsaken her gods, and embraced that new religion (meaning Christianity) which was only of late introduced into this country. Her devotedness

to the Christian Religion being greater than I had supposed, I was very much enraged at her, and finding all my endeavours fail, I addressed her thus :—"My having come so far on your account has been of no avail to you. Have you no pity for me? or is your heart made of stone? Has anybody given you medicine, so as to turn your mind? and is it right that you should abuse those gods who created you in my womb, and have ever since preserved you? If you will now give up your new faith I, your brothers, sisters, and relations, will rejoice over you as one risen from the dead, and will, in acknowledgment hereof, worship and praise our gods." My daughter replied, That all my advice was useless; and then she most affectionately advised me to embrace the Christian Religion. At which, becoming enraged, I fell upon her and beat her, and spat upon her, and immediately left the house..

As I was going out I met Mr. Flavel, whose very appearance I hated, knowing that he was the person who had been so instrumental in turning the minds of many people, and that of my daughter also. He took me to his daughter's house, and begged me to stay there till my anger cooled, and he had spoken to Bathsheba. She spoke very kindly to me, and instructed me regarding my soul, at which I was very much pleased. His daughter also took a warm interest in my spiritual welfare. After a few days my daughter came to me, and took me to her home, and behaved very kindly towards me, and when asked by her to attend divine service, I went for the first time without making any objection, as I used to do. Though the service appeared to me somewhat strange, yet there was a something in it that delighted

me much; and after going home I told my daughter that God had opened my heart, and that I now felt great delight in hearing the word of God.

From this time I accompanied my daughter to the meetings held in the houses of pious women, and these were entirely conducted by females. The more I frequented these meetings the more I was delighted with them. I was also much struck with the kind manner in which the Christian women behaved to me. Several times I was sent for by my relations, but was unwilling to go. Gradually my belief in my gods became weaker, and I was ultimately led to conclude that there was no truth in them, and that they were only the workmanship of men's hands. When I think of the manner in which I treated my daughter; of the hatred which I had towards my minister; of my sin in worshipping idols, which are no gods; and of the many years I spent in serving Satan, I am led to cry out to God for mercy, and ask him, through Jesus Christ, to pardon all my sins, and grant me grace to spend the remaining few days of my life in serving Him, and glorifying His Son Jesus Christ.

Feeling a desire to be united to the people of God in this place, I went to the Rev. Mr. Flavel, and spoke to him, expressing a wish to be connected with the church before I returned to my relations. Having instructed me further in divine things, he took me to the Rev. W. Thompson, who spoke very kindly to me, and Mrs. Thompson told him to give me her name. On the 22nd of October, 1843, I was baptized, and received into the church, and on that day commemorated with the people of God a Saviour's dying love.

DEATH OF A NATIVE EVANGELIST AT BANGALORE.

THE Native Teacher at Bangalore, who received the name of PAUL SUGDEN LEES, at the request of the friends in Yorkshire, by whom he was supported, has finished his course with joy and entered into rest. During the brief period which he spent in the service of the Saviour, he manifested much zeal and fidelity, and afforded great promise of future usefulness; but his sun has gone down while it was yet day, and from his few services he has been called to enjoy the rewards of the faithful servant. Under date of September, Our brother Mr. Rice, with whom he was more immediately associated in Missionary labour, thus conveys the affecting particulars of his death :—

DURING a late visit to Oosoor, a large town about twenty-four miles from Bangalore, that fearful disease, the cholera, in the course of the night, seized the native evangelist who accompanied me (P. S. Lees). He had been actively engaged with me in preaching and conversing with the people until eight o'clock on the preceding evening, and we had both been anticipating an interesting and use-

ful day of labour on the morrow. But the morrow's sun found him a dying man. He aroused me at half-past two in the morning, with the sad intelligence that he was very ill. Although the symptoms appeared suspicious, yet there was some reason at first to hope that it was merely a violent bilious attack. It soon, however, became manifest that he was the subject of that terrible malady which

has swept off so many thousands in this and other lands, and that it had commenced its deadly work upon him. I immediately administered suitable medicine, and, leaving directions to those in attendance how to proceed, went myself, with all speed, on horse-back, to a station about four miles distant, where I knew medical aid might be obtained. Dr. Smith, from Bangalore, who happened to be at that time on a visit to a friend there, kindly came with me without delay to see the sufferer, and remained with him for some time. But the medicines which were given produced no good effect: the disease made rapid progress, and in a few hours death closed the scene.

I was able to converse a little with my suffering brother upon his feelings in the prospect of death. He said, "I put my trust in Christ. He is my Saviour, and I know that all is well." Upon inquiring whether he had any message to send to his wife, he replied, "Tell her to follow me as I have endeavoured to follow Christ, and then we shall meet in heaven." It was with difficulty he could say so much as this; and, although sensible until nearly the last, he soon after became unable to articulate distinctly. I could do nothing

but pray that his redeemed spirit might have an abundant entrance into that world where there shall be no more sorrow, nor suffering, nor death, but where "the Lamb in the midst of the throne shall lead His people to living fountains of waters, and God himself shall wipe away all tears from their eyes."

The body was brought into Bangalore the same evening, and interred the next day, amidst the tears of afflicted relatives, and the deep regret of all who knew our departed friend. He was a truly pious, devoted, young man. Much pains had been bestowed upon his education in the Seminary. I had derived much assistance from him in various ways, and was looking forward to the time when I should have been able to employ him still more in active labour than I had hitherto done. But our Heavenly Father has seen fit to remove him at the very commencement of his career, and to disappoint all our fondly-cherished expectations respecting him. We mourn our loss, but would bow with submission to the divine will, praising God for the grace bestowed upon our deceased brother, and rejoicing in the fact that he was found "faithful unto death," and has now, doubtless, "entered into the joy of his Lord."

AUTOBIOGRAPHY OF THE NATIVE EVANGELIST, GEORGE DAVENPORT.

THE following narrative of the life, conversion, and labours of this devoted and efficient Native Missionary, who is permanently supported by a friend in London, was written by himself in the Tamil language, and translated by the Rev. Alexander Leitch, of Madras, under whose superintendence he pursues his labours, and by whom the account was forwarded to this country:—

I was born in 1811 of Christian parents, in the great and celebrated city of Tanjore. My father and mother were in early life converted to Christianity, and received baptism from the Rev. Mr. Schwartz. They belonged to the Siva sect, and the caste called Vellalar, or agriculturists. My father for many years held an inferior office under the King of Tanjore. Of the Vellalar caste there are about five hundred families who have embraced the Christian Religion, and walk according to its precepts; but they are all very zealous of the traditions of their fathers, and especially of caste.

I was baptized in infancy by the Rev. J. Kohlhoff, and educated in the Mission-school under his charge. At seventeen years of age I left that school, and joined myself to some wandering bands of magicians, Santheyasees, and gipsies, with whom the country was covered. Taking pleasure in their company, and having become one of their disciples, I was led astray by their wiles, and wasted much precious time in performing vain pil-

grimages to Southern Kasi, or Benares, Kuttalum, Myanthrum, and other holy places. Having in the course of my wanderings come to Palamcottah, I met with Asirvatham, who was one of my relations, and held the office of Catechist in that place. He detained me in his house, and led me to hear the sermons and instructions of Mr. Rhenius and Mr. Schaffter, belonging to the Church Missionary Society.

At the same time I obtained a situation as Tamil writer under a gentleman who was skilled in the Tamil language, and held the office of Collector in that district. I was struck with his piety and correct deportment, and his example was to me as a gate opening into the path of life. When he removed from Tinnevely to Arcot he obtained for me a situation in the salt-works of the East India Company at Tuticorin. Being desirous of engaging directly in the work of making known the Gospel to my countrymen, and being unwilling to remain in the society of the heathen, I left the situation of my own

accord, and, proceeding to Palamcottah, was received by Mr. Schaffter as one of the inspectors of the 120 schools under his charge.

After spending two years in this employment, I heard a sermon preached by Mr. Rhenius from Matt. xvi. 26, which produced in me great distress of mind; but that same evening a sermon, preached by Mr. Schaffter from Matt. xi. 28, relieved me in some degree. At that time, although I felt desirous of embracing Christ, his Gospel was to my apprehension involved in doubt and darkness.

In the beginning of the year 1834, I went to Madras; and, having learned that agents of different Missionary Societies were labouring there, I resolved to become acquainted with their differences: for this purpose I visited their respective chapels, and made several inquiries. Amongst others, I attended divine worship in Pursewaukum chapel, belonging to the London Missionary Society, and after service made some inquiries respecting the distinguishing opinions and practices of that Society. Being pleased with what I heard, I returned next Lord's day and heard a sermon, by the Rev. J. Smith, from John iii. 3, by which I was much affected. Having never heard such preaching before, my understanding and will were by means of it completely changed; and I was deeply convinced of my sinful condition. I repented, and, in prayer to God, earnestly sought the assistance of the Holy Spirit, by whose grace I was converted, and obtained peace of mind.

After this, having resolved to seek in this Mission for the full salvation and complete knowledge of Jesus Christ, and having given myself to the Lord, I waited upon Mr. Smith, and entered into a long conversation with him. Being informed of my desires, and having made inquiry respecting me, he received me with kindness into the church, in July, 1837. Shortly afterwards I was sent to the Seminary at Pulicat, where I continued for twelve months, and made progress in knowledge and grace. Besides prosecuting our studies, myself and fellow students went daily, two and two together, to examine the schools and make known the Gospel in Pulicat and the surrounding villages. Many of the villagers, who had never heard the Gospel before, received us with gladness, and wondered at the message which we made known to them. These villagers are employed in agricultural pursuits, and for the most part, seeking only the food which perisheth, they are as degraded and brutish as the cattle of their fields. They know not that they have a soul, and, however numerous and weighty the reasons urged upon

them, they will not understand. They worship stone images, and render homage to devils. None of them can read. The language which they speak is a very low kind of Tamil.

There are numerous instances of these people selling themselves and their children for a trifle into a slavery from which there is little hope of their ever being redeemed; and it has thus happened that a large proportion of them are dragging out a wretched existence in voluntary or hereditary bondage to relentless task-masters. One day, on going to a village, I met a woman who was proceeding to a temple to return thanks for the birth of a grandchild; but being destitute of means to defray the expenses usually incurred on such occasions, she addressed the head-man of the village as follows:—"O, Swamy, my eldest daughter has brought forth a son: I have not a doody* to defray the necessary expenses; give me two rupees†, and when the child shall be grown up, I shall pay you two pagodas‡." To this the head-man replied, "I have in a similar way purchased many children; but they are unable to perform seasonable services. Instead of purchasing children, to purchase sheep and oxen is more profitable. Get away with you." Observing what took place, and feeling compassion for her, I gave her half a rupee, and made known the Gospel to her and the people. Many of them being unable to understand what I said, I preached Christ to them in such language as they usually employed in their intercourse with each other, and some of them, so far as their knowledge extended, believed in the Saviour.

My present engagements are as follows:—At an appointed time I go out with another to read the Scriptures, and preach the Gospel. We also visit the schools, examine the children, and make known to them the glad tidings of salvation. Among other places I travel in my turn on Sunday to St. Thomas's Mount, a distance of eight miles, and conduct Divine service for the Christians in that place. At the weekly prayer meeting I take my turn in presiding and conducting the services of the evening. There are several females who are seeking the way to Heaven; of these some are learning to read, and others are able to peruse the New Testament. I am employed in instructing the former, and helping them to learn by heart Dr. Watts' First Catechism in Tamil, and to the latter I explain the portions of the Scriptures which they read. In the street where I dwell, sometimes to the heathen, sometimes to my neighbours, both when alone and when in company with my brethren, I make known Jesus and His salvation. At all times, except in

* In value equal to a farthing.

† In value equal to about four shillings.

‡ In value equal to about fourteen shillings.

seasons of affliction, I make known Jesus, in whom I believe, and the salvation which I have obtained through Him, and proclaim with joy the eternal bliss which I hope to reach, exhorting all to accept without delay this great salvation.

To do this I feel to be the chief desire and business of my life. As for those who will not listen to me, who despise the Gospel, reproach and blaspheme Jesus my Saviour, have no care for their own souls, and no anxiety to obtain forgiveness of their sins—

all who are thus foolishly allowing themselves to fall into hell, feeling great compassion for them, I earnestly, with tears, beseech the Lord on their behalf. Believing that in every place the idols shall perish, the kingdom of Satan overthrown, and the Lord's name exalted, I prosecute my labours, devoutly waiting for their glorious fulfilment. May the Lord add his blessing!

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever! Amen.

THE KHORTA^{*} BHOJAS.

IN addition to the ancient idolatries and superstitions of India, our Missionaries in that country have to contend with various forms of religious error of comparatively recent date, invariably imposed on the ignorance and credulity of the people for the purposes of pecuniary gain. Among the most modern of these inventions, not the least remarkable, on account of its mutilated resemblance to Christianity, is that described in the following communication lately received from the Rev. Micaiah Hill, of Berhampore. The attention of our brethren is now strongly directed to the numerous subjects of this new creed, in which truth and falsehood are so strangely blended, and, through divine favour, it may be hoped, that many will be led to renounce their perilous delusion for the truth as it is in Jesus. In December Mr. Hill thus wrote:—

I LEARN that the Dollpottee, or leader of the Khorta Bhojas, is a Mussulman, and that he is becoming rich by the fees he receives from the newly-initiated, and the daily presents of his older disciples. The following is the account I have recently received of the origin of this sect:—"A man, in search of a lost cow, met an Ascetic, who said, 'If you will give me all the milk which the cow gives to-day, I will tell you where to find her.' The man readily consented, and the Ascetic said, 'Go into such a wood, and you will find your cow tethered to an iron pin.' In the evening, the cow gave five quarts of milk. The man's wife said, 'Why take all the milk to him? one quart is enough for the Ascetic.' But the man resolved to take all according to his promise. On presenting the milk, the Ascetic refused to accept it, saying, 'Your wife objected to my having all of it. By this the man perceived that the Ascetic was a prophet, and entreated him to come and dwell with him.

"This Ascetic made many disciples, and in process of time the ground one day suddenly opened: he descended into the chasm, and the ground again closed. On the third day he rose again, appeared unto many, but at length disappeared altogether. These Khorta Bhojas commemorate his death on the Friday, when they meet, talk of him, pray, sing hymns, and afterwards eat together. Some of them present to their leaders offerings of

fruits, &c., which they believe are by their leaders presented to this Ascetic in a certain place, and at stated periods, when his hand is visible above the earth to receive the offerings, and take them into the ground."

From all such fictions several facts may be deduced: they shew that the mind must have something on which to build its hopes for eternity; and that, in the absence of truth, fiction, however gross, will be received. In this country they tend to prove that the antiquated system of idolatry is crumbling to pieces; and that, unless men of God run in among the people, like Aaron, when he arrested the plague, fictions as ruinous to the soul as the idolatry of former ages, will be substituted, and men continue to perish with a lie in their right hand.

Evident remnants of a partial knowledge of the Gospel are discoverable in the fictions and practices of the Khorta Bhojas. Some cunning man appears to have mixed up his limited knowledge of truth with fable, and become the founder of a sect. Thus the Dollpottee, of whom I have spoken, tells his disciples that the Lord, the true teacher, is love, and that by love they may be assimilated to, and united with, Him. These are traces of the Gospel; but there is nothing that corresponds with the idea of an atonement for sin. When it is said that the teacher rose on the third day, the notion is, doubtless, borrowed from the resurrection of Christ;

but his death is accounted for by fable. It is also remarkable, that Friday should have been assigned as the day on which the Asce-
tic descended into the earth, unless we suppose that the Gospel had been read. Next their weekly meetings for prayer, praise, and eating together, have the appearance of being deduced from the practices of the Apostles.

If these suggestions are at all probable, they teach us that mere glimmerings of divine truth often serve but to conduct the

wanderer into darkness; that morsels only of spiritual food will sometimes be converted into poison: hence the necessity for presenting the full glories of the Gospel becomes doubly binding on Christians at home and abroad—they have begun, and they must go forward, or better had it been never to have commenced. May God give His churches zeal, prayer, faith, perseverance, and liberality, equal to the wants of India!

TAHITI.

THE friend of Missions will rejoice to learn from the succeeding statement, that, although the liberties of Tahiti still mourn under the hand of the oppressor, the word of God is not bound in that deeply-injured land. Amid the mountain-fastnesses in which they have sought security from a powerful and ungenerous invader, and where only they can breathe the air of freedom, the suffering people cleave fast to their holy faith, and enjoy the special presence of Him who is a present help in trouble. The Missionary, from whose correspondence we derive this cheering intelligence, is permitted to make regular visits to their place of refuge, and he bears testimony that God is with them in their deep affliction, sustaining their confidence, and manifesting his grace. Though persecuted, they are not forsaken; though cast down, they are not destroyed.

THE people (he observes) received me very kindly, and after service mentioned several children of church-members, whose parents were anxious to have them baptised. As they were scattered many miles along the coast, I requested the church-members in the Camp to make known in the other districts that I would baptize the children that day fortnight if the parents would bring them to Papenoo. This announcement considerably increased the number in the Camp. I went, as arranged, and, after sermon, baptized about fifty infants. Some adults applied for baptism, but I did not think it advisable until I had seen the deacons of the districts from which they came, and conversed with themselves upon the subject.

I made arrangements that day with the church in Papenoo for administering the Lord's supper upon my next visit. As Mr. Darling had not visited Papenoo since the people assembled there, I invited him to accompany me. All previous arrangements had been made by the people, the chapel enlarged, and a very numerous congregation collected. Mr. D., as the senior, conducted the service.

In the afternoon about forty infants were baptised, and some adults. The day altogether was one which neither they nor we shall soon forget. It reminded me of the days of other years, when, under their own vine and fig-tree, the people assembled in peace, none daring to make them afraid. Among the

infants were some orphans of the patriots who fell at Mahaena. The adults were all from my old district. One family I knew formerly: at that time they were quite indifferent about eternal things, and continued so up to my departure from the district. On this occasion I was much surprised to see them all present themselves as candidates for baptism. During the most prosperous time of our Mission, these parties remained careless and unconcerned, and now that they have few religious privileges compared to what they once enjoyed, they have declared themselves upon the Lord's side.

Since the people in the camp last enjoyed the ordinance of the Lord's supper, they have suffered much. Then they assembled in their respective districts, each church with its own pastor, and peace and comfort smiling over the scene. How altered now! Many of their companions have fallen—fifty sleep together at Mahaena; for twelve months they have endured the distress and anxiety attendant on war; and their Queen is an exile on a foreign shore. The scenes of this day were truly impressive.

We returned in the evening, leaving the natives very quiet—no wish or thought of war—if they are not attacked, they will not attack. I never saw them more peaceably disposed. Upon such an occasion you may be sure we thought but little of the conduct of the French—we had higher subjects of contemplation. Not one political word was uttered.

THE FRENCH AT HUAHINE.

THE public have been already informed, through other channels, of the attempts of the oppressors of Tahiti to extend the mockery of French protection to the Leeward Islands. According to our latest direct intelligence, this dishonourable project has for the present been defeated by the vigorous determination of the people to maintain their independence; and it might be hoped that no further efforts would be made by a powerful enemy to usurp the rights and destroy the liberties of these feeble but patriotic communities. Our uniform experience of French conduct in Polynesia affords, however, no substantial grounds for such an expectation, but leads us rather to entertain the most painful apprehensions of repeated and successful aggressions on these and other islands, unless prevented by the energetic and decided interference of the Governments of France and England. The following details of the hostile visit of the French to Huahine, at the beginning of the present year, with a view to the establishment of the Protectorate in that island, and of the failure of this unrighteous undertaking, are related by the Rev. Charles Barff, our faithful Missionary on that island.

January, 25, 1845.—A day big with fearful consequences to the island. Captain Maisson, of the French steamer, *Phaeton*, hoisted the Protectorate-flag. It may be numbered among the strange occurrences of the 19th century, that, unsolicited and even protested against, the Protectorate of Philippe, is forced upon the Huahineans. The circumstances are these:—About eight o'clock this morning, the Captain of the French steamer landed at the Queen's pier, having Haperoa, a native chief, with him in the boat. At the command of the Captain, the men from the steamer proceeded to erect a flag-staff, when Vahoe, one of the seven Judges, delivered the remonstrance of the Queen and Governors, and protested against the flag being hoisted; but the Captain replied, that he must hoist the flag: he was commanded to do so by Governor Bruat, and he ordered the men to hoist it accordingly, when the flag was instantly saluted by 21 guns from the steamer.

Nearly all the men were away from the settlement at the time, cultivating their lands. About noon, some of the Governors of districts arrived with their people, and proposed, under the impulse of the moment, pulling down the flag; but, on second consideration, they sent for Captain Maisson to come on shore to a public meeting, when they repeated their protest against the flag being hoisted, and urged the Captain to take it down, and take it away with him; but the Captain made the same reply as before, namely, that he hoisted it at the command of Governor Bruat, and could not pull it down again—they might do so if they thought proper, but he would have them first consider well. The flag was still flying; and, in the evening, when it was let

down, 21 more guns were fired, either to honour the taking down of the flag, or to salute Haperoa and Teraimano, as the heads of the protectorate on Huahine, under King Philippe!

The Chiefs of the island happened to be all absent at Raiatea, except these two, the rest having gone down to sympathise with Pomare and her family, in their difficulties. Haperoa and Teraimano are first cousins: they have been two of the most troublesome persons in the island, continually opposing the due execution of the laws, and bidding defiance to all law themselves—they are scarcely ever sober, and it is well known that they have no real attachment to the French—the hope of obtaining money, as the means of procuring what they so much like is their only inducement.

Jan. 26.—Lord's-day.—Fifty armed men landed from the steamer to remove the flag-staff from the Queen's pier to Haperoa's house, where the flag now flies! Spent the Sabbath at Mahabu, and preached twice to good and attentive congregations. I found the natives all round the island much depressed in spirits at the new and formidable power forcing itself on them, though under the specious name of protection: they fear it portends destruction to themselves and children! Haperoa, very drunk all the day, perhaps in honour of his new dignity.

Feb. 2.—The French steamer *Phaeton* came in this morning, on her return from the leeward. We learned that the Protectorate-flag had been hoisted both on Raiatea and Borabora, but that it was pulled down by the natives immediately after, and sent by the Chiefs to Governor Bruat. The steamer left almost immediately for Tahiti, threatening to

return soon with one or two more ships of war to blockade the Leeward Islands, and cut off the communication with Pomare and her family on Raiatea.

Feb. 5.—Mauri, the Queen's messenger, arrived from Raiatea, and called a public meeting. He stated at the meeting that he was sent by Teriitaria, the Queen of Huahine, to urge them to pull down the flag which they had allowed the French to hoist. The governor and people expressed their readiness to comply with his command, but Haperoa, and certain interested Frenchmen, opposed it, and threatened the people, if they should pull it down, with the indignation of France! Haperoa, at the close of the meeting, sent the following impudent message to the Queen:—"If she wished the flag pulled down, she must come herself and do it."

Feb. 12.—Early this morning, Teriitaria arrived from Raiatea to pull down the flag herself. About four in the afternoon she assembled the people, and asked them publicly whether they were for the French or for her? when all answered they were for her, and wanted no French. She immediately led them in a body to Haperoa's house; at her command the people chopped down the flag-staff; after repeated demands the flag was delivered to her by Haperoa; and she has since sent it back to Governor Bruat. The Queen talked very severely to Haperoa in daring to seize what did not belong to him, and sell it to the French for a few dollars.

Feb. 13.—The rebels were brought to trial, and easily convicted: they were found guilty of rebellion, in seizing the sovereign-

ty of the island, selling it to the French, in the form of a Protectorate, for a few dollars, entirely supplanting the lawful Queen Teriitaria, and putting themselves in her place under Philippe of France. Teraimano and Haperoa acknowledged at the trial that they had received thirty dollars each, and were promised a certain sum monthly if they continued the Protectorate. They were condemned to banishment from the island, with two accomplices, during the Queen's pleasure.

Feb. 15.—The prisoners left for Raiatea. The day was tempestuous, but it abated towards evening, and the Queen was anxious for their departure, lest the French steamer should arrive and rescue them, and support them in their rebellion. Their families were all permitted to retain their lands, houses, &c., and remain at home. What has Christianity done for them? Instant death would have been the punishment in the days of heathenism, both to themselves and families.

March 2.—A French ship of war called off to-day, and the natives were alarmed lest they had come to hoist the *Protectorate-flag by force*. The religious part of the natives attended the worship of God with devout attention; but numbers kept away ready to flee in case an attack was made. The Captain came into the harbour with two large boats, and presented a letter from Governor Bruat to Haperoa and the Governors under him; but, he having been transported for rebellion, the letter was returned unopened, and the ship of war left without attempting to hoist the flag again.

• AFRICA.

EXTENSION OF THE GOSPEL IN CAFFRELAND.

UNTIL within a recent period, our brother, Mr. Calderwood, laboured at Blinkwater, a station on the colonial side of the eastern frontier, amongst a mixed population of Hottentots and Caffres. Under the conviction that he could render more service to the cause of Christ by restricting his efforts to the latter class of natives, he lately removed into Caffreland, and has taken up his residence at Birklands, in the midst of a large population of Caffres, among whom, as will be seen by the subjoined communication, his progress and prospects are very encouraging:—

I HAVE been almost constantly here for the last five months, aiding in building. I have done a great part of the timber-work with my own hands, to save expense. This has been laborious in the hot season, with little accommodation; but my health has not suffered, and I trust the labour is not lost. This is truly a wild neighbourhood in every sense. I am more and more satisfied of the great importance of a Mission station being

established here; and all the brethren in Caffreland are of the same mind. We are now in the midst of a numerous and most necessitous people—necessitous in every sense. May the God of Missions render us a blessing to them!

Mrs. C. and family joined me about two months ago, much to my comfort. Our present residence is but temporary. We expect to enter on the occupancy of a very

good and substantial house in a few weeks. The chapel is also begun.

Our attendance on Sabbath is not so large as at Blinkwater; but for this neighbourhood it is encouraging. The attendance in Caffreland is not generally good at present. My brethren inform me that the Caffres are attending better here than at most places. There is, however, throughout the country much opposition to the truth just now—perhaps this is to be regarded as an evidence that we are making some way. If we were doing no good probably the enemy would be more quiet. I had, about a month ago, the happiness of admitting to the Church of Christ by baptism six Caffre women and one man. With the exception of one young woman, they have all been long on the list of inquirers. May the Divine Spirit cause them

to be burning and shining lights in this yet dark land!

Mrs. Calderwood and myself entertain strong hope that the Lord will not leave us to labour in vain in this truly important, though trying, sphere. I have of late often felt, even amid this visible darkness, as though the Lord had said to me, "Go up and possess the land." O may we have wisdom, and humility, and patience, to do the Lord's work here! We are sometimes cast down, but we feel by no means either forsaken or discomfited.

You will be pleased to hear that the Missions of the Wesleyan, Scotch, and London Societies have most harmoniously united to publish as soon as possible, and with great care, an edition of the Caffre Scriptures. This is truly a good and great work.

THE SLAVE TWICE REDEEMED.

AMONG the rejoicing thousands of the Hottentot race, who were admitted to the blessing of freedom in Africa, about five years ago, was the subject of the following brief narrative, whose possession of liberty was followed, not long after, by a redemption still more precious and ennobling—the deliverance of her soul from the bondage of sin and death. The temporal advantages of which she became a partaker by the act of emancipation could scarcely be estimated at too high a price; but the statement before us shews that her spiritual mercies far exceeded them. The Christian reader will rejoice to behold the love of the Redeemer thus manifested to the helpless and oppressed in heathen lands, taking them from the depths of suffering and degradation to participate in the honours of his grace and the joys of his salvation. Our excellent Missionary at Dysalsdorp, in the succeeding communication, presents us with the case of one who was a most exemplary member of his church for about four years, having spent nearly the whole of her previous life in slavery, and who, in April, 1844, was taken from the fellowship of the saints on earth to join the Church of the first-born in heaven.

Delia Marneweek was born a slave, and continued in that condition until the 1st of December, 1839. She was baptized in the beginning of 1840, and was considered by all who knew her as an exemplary Christian, until the day of her death. Although she confesses that she wandered from God, nothing of the kind was observable in her outward conduct. She was more than a year afflicted with a pulmonary affection, attended by much pain and suffering; but, on two occasions when I visited her, I was delighted to witness an entire resignation to the will of God. Having been in Cape Town when she died, I am indebted to her uncle, who was often with her during her last illness, for the following particulars:—

Speaking to her husband a few days before she died, she said, "Is it not true that you have forsaken your God." He said, "Yes."

"Then," said she, "seek him again: though you are despised in the eyes of man, you may be made acceptable to God, and he will hear you. I am your wife, but I now feel separated from you, and from our children. I am loose from you and from the world—I am at this moment ready to depart and leave all behind. In my God I am able to say, 'Death where is thy sting? Hell where is thy victory?' I have suffered much during my illness, but my sufferings are not to be compared with those of my Lord Jesus Christ."

Speaking to her uncle, she said, "I feel for you, your wife, and all I see. Do not neglect warning your fellow-creatures; but tell them of their danger, from the lowest to the highest, better than I have done. Trust not in baptism, as the means of salvation, as I once did, for then it would only be the means of

your condemnation. I have now seen, that, when we are baptized, we do but commence the spiritual warfare: therefore, I would say to you, beware of the mere form of godliness, for that induced me to be at ease—being satisfied with the form, I was for a season alienated from God, became neglectful in my devotions, and never awoke from my spiritual sleep until God brought me into affliction. I am now able to tell you of the way of salvation, since I have suffered."

She had learnt to read, and she repeated the 104th Hymn (missionary collection). "That hymn," she said, "is particularly sweet to me, and I wish you to sing it when you take me to the grave. How holy is Jesus in heaven! My tongue cannot express it; my thoughts cannot comprehend it; even the angels in heaven are rejoicing at it. I feel rejoiced at this moment (looking up with lifted hands) for I seem to hear the sound of praise proceeding from those holy angels."

Again addressing her uncle, she said, "What a beautiful hymn that is (21st) 'Lof en dank en heerlykheid, Zy der hoogste majesteit.'" In English thus:—

"Praise and thanks and glory be
To the Highest Majesty."

Then she turned herself round, with her hands clasped together, and for a long time kept repeating the two first lines of that hymn.

The next morning, being Sabbath, she awoke her friends early, and said, "This is the day of the Lord; arise and praise His name:" and several times they sung, at her request, the 104th hymn, relating to the feelings of a Christian at the day when He shall arise to glory. Whilst they were singing, she sat listening with deep attention, and wearing a heavenly smile upon her countenance. After a few days more of pain and suffering, Delia fell asleep in Jesus.

MERCIFUL PRESERVATION OF MR. AND MRS. FAIRBROTHER.

THE Rev. William Fairbrother, appointed to Shanghai, arrived, with Mrs F., at Singapore, from Calcutta, May 21. It will be seen by the following communication, that our friends, in their voyage from Singapore to Hong Kong, but narrowly escaped a death the most terrific that can be imagined. Their preservation, while it awakens our liveliest gratitude and praise, teaches us a new lesson of the unceasing care and mercy with which God watches over the lives of His servants; and we are assured our readers will unite in devout thanksgiving for the gracious and timely interposition by which He wrought their deliverance:—

THE vessel in which we sailed from Singapore was lost by fire. On Saturday, June 21st, in lat. 14° 17' north, long. 114° east, fire was discovered in the hold. Captain Blair instantly ordered the hatches to be securely closed, to prevent the admission of air, hoping in this way to check the progress of the flames. The boats were instantly lowered with considerable difficulty; the gunpowder was cast overboard; and a large quantity of water was thrown down the chain-pipes; but, by this time, that is, in about ten minutes after the fire was discovered, it was evident that nothing could save the vessel, as smoke and flames were issuing from almost every place where they could find vent. Signals of distress were hoisted to a vessel in the distance, which proved to be the *Judith*, from Liverpool, Captain Phillips. Part of the crew were now engaged in pouring water down the main-hatch, until they were driven away by the increase of the fire, while others were engaged in securing their clothes, and putting what provisions they could obtain into the boats. Our signals were not yet noticed by the vessel in the distance, and we feared

that we should be exposed many days in open boats. Had such been the case, our situation would have been truly deplorable, for we had only four gallons and a half of water upon deck, and the fire raged so furiously round the pumps, that no more could be obtained from the tanks below. So astonishing was the rapidity of the fire, that, in twenty-five minutes from the time the alarm was given, the vessel was one mass of flame.

When our alarming situation was first discovered, I went to our cabin and communicated to my dear wife that the vessel was on fire; that there was no hope of saving any of our property; but that I trusted no personal danger would arise, as there was a vessel in sight. We went upon deck, taking with us a writing-desk, containing a few papers which I was anxious to secure, an umbrella to shelter us from the rays of a vertical sun, and a few articles to preserve us from the dews of night: had not the vessel turned round, and presented her stern to the wind, we should have saved nothing else. For a few minutes, however, the wind blew the smoke from the stern-cabins, and during that time the sailors

succeeded in securing for us a few articles of light clothing, which we had brought with us from Calcutta.

Before we left the vessel, we committed ourselves in prayer to the care of our Heavenly Father; and when we were seated in the boat, which conveyed us to the vessel so providentially sent for our rescue, we could only think of the goodness of God in thus delivering us from many days of painful anxiety and suffering, or, more probably, from a lingering death.

It is difficult to account for the origin of the fire. The cargo consisted chiefly of rice and rattans. We can only suppose that the rice had heated in the hold, and that the friction of the rattans, while in this heated state from the rice beneath, had caused ignition.

We arrived safely in Hong Kong on June 28th, where we were very kindly welcomed to China by Dr. Legge. We have taken our passage in the *John Horton*, Captain Cunningham, to Shang-hae, and expect to sail on July 3rd.

TO THE JUVENILE MEMBERS AND FRIENDS OF THE LONDON MISSIONARY SOCIETY.

DEAR YOUNG FRIENDS,

WE have greatly rejoiced to find that your interest in the cause of Christian Missions has not decreased, and we indulge a sanguine hope that it will not decrease. It is in your power to aid materially the great work which is now being carried forward,—not perhaps by the largeness of the contribution any one of you could present as an *individual*, but by your *numbers*, your co-operation, your zeal, and your affection. And permit us to add, that while you are, by united efforts, aiding the great cause itself, you are adding to your own enjoyment, and preparing for greater usefulness. No path in life can ever yield you so much true happiness as that of benevolent effort in the service of the Saviour. Active benevolence characterises the angels of heaven. The Redeemer was a perfect pattern of that “good-will to men.” God himself is love. Let us seek to be animated by holy love; let us seek to be blessings to all mankind; let us live to do the utmost amount of good we can, according to the means we possess, and the opportunities that God gives us.

A new year is now approaching, and we are anxious to place before you an object of interest and importance in the Missionary work, that seems to us deserving of your exertions, and presenting a *special* claim on your attention, namely, ~~THE PAYMENT OF THE EXPENSES~~ OF THE “JOHN WILLIAMS.”

Through your active exertions, that beautiful Ship was purchased; and thousands of youthful hearts have been delighted in the recollection of it. None have felt regret that they so employed their time or their money; and abroad, our Missionary friends and families have been cheered and encouraged beyond expression.

But, then, to keep this Ship sailing continually from place to place, a large sum is required every year—a sum of nearly *Two Thousand Pounds*. You may, perhaps, be surprised at this; but any of your friends who understand about ships and their expenses can explain it to you. There is insurance, and the captain’s wages, and the wages of the officers and of the crew, and the provisions for them all, and repairs of sails and cordage, &c., and every thing requisite to meet the wear and tear of a ship at sea.

We ask you, therefore, to collect for this purpose, as a New Year’s Offering to the Society. Give what you can afford yourselves, and solicit of your friends. You can have Collecting Cards from the Society, if you require them.

And, then, farther, we should be glad if you would collect regularly for the Ship’s expenses: a small monthly contribution would suffice. If 160,000 children gave one farthing a month, that would be £2,000 in the year; or, if 20,000 young persons would collect two shillings a year, it would reach the same sum. Cards and Collecting Books can be had for this object also.

[illegible]

£ s. d.			£ s. d.			£ s. d.		
Gloucester, Col. at Rev. J.			Lincolnshire.			Suffolk.		
Hyatt's Chapel	16	1 0	Brigg, for 1844	40	10 6	Society in aid of Missions.		
Newnham and Bulloppill,			for 1845	54	14 10	Shepherd Ray, Esq., Treas-		
per Rev. J. T. Jesson ..	7	0 0	additional, for the			asurer; Rev. W. Wallis, Sec-		
			Jubilee Fund	1	10 0	retary.		
Hertfordshire.			Boston, Mr. J. P. Miller,	2	12 0	Alderston—		
			for the Jubilee Fund ..	30	0 0	Subscriptions, &c	5	0 0
			Stamford					
Hoddeston.			Middlesex.			Beeches—		
Ladies' Association—Presi-			Chislewick, Mrs. Palmer ..	1	1 0	Education of an orphan ..	3	0 0
dent, Mr. Bridge; Treas-			For Native Teacher, E. Mil-	10	0 0	Subscriptions, &c	46	17 9
urer, Mrs. Lock; Secre-			ler			Collection, Jubilee Fund ..	13	7 0
tary, Mrs. Prior.			11l. 1s.			Ditto at County Meeting ..	11	19 3
Collected after Sermon by	4	4 2	Monmouthshire.			Bergholt—		
Rev. W. Ellis			Newport, Hope Independ-			Subscriptions &c	10	5 9
Ditto Public Meeting ..	7	9 11	ent Sunday School, Mr.	1	12 7	Collection, Jubilee Fund ..	4	1 8
			W. Jones's class, for China			14l. 7s. 5d.		
Subscribers.			Norfolk.			Bazford—		
G. J. Bosanquet, Esq. (D.)	1	0 0	East Dereham, part of the			Subscriptions, &c	1	18 4
Mrs. Bosanquet	1	0 0	residuary property of the					
Mr. Bridge	0	10 0	late Edward Christmas,			Bungay—		
Rev. W. Ellis	2	2 0	left at the disposal of his			Subscriptions, &c	23	17 6
Mrs. Ellis	1	1 0	Executor, Mr. John	10	0 0	Broome Branch, for Ag-		
Misses Ellis	0	10 0	Smith			nes Blackie, a Nag-r-	3	0 0
Mr. and Mrs. Haselwood ..	0	10 0				coil orphan		
Mrs. Hurry	0	10 0	Northamptonshire.			Bury St. Edmund's—		
Mr. Lock	0	10 0	Ashley and Wilbarston ..	5	0 0	Whiting Street Chapel—		
Mr. Prior	0	10 0	Brigstock	6	14 8	Subscriptions, &c	45	8 1
Mrs. Trigg	0	5 0	Wellingborough, legacy of			Jubilee Fund	23	14 8
Susan Walpole	0	8 0	late Mrs. Sophia Robert-	10	10 0	Collec. County Meeting ..	16	14 3
Mr. Warner	1	0 0	son			85l. 17s.		
Mr. J. Warner, jun.	0	10 0	Oxfordshire.			Northgate Street Chapel—		
Mary Backhouse, for Na-			Henley-on-Thames, per J.			Subscriptions, &c	40	14 4
tive Scholar in Travanc-	2	10 0	Maynard, Esq., on acc. ..	11	0 0	Chinese Fund	2	0 0
core						Jubilee ditto	52	2 2
Miss A. Ellis, for Native	0	14 0	Somersetshire.			Collec. County Meeting ..	6	15 3
Scholar			Bath Auxiliary Society,	212	16 0	101l. 11s. 9d.		
Collected by			per W. T. Blair, Esq.			Collection at the united		
Miss Coulson	0	11 10	Bristol Auxiliary Society,	1545	2 7	Public Meeting at the	12	14 6 1
Miss Ellis	0	9 9	per R. Ash, Esq.			Guildhall, for Jubilee.		
Mr. Lock	0	5 9	Frome, Zion Chapel—			Clare—		
Miss Payne	0	3 4	Rev. William Fernie,			Subscriptions, &c	19	1 7
Miss Pryor	0	19 10	John Sinkins, Esq.,			Collection, Jubilee	5	10 0
Mrs. Rippings	0	17 2	Treasurer, Mr. Daniel			24l. 11s. 7d.		
Miss Robins	1	3 1	Trotman, Secretary.			Cratfield—		
Pupils in Miss Robins's	1	11 7	Ladies Branch Association	13	7 7	Collection	2	10 0
School			Boxes and Donations ..	23	6 2	Debenham—		
Ditto in Miss Coulson's	0	10 2	Collection after Sermon,			Subscriptions, &c	22	12 5
School			by the Rev. H. J. Roper,	10	15 3	Collection, Jubilee Fund ..	9	10 9
Missionary Box in Boys'			Bristol			32l. 3s. 2d.		
British Day and Sunday			Collection after Sermon,	11	5 1	Fulkenham—		
School	0	16 2	Public Meeting at Zion			Collection, Jubilee Fund ..	3	13 0
Do. Girls' do. do.	0	9 0	Chapel	20	0 0	Framlingham—		
Missionary Boxes	0	12 9	78l. 14s. 1d.			Subscriptions, &c	18	1 2
			Rook Lane Chapel, Rev.	10	0 0	Collection, Jubilee Fund ..	4	12 11
	33	4 7	John Jones			22l. 14s. 1d.		
Less Expenses	0	15 1	Villages in connexion with			Hadleigh—		
			the Frome Auxiliary,			For Native Teacher Jo-		
	332	9 6	Malden Bradley	1	9 1	nathan Edward	10	0 7
* £ 13 of the above sum for the Ju-			Horningham, Rev. J.	4	5 1	Subscriptions, &c	91	16 0
bilee Fund.			Mead			Ditto and Jubilee Fund ..	100	0 0
Huntingdonshire.			Chapmanlade, Rev. W.	5	18 6	201l. 16s. 7d.		
St. Neot's, on account ..	0	3 2	Strongman			Halesworth—		
Isle of Wight.			Trudox Hill, Rev. Mr.	3	10 3	Subscriptions, &c	20	18 10
West Cowes, per Mr. S.			Evans					
Knight	4	5 10	Lancashire.			Ipswich—		
For the Jubilee	7	8 6	Fast Aux. Society, per S.			Tacket Street Meeting—		
11l. 44s. 4d.			Fletcher, Esq., on acc.	423	19 0	Rev. J. T. Nettidge, M.A. ..	1	1 0
Shanklin	1	1 7	Burnley, in addition to			J. D. Shewell, Esq.	1	1 0
Kent.			63l. 8s. 6d. previously ac-	49	8 5	Mrs. Buck and friends,		
Ramsgate, J. Cox, Esq. (L.S.)	10	0 0	knowledge			for Native Girl Eliza		
Lancashire.			Chorley, St. George's Street	6	13 8	Crisp	2	10 0
Fast Aux. Society, per S.			Chapel			Subscriptions, &c	80	16 2
Fletcher, Esq., on acc.	423	19 0	Bolton, Lever Street Sun-			Ditto and Jubilee Fund ..	201	18 2
Burnley, in addition to			day School Methodist			Collection for do. at Pub-		
63l. 8s. 6d. previously ac-	49	8 5	New Connexion, a Bible			lic Meeting	20	3 6
knowledge			class	0	1 6	207l. 9s. 10d.		
Lincolnshire.			Staffordshire.			Staffordshire.		
Brigg, for 1844	40	10 6	Lichfield—			Dr. Rowley,	(A)	2 0 0
for 1845	54	14 10	Mrs. Heath	(A)	1 1 0	Collected by Mrs. Rowley	6	12 0
additional, for the			Collected by Mrs. Rowley					
Jubilee Fund	1	10 0						
Boston, Mr. J. P. Miller,	2	12 0						
for the Jubilee Fund ..	30	0 0						
Stamford								
Middlesex.								
Chislewick, Mrs. Palmer ..	1	1 0						
For Native Teacher, E. Mil-	10	0 0						
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11l. 1s.								
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Newport, Hope Independ-								
ent Sunday School, Mr.	1	12 7						
W. Jones's class, for China								
Norfolk.								
East Dereham, part of the								
residuary property of the								
late Edward Christmas,								
left at the disposal of his								
Executor, Mr. John	10	0 0						
Smith								
Northamptonshire.								
Ashley and Wilbarston ..	5	0 0						
Brigstock	6	14 8						
Wellingborough, legacy of								
late Mrs. Sophia Robert-	10	10 0						
son								
Oxfordshire.								
Henley-on-Thames, per J.								
Maynard, Esq., on acc. ..	11	0 0						
Somersetshire.								
Bath Auxiliary Society,	212	16 0						
per W. T. Blair, Esq.								
Bristol Auxiliary Society,	1545	2 7						
per R. Ash, Esq.								
Frome, Zion Chapel—								
Rev. William Fernie,								
John Sinkins, Esq.,								
Treasurer, Mr. Daniel								
Trotman, Secretary.								
Ladies Branch Association	13	7 7						
Boxes and Donations ..	23	6 2						
Collection after Sermon,								
by the Rev. H. J. Roper,	10	15 3						
Bristol								
Collection after Sermon,	11	5 1						
Public Meeting at Zion								
Chapel	20	0 0						
78l. 14s. 1d.								
Rook Lane Chapel, Rev.	10	0 0						
John Jones								
Villages in connexion with								
the Frome Auxiliary,								
Malden Bradley	1	9 1						
Horningham, Rev. J.	4	5 1						
Mead								
Chapmanlade, Rev. W.	5	18 6						
Strongman								
Trudox Hill, Rev. Mr.	3	10 3						
Evans								
Lancashire.								
Fast Aux. Society, per S.								
Fletcher, Esq., on acc.	423	19 0						
Burnley, in addition to								
63l. 8s. 6d. previously ac-	49	8 5						
knowledge								
Chorley, St. George's Street	6	13 8						
Chapel								
Bolton, Lever Street Sun-								
day School Methodist								
New Connexion, a Bible								
class	0	1 6						

	£	s.	d.		£	s.	d.		£	s.	d.
Nicholas Street Chapel—				Woodbridge—				Yorkshire.			
Subscriptions, &c.	32	17	4	R. N. Shawe, Esq.	2	0	0	West Riding Aux., per W.			
Ditto, &c. Jubilee Fund. .	55	0	0	Major Moore	1	0	0	Stanchfield, Esq.			
" 87l. 17s. 4d.				Rev. F. Moore	1	0	0	Bradford, including £100			
Lavenham—				Quay Meeting—				Anonymous	402	0	0
Native Teacher Isabella				Subscriptions, &c.	21	5	0	Haltfax Square Chapel . . .	71	7	2
Meeking	10	0	0	Ditto for Schools	0	15	0	— St. on Chapel	60	7	9
Subscriptions, &c.	13	10	2					— Harrison Road Chapel. .	16	4	10
Ditto, &c. Jubilee Fund. .	12	17	8					Pontefract	21	12	0
" 36l. 7s. 10d.				Beaumont Chapel—							
Lawestoft—				Subscriptions, &c.	29	10	2				
Subscriptions, &c.	8	6	7	Ditto, Chinese Fund . . .	1	3	0	Less Expenses at Halifax	18	5	2
Ditto, &c. Jubilee Fund. .	0	19	0	Ditto, Jubilee Fund . . .	25	0	0				
" 9l. 6s. 7d.											
Melton—				Wrentham—							
Subscriptions, &c.	6	12	11	Subscriptions, &c.	23	12	0	Leeds branch, per S. Hick,			
Ditto, &c. Jubilee Fund. .	4	17	0	For ordinary purposes . .	1099	3	6	Esq.	663	6	1
" 11l. 9s. 8d.				For the Jubilee Fund . .	633	12	9	Sheffield, Lee Croft Chapel,			
Nayland—								for the Jubilee Fund . .	100	0	0
Subscriptions, &c.	15	13	4								
								Pickering	14	5	0
Neatham Market—								For Jubilee Fund	5	0	0
Subscriptions, &c.	11	11	0					Kirby Moorside	1	6	2
								" 20l. 11s. 2d.			
Reenhall—								Burlington, Mr. J. F.			
Subscriptions, &c.	18	8	0					Launplugh	1	0	0
Southwold—								SCOTLAND.			
Subscriptions, &c.	11	5	0					Per Rev. D. G. Watt, for			
Ditto, Jubilee Fund . . .	2	2	0					the Chapel at Benares—			
" 13l. 7s.								J. Stewart, Esq., Kilmar-			
Stansfeld—								noek	3	0	0
Subscriptions, &c.	16	14	0					W. Cunningham, Esq.,			
Ditto Jubilee Fund . . .	6	12	6					Lunshaw	2	0	0
" 23l. 6s. 6d.								Capt. J. Watt	1	0	0
Stonemarket—								Rev. D. G. Watt	3	0	0
Native Teacher J. A. Webb	10	0	0					" 9l.			
Native Girl Sarah A. Knill	2	0	0					Bonhill, Mr. W. McFar-			
Village Stations	8	19	10					lane, for Leang-a-lu . . .	1	0	0
Subscriptions, &c.	59	10	10					Campbeltown, Mr. H. Beth			
" 80l. 10s. 8d.								Porfart, S. F. F., for the			
Sturbury—								Chinese Mission	10	0	0
Old Meeting, Subscrip-											
tions, &c.	69	2	6					Edinburgh Sabbath School,			
Subs., &c. Jubilee Fund .	25	15	10					Quarry Close, 26, Cross-			
" 94l. 10s. 4d.								causeway—			
Trinity Chapel—								For Mr. Moffat's station	0	10	6
Subscriptions, &c.	6	0	0					For South Seas	0	10	0
Collee, and Jubilee Fund	16	0	0					" 1l. 6s. 6d.			
A Friend, ditto	50	0	0					IRELAND			
" 72l.								Hibernian Aux. Society,			
Watteighill—								per Rev. J. Hands, on acc. .	130	0	0
Native Teacher	6	0	0					Dublin, Lucy Shaw . . .	15	0	0
A Friend to Missions, by											
Mr. Garthwaite	180	0	0					JERSEY.			
Subscriptions, &c.	10	0	0					English Independent Aux. .	14	7	0
Collected for Jubilee Fund	5	0	0					For Queen Pomaré . . .	4	13	0
" 201l.											
Wickhambrook—								HAMBURG.			
Subscriptions, &c.	15	1	2					English Reformed Church,			
								per Mr. J. Dodgshun . . .	14	5	0
Wickham Market -											
Subscription, &c.	9	6	8								

Contributions in aid of the Society will be thankfully received by Sir Cuthbert Kinsley Smith, Bart., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield Street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin.

S U P P L E M E N T

TO THE

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EVANGELICAL MAGAZINE,

FOR THE YEAR 1845.

BIOGRAPHICAL SKETCH

OF THE

LATE REV. JOHN MORELL MACKENZIE, A.M.,

Professor of Biblical Criticism in the Glasgow Theological Academy.

[We are indebted mainly for the following biographical notice of the lamented Mackenzie, to the "Glasgow Examiner," of the 27th September. A sentence here and there has been omitted, and a few additions have been made; but as the sketch is faithful, we have thought it better to adopt it than to attempt an original article. We are happy to find that a memoir of Mr. Mackenzie has been printed for private circulation.—EDITOR.]

It is a painful fact, that many who give great promise of excellence are suddenly cut off in the midst of their days; and that not a few of those who have been early distinguished in the various departments of literature have been suddenly arrested in their bright career.

Pollok lived long enough to finish his theological training; Henry Kirke White died before his studies were completed; Spencer was drowned in the Mersey whilst bathing, shortly after his ordination; and although more advanced than these, Mackenzie was only beginning his brilliant course as a lecturer and preacher, when of him it was said—"His sun went down whilst it was yet day."

VOL. XXIII.

On the 24th of October, 1806, at Godmanchester, in Huntingdonshire, the subject of this sketch was born. His parents belong to the middle rank of life, and are connected with some of the most respectable dissenting families in the south of England. From childhood, Mackenzie was distinguished for his love of letters, and began, at a very early age, to display that thirst for knowledge which afterwards became a marked trait in his mental character. His power of memory, even amid the volatilities of youth, was such as to surprise those who had opportunities of observing it.

When between twelve and thirteen years of age, the young scholar was sent to a private school in Buckinghamshire, where he made great progress in the classics, and gained the esteem of Mr. Kershaw, his teacher. Here he remained only two years, but so great was his diligence, that before leaving he was able to read Xenophon and Homer with ease; and even at this early age his knowledge of the abstract sciences was such, that he expressed himself as having found algebra "very amusing."

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As the friends of Mackenzie wished to train him for the ministry, in connection with Congregational Dissenters, he was removed from the school at Radley Hall, and, after a short residence at Kimbolton, he was placed under the care of the Rev. Robert Halley, then pastor of the Independent church at St. Neot's. Up to this period, no marked change had passed over his mind; and such was his honesty, that he declined entering upon a preparatory course for the ministry until he should first experience the power of vital Christianity. His relatives, with much anxiety, heard this determination, yet justly approving it, the study of the law was proposed to Mackenzie; when, under the preaching of Mr. (now Dr.) Halley, he underwent a change of views; and, being anxious to make a profession of his faith, was, on the 3rd of September, 1824, admitted into the communion of the church at St. Neot's, in the 18th year of his age. During the same month, he entered the Theological Academy at Wymondley, then under the care of the Rev. Thomas Morell and the Rev. William Hull.

Mr. Mackenzie having been well instructed before entering college, was able to read the Greek and Roman classics with great precision, as well as to study theology with much benefit. Greek, however, was at this time, and ever after, the favourite branch of study with him. With the plays of Euripides, Sophocles, and Æschylus, he was quite familiar. The majestic sentiments of the latter reached his very soul. Whilst at Wymondley he gained the esteem of all, and the friendship of many. His kindness of disposition, combined with his sprightliness of manner, made him a general favourite.

During the vacation of 1827, Mackenzie took charge of his uncle's school, at Kimbolton; but so great was his antipathy to the task of the pedagogue, that he remarked to a friend, "A week in the mines of Potosi would be a relaxation to me at present." Whilst pursuing his theological course at Wymondley, Mr.

Mackenzie studied very hard, treasuring up much general knowledge, to be used at a future time.

The usual period of residence at the academy being terminated, Mr. Mackenzie intimated to his friends his strong desire to procure a few years' more study before entering upon the solemn work to which he had dedicated his life. After some temporary difficulties were removed, he received the full benefit of Dr. Williams's fund, which enabled him to enrol himself a student of the Glasgow University in November, 1829. At the conclusion of his first session, he received the third prize of Sandford's Greek, and the first in Buchanan's Logic class. After a successful course, which will long be remembered by his living competitors, Mr. Mackenzie concluded his university career in 1832, by taking his degree of A.M.

On his return to England, he received a harmonious call from the Independent church in Poole, Dorsetshire, which, after mature deliberation, he accepted. As his preaching at this time was of a highly intellectual cast, a few of the members of the church were rather opposed to his settlement. However, as the opposition was not persisted in, he was ordained on the 10th of April, 1833, as assistant to the Rev. Thomas Durant. It was not long before the fame of the young preacher was spread abroad; and after several vain attempts to remove him to another sphere in England, a unanimous call was presented to him from the church in Nile-street, Glasgow; and on the 3rd of August, 1837, he was inducted assistant and successor to the late venerable Greville Ewing: the Rev. W. L. Alexander, Edinburgh; Dr. Wardlaw, Glasgow; and Dr. Russell, Dundee, taking part in the service. His success, however, as a preacher in Glasgow, was by no means equal to the expectations of his friends. His manner was too stiff, his utterance too rapid, to please a Scotch audience; and as he seldom prepared carefully for the pulpit, his discourses were not of a strictly popular character.

In the summer of 1838, Mr. Mackenzie was united in marriage with Miss Trotter, youngest daughter of the late General Trotter; a union which proved highly conducive to the happiness of both parties.

Mr. Mackenzie, on accepting the call from Nile-street, promised to give considerable attention to the affairs of the Glasgow Theological Academy; but he soon began to find that he was overtasking his energies, being unable to attend to the arduous work of a city pastor, and, at the same time, to discharge with efficiency the increasing duties of professor, so that it soon became evident that he would require to resign either his ministerial charge, or discontinue his exertions on behalf of the important institution with which he stood temporarily connected.

At this juncture of affairs the committee of management, wishing a resident tutor, the Chair of Biblical Criticism and Church History was offered him, which, having resigned his charge, he accepted, and in the session of 1839 entered with zeal upon the difficult and responsible task of training the rising ministry. Our acquaintance with Mr. Mackenzie commenced whilst he held the office of tutorship; and we deem it only justice to the memory of the much respected deceased to state, that if a passionate love of classical literature, a well-stored mind, combined with a kindness of disposition, with a readiness to encourage the aspirant in pursuit of sacred lore, do ought to insure success in a teacher, then Mr. Mackenzie was well qualified for that office.

The session of 1843 having come to a conclusion, our tutor, with a happy demeanour, bade his class adieu. Even now we fancy we see his beaming countenance, and almost feel the warm pressure of his hand as he wished us a profitable vacation; but, alas! ere that period came to a termination, he had passed from this troublous scene. Not having visited his relatives for some time, on the evening of Wednesday, the 19th of July, Mr.

Mackenzie embarked on board the Pegasus steamer at Leith, for Hull. The night was calm and serene, not a ripple broke the mirror-like surface of the deep, when suddenly the vessel struck on the Goldstone rock, and in about twenty minutes after the sad catastrophe, the Pegasus heeled to the starboard-side, and went down. Thus perished, at an early age, one who gave bright promise of future usefulness; one who, had he been spared, in all probability much good would have been effected through his instrumentality.

In this brief sketch it is impossible to give a lengthened mental portraiture of John Morell Mackenzie, yet something must be attempted. His powers of speculation and argument were of a very high order; his stores of knowledge might almost be considered boundless, whilst his memory was of such a character, as made him retain almost everything he read. The works of Aristotle, Plato, Bacon, and Milton were deeply studied by him, as well as those of a lighter character. The poetry of ancient and modern days was read by him with peculiar delight; but although he enjoyed the writings of Scott, Crabbe, and Wordsworth, yet he confessed himself unable to relish the poetical compositions of Keats and Shelley.

Notwithstanding his love of severe study, no one could enter with greater delight into a *commercium ænigmaticum* than Mr. Mackenzie. His natural disposition was peculiarly lively, which gave him a keen relish for the ludicrous. Even at an early age he showed his inborn propensity for "quips and cranks." Thus, when a divinity student, having returned home on a visit to his friends, and wishing to present a book to his sister, his love of punning was irresistible, consequently, on taking his pen, he wrote on the fly-leaf, "E. S. Mackenzie, from a distant acquaintance." In conversation few could possibly outshine Mr. Mackenzie. No one who enjoyed the high delight of hearing him converse in the privacy of

social life, can ever forget his scholarly diction, his gentlemanly urbanity, combined with his varied stores of interesting knowledge.

Mr. M. was rather below the middle stature, his complexion was pale, his features finely formed, while the chief indication of his mental strength was shown in his expansive forehead and penetrating eye. His mortal remains lie in the Bambergh churchyard. The Rev. W. L. Alexander attended the peculiarly melancholy obsequies of his departed friend, witnessing him laid side by side with a brother minister, who perished in circumstances almost similar; where they shall rest in quiet seclusion until the dawning of the resurrection day.

The religious character of John Morell Mackenzie beautifully developed with his growing years and increasing responsibilities. Those who best knew him, most admired the sterling excellences by which he was distinguished. His cheerfulness and fondness for repartee never threw a shade over the gravity and consistency of ministerial deportment. Few ever mingled in his society without find-

ing that they were edified and impressed by it. His students will never forget either his instructions, or the spirit in which they were tendered. And the circles most intimate with him in the churches where he presided, will ever cherish his memory with feelings of veneration and love.

In the Memoirs of Mr. Mackenzie, printed for *private circulation*, abundant evidence is supplied of the great and varied powers possessed by him; though they painfully convince us of how much more our departed friend might have effected, had he concentrated his vast resources upon some one department of literature, instead of roving as he did over the whole surface of things. This is a too common error of men of genius. At the same time, it must be confessed that the combined offices of pastor and tutor left but little time for elaborate and continuous literary effect. We have perused with melancholy satisfaction the literary remains of one, who, had he been spared, might have done much to enlarge the sphere of our knowledge, and to adorn the ranks of nonconformity.

THE DUTY OF PROMOTING THE IMMEDIATE AND COMPLETE ABOLITION OF SLAVERY.

[We have been so painfully impressed, of late, with the whole aspect of slavery, particularly in America, that we have resolved to give what aid we possibly can in the anti-slavery cause. Our readers will find, in the General Chronicle for December, a mournful account of the horrible state of things now existing in Brazil. All the arguments against slavery must again be urged; the battle must again be fought, until America, France, Spain, and all other countries implicated in upholding the horrible system, shall be compelled to abandon it. The following excellent address of the Anti-slavery Society, we willingly give to our readers.—Editor.]
The absolute right of every human

being to personal liberty has been too clearly ascertained, and is too generally acknowledged, to require either argument or illustration in its support. God has created all men equal, and endowed them with life that they might enjoy it, in subordination to his will; and liberty, that they might use it, for promoting the great ends of their existence as rational and accountable creatures. Human laws may declare these natural rights to be inviolable, but they need not this aid to be more effectually vested in every man than they are. "On the contrary," as remarks the great jurist, Blackstone, "no human legislature has the power to abridge or destroy them, unless the owner himself shall commit some criminal act

that amounts to a forfeiture." To maintain the opposite doctrine would be to confound competency with force, and to allow that might were right. In contemplating the end for which civil government was instituted, Edmund Burke eloquently observes, "If civil society be made for the advantage of man, all the advantages for which it is made become his right. It is an institution of beneficence; and the law itself is only beneficence acting by rule. Men have a right to live by that rule; they have a right to justice, as between their fellows, whether their fellows are in politic function or in ordinary occupation; they have a right to the fruits of their industry, and to the means of making their industry fruitful; they have a right to the acquisitions of their parents, to the nourishment and improvement of their offspring, to instruction in life, and to consolation in death. Whatever each man can do without trespassing on others he has a right to do for himself, and he has a right to a fair portion of all which society, with all its combinations of skill and force, can do in his favour. In this partnership all men have equal rights, though not to equal things." Such are the principles and such the language of enlightened men, and they find an echo in the common sense and conscience of mankind. But slavery negatives a fundamental right; it deprives men of their liberty; it reduces them to the condition of chattels; it robs them of all property in themselves, in the labours of their hands, and the resources of their intellect, by constituting them the property of other men; it makes them merchantable commodities, things to be used or abused at the discretion or caprice of their masters; it is an atrocious exemplification of the law of force and fraud, in opposition to that of equity and justice.

It is unnecessary to dwell upon the incidents of slavery—its oppressive cruelties—the awful degradation it inflicts on the slave, and the revolting character it impresses on his master: but it should ever be remembered that its victims are

innocent human beings, who have never forfeited their freedom by crime; and that their slavery is not only perpetual, but is perpetuated in their equally innocent offspring. The original injustice is continued from generation to generation, and its guilt consequently heightened by its continuance. It should also be remembered, that in those countries where slavery does not require the importation of new victims to repair the wastes of mortality, it sanctions a slave-trade in some of its features more revolting than that which has so long desolated Africa, which all men indignantly condemn, and the nations of Europe and America have agreed to punish.

As slavery violates a fundamental law of man's nature, so it expressly contravenes the revealed will of God. That will requires that every man should love his neighbour as himself. Now "love worketh no ill to his neighbour," neither to his person, his property, nor his life. It respects them all. It does more: it endeavours, as opportunity presents, to advance the interests and enlarge the happiness of all mankind, without distinction of race, or clime, or colour. Its office and its delight is to instruct the ignorant—to relieve the oppressed—to bind up the broken-hearted—to proclaim liberty to the captive, and the opening of the prison-doors to them that are bound. It is in every respect the opposite of slavery.

But it may be said that the Divine law sanctions the principle of slavery, and only wars with its abuses. We simply deny the statement, and observe, that whatever form of servitude it admitted under the Jewish dispensation, whether as the punishment of crime, or as the result of voluntary contract, it allowed no property in man, and uttered forth its most awful denunciations against the traders in the persons of men. That law, moreover, surrounded the bondsman with every possible safeguard against the tyranny and cruelty of the master, by limiting the period of his engagements, and securing instant release whenever injury

was inflicted. In the lowest relation which that law permitted man to sustain towards his fellow-man, it always distinguished him from "the brutes that perish," and required that in all things he should be treated as a free, a rational, and an accountable creature. We observe, further, that the servitude referred to had not its origin in a slave-trade, such as that which has now existed for nearly four centuries, between Africa and the continent and islands of America. The slavery which now exists had its root in a crime which incurred the Divine displeasure, and drew upon it the severest penalty of his law; and the atrocious system is still fed and sustained by the same crime, in one or other of its worst forms. The slave-vessels of Brazil and the Spanish colonies infest the shores of Africa for their prey, and the traffickers in men of the United States ply their unhallowed trade, to procure a supply of slaves for the far south. If the horrors of the middle passage do not characterise this traffic, other horrors mark the transit of the victims from one state to another. In every slave-coffe, how many husbands have been torn from their reputed wives, and wives from their husbands!—for, alas! the sanctity of the marriage tie is legally unknown, and practically disregarded by the masters of slaves. How many parents from their children, and children from their parents! The fetters which bind their limbs are light compared with the sorrows that break their hearts. All of these slaves, men, women, and children, are innocent of crime. Contrary to justice, humanity, and religion, they have been subjected to a merciless despotism, despoiled of their rights, and deprived of hope. Some of these, it may be, have had their hearts melted by the grace of the gospel, and have become the disciples of Him who came to redeem men "from all iniquity;" and these, too, have been put up for sale in the common market-place, and their price enhanced by their being Christians. What man with the feelings of a man, what Christian with the principles becoming a Christian,

but must shudder at the daring implety which can expose for sale to the highest bidder, beings created "in the image of God," and redeemed by the precious blood of the Saviour; and what man, what Christian will fail to use his most earnest and untiring exertions to terminate a system which outrages all that is sacred in man's nature, and all that is righteous in God's law?

Under this criminal system multitudes of the African race have been murdered and enslaved, and millions of that race and its descendants are yet retained within its iron grasp; and the important question arises, "How is it to be dealt with?" Our reply is brief and plain,—If you have the power, "abolish it immediately and completely:" if you have not the power, "seek its immediate and entire abolition." Accept no excuse for its delay. Allow of no apology for its continuance. Slavery is a sin against God, and ought therefore to be instantly abandoned and abolished. To maintain any other doctrine were treason against the Most High, and an outrage on every principle of sound morals; for no modification of slavery can alter or destroy its original and essential iniquity, and no amelioration of its character can justify its existence.

But it may be said that slavery is the creature of law, and what the law makes property is property. This is the plea of the slaveholder; but we utterly repudiate and deny the impious assumption. The laws of nature and of God are paramount and universal, and we assert, that no legislative body, however constituted, possess the moral competency to condemn by law the innocent to punishment, to convert robbery into justice, or to make men property. On this plea, also, the slaveholder rests his right to compensation in the event of emancipation, and unhappily not a few think him entitled to it. In the mouth of the poor slave who has become the victim of this unrighteous law, the plea were just; for who shall compensate him for the years he has toiled under the coercion of the

whip, for his children sold away to strangers, and for the debasement and cruelty to which he has been subjected? But however the question of compensation may be disposed of, it is clear that the freedom of the slave ought not to depend on its payment. His claim to be considered in this great matter is "prior in time, paramount in title, and superior in equity," to that of the slaveholder. Liberty, immediate, absolute, unconditional liberty, is his right, and to deny him this is sovereign injustice.

It may be further alleged, that the slaves for whose rights we so earnestly contend are unfit for freedom, and that therefore means must be taken to prepare them for it. But how can the preparation here contended for take place under the system of slavery? It is slavery which has debased them, and yet it is in slavery they are to be prepared for the enjoyment of liberty! No; the best, the only preparation for freedom is freedom. But in point of fact the slaves are fit for freedom; and the best proof is this, that, whether as agriculturists or artizans, they have not only sustained themselves, but have enriched their masters. They want neither the skill nor the ability to care for themselves. All they want is the unfettered use of their limbs; the free use of their minds; unrestrained access to the fountains of knowledge, in common with their fellow-men; and the pro-

tection of equal and just laws, to become an honourable and useful part of the body politic. And to this they are entitled, without stint and without delay.

We touch not the question, what would be the effect of emancipation on the production of this or that particular article of commerce? for we dare not place in the balance the liberty of the slave and the products of his coerced labour, which were, to use the forcible language of Burke, "to weigh in scales hung up in a shop of horrors, so much actual crime against so much contingent profit, and after putting in and out weights, declaring that the balance was on the side of the profits." No! whatever becomes of the profits, the balance must ever be on the side of justice.

The slave, whether lashed to his toil on the sugar estates of Cuba and Brazil, or in the cotton-fields of the United States; whether forcibly wrenched from his native soil by the hand of violence, or bred to the sad inheritance of slavery in the land of his birth, is entitled to the sympathy and aid of every freeman; and whether we consider the horrible effects of slavery on its victims or on their oppressors, or the obstacles it opposes to the progress of civilization and religion in the world, we have the most powerful motives presented to us for promoting in every legitimate way its immediate and entire abolition.

THE SON OF GOD, WITH FEET LIKE FINE BRASS.

"These things saith the Son of God, whose feet are as fine brass," Rev. i. 18.

In one of Ezekiel's visions, ch. i. 5—7, he saw four living creatures; and each had four faces, and each four wings, "and their feet were straight feet, and the sole of their feet was like the sole of a calf's foot, and they sparkled like the colour of burnished brass."

Daniel, on the banks of the Hiddekel, saw a vision, in which appeared to him a man robed in great splendour, "and his eyes were as lamps of fire, and his arms and

his feet were in colour like polished brass," Dan. x. 6.

When Christ appeared in reality to John in Patmos, "his feet were like unto fine brass, as if they burned in a furnace," Rev. i. 15.

We have seen that other parts of his bodily appearance, and other circumstances connected with it, were fraught with meaning, and were intended to teach important truth. The seven can-

istlesticks represented the seven churches ; the seven stars, the seven angels of the churches. The sword with two edges that went out of his mouth, was emblematic of his power to punish his enemies, and his eyes like flames of fire, symbolized his comprehensive and penetrating knowledge. We may expect to find that, in the same manner, the peculiar appearance of his feet—so carefully described by John, and here mentioned by Christ himself—was intended to symbolize some truth, and teach some lesson. In order to ascertain what that truth is, we must endeavour to find out whether brass is used in a metaphorical sense in the Bible ; and if so, what is its figurative import ?

Now, it is used in a figurative sense by several of the prophets in application to man. Take for example the following cases : Ezek. xxii. 18, "Son of man, the house of Israel is to me become dross ; all they are brass, and tin, and iron, and lead," &c. Here it is used to denote degeneracy : once the people of Israel were like fine gold, but they have degenerated into a resemblance to the baser metals. It cannot be in this sense we are to interpret the passages under consideration.

The prophet Isaiah, ch. xxiii. v. 1, represents Jehovah as assigning the following reason for the mode of treatment he had pursued toward the house of Jacob,—“Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass.” The term is here used in the sense of obstinacy, boldness, impudence.

To the prophet Jeremiah, who was set as “a fortress and a tower” among God’s people, that he might know and try their way, they are thus described,—“They are all grievous revolters, walking with slanders : they are brass and iron ; they are all corrupters,” Jer. vi. 28. The Jews are here called brass, to intimate that they were corrupting themselves, and were corrupters of others.

Moses was instructed to tell the Israelites, Deut. xxviii. 23, that if they for-

sook the Lord, and disobeyed his commands, “the heaven that is over thy head shall be brass, and the earth that is under thee shall be iron :” that is, the heavens should withhold the showers and dews necessary to the fruitfulness of the earth ; and, as a consequence, the land would become sterile and barren.

Now, it cannot be in either of the above senses we are to understand the symbolical use of brass, when employed to represent the feet of Christ.

When Moses was about to die, he “foretold the future fortunes” of all the tribes of Israel. Speaking of Asher, he said, Deut. xxxiii. 25, “Thy shoes shall be iron and brass, and as thy days thy strength shall be ;” however thorny and difficult may be thy passage, thou shalt be enabled to tread down every impediment, and to overcome every difficulty.

The prophet Micah, ch. iv. 12, 13, in foretelling the conquests of Israel over her enemies, represents those enemies as being gathered like sheaves on a threshing floor ; and then calls upon the daughter of Zion to arise and thresh ; adding, “I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces much people.” The hoofs of brass here indicate power to conquer and punish enemies.

The prophet Zechariah, ch. vi. 1, informs us of a vision in which he saw “Four chariots coming out from between two mountains, and the mountains were mountains of brass.” These mountains are generally thought to represent the two kingdoms of providence and grace ; and were exhibited as mountains of brass, to indicate the immovable stability of God’s designs and decrees in both.

From the meaning attached to brass, when used in a symbolical sense in these three latter passages, we may select the general idea of *power, firmness, and stability of purpose*, as applicable to the case before us,—“His feet are like fine brass.”

Here then, sinner, are power and stability of purpose, in reference to you. And what has Christ proposed respecting

you?—That if you will not hear his voice, you shall not enter into his rest; that if you remain impenitent, “you shall all likewise perish;” that if you believe not in him, you shall be finally condemned and punished in hell. If you had to do with a God who was unstable of purpose, you might indulge the thought that possibly he might change his mind before the execution of your sentence: but there is no ground for the indulgence of such a thought here. He with whom you have to do, has his feet like fine brass. His nature is “the same yesterday, to-day, and for ever.” The word that goeth forth out of his mouth is unalterable; “heaven and earth shall pass away, but my word shall not pass away.” His purposes are unchangeable; as firm as the everlasting hills, as immovable as mountains of brass. Then away with the groundless expectation that Christ will ever revoke his sentence, or alter his mind for the purpose of letting you, though an enemy, escape without an enemy’s reward. As vain and groundless would be the thought that *power* is wanting to punish you. As he is mighty to save, so he is mighty to punish. All power is his in heaven and in earth. Omnipotence nerves his arm, and when it is uplifted to strike, no power in existence can resist its dreadful stroke. His feet are like fine brass, and with them he will “beat in pieces” his enemies, and “trample them down as the mire of the streets.” Oh, “kiss the Son

lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him.”

Yes, Christian, this blessing is yours; for here is stability of purpose in reference to you, and here is boundless power to secure its accomplishment. And what are the purposes Christ has formed respecting you? That having purchased you with his blood, and opened the way for your return and reconciliation to God, he will sanctify you by his spirit—will guide you in your difficulties—will comfort you in your sorrows—will defend you in the day of battle—will make all things work together for your good—will be with you in the valley of the shadow of death—will give you an ultimate victory over sin, Satan, death, and the grave—then “present you faultless before the presence of his glory with exceeding joy.” The purpose is fixed; and nothing can alter it. The promise is made, recorded, ratified; and nothing can annul it. The power that ensures the accomplishment of the purpose and the fulfilment of the promise, is unlimited; and nothing can successfully oppose it. Rejoice, then, ye righteous in the Lord; and while your Saviour’s feet of brass tell you of his immutability and his power, let the truth told all your heart with confidence and tune your lips to praise.

Derby.

J. C.

ON ROMAN CATHOLICISM.

(Continued from page 513.)

Our former observations on *Romanism* are confessedly severe, and the resemblance which the few succeeding remarks will bear to them, only shows, that the disease having been desperate, the remedy partook of the same nature. But to come at once to the point. There is a fundamental distinction involving first principles, between the Catholic and

Protestant churches. The one founds its faith unreservedly on the Bible. The other regards the Bible as of secondary importance. With the Catholic church, the authoritative guides are *tradition*, with the conflicting testimony of *Popes*, *Councils*, and *Fathers*. The Protestant church, on the contrary, resolutely rejects these, as fallible guides, and relies ex-

clusively on the one test of inspiration. Moving in an atmosphere of light, the latter courts investigation as its most powerful auxiliary; whilst the Catholic church, ever jealous of inquiry,—loving darkness, and exacting from each adherent blind subjection to its decrees—invests itself in mystery, and instinctively covets ignorance as the congenial element in which it fattens and acquires strength.

The next great difference between Catholics and Protestants, resolves itself into one plain and primary question: Is it lawful for man to supersede the commands of Christ, and the ordipances of the Most High, so as to abrogate the solemn penalties pronounced against those who "add to," or "take from" the Book of God? Catholics confidently affirm "It is;" as their whole service and ritual evidence. But if on any pretext it be conceded to human capriciousness to "add to" or "take from" the written word, by introducing (often with daring prodigality) novel rites and forms of devotion, such as have been enumerated, to a liberty, thus exercised, what limit is to be prescribed? Is not a door thereby opened, by which the father of lies may and is encouraged to enter, and to make havoc of all that is sacred? In the possession of such a right, the chaos of conflicting opinions and institutions would destroy all confidence in biblical realities, and a *fluctuating faith* be substituted for the "*everlasting gospel*!" If one set of men, in one age, might arbitrarily establish a series of rites, ceremonies, and systems of belief, unknown, or adverse to the Bible, and enforce them by pains and penalties; another set of men, in the succeeding age, would be entitled to the same privilege of revision and spoliation, and who, in the exercise of their despotic power might wholly or partially rescind the laws of their predecessors, forming new rites, ceremonies, and systems of belief, whilst in their unconstrained zeal, they might establish their own penalties, with a stricter enforcement and a more rigid intolerance;

striving to screw the human mind down to one favourite, but versatile standard, so that Christians "driven about by every wind of doctrine" would become strangers to the abiding rock, and immovable consolation.

Can any apology be deemed necessary for the freedom with which I have combated the Catholic errors? If, in the endeavour to expose the pernicious and enormous inroads on the simplicity of Scriptural truth, I should sometimes have manifested apparent severity, it should be recollected how moderate my language has been, compared with that of *St. Paul*. He, in directing his prophetic glance over remote generations, beheld *Anti-Christ*, incarnated in the *Romish corruptions*, widely extending his sway, and augmenting his prescriptions; even the Lord of "the seven hills," rising into temporal as well as spiritual sovereignty; tyrannous, cruel, claiming as the vicegerent of God the world as his patrimony, with the disposition of crowns and the controlment of allegiance, sustaining his religious usurpations by *racks* and *tortures*; till, through his own and the malign influence of his compeers in iniquity, extending to a moral eclipse at and long before the period of the Reformation, one dark cloud obscured the light of heaven.

The apostle, as the vision of the grand apostasy floated before his oppressed gaze; the glare of "spiritual wickedness in high places," inspired by righteous indignation, thus designates the corruptions and corrupters of after ages. "Perilous times shall come!" "seducing spirits!" "speaking lies in hypocrisy!" maintaining their deceptions by "signs and lying wonders, after the working of Satan, with all deceivableness of unrighteousness!" "their consciences seared as with a hot iron!" "Forbidding to marry!" "Commanding to abstain from meats!" "Teaching for doctrines the commandments of men!" even "doctrines of devils!" whom the Lord (though he long bear with them) "shall consume with the breath of his mouth!"

Let it especially be remembered that, from apostolic times to the present moment, this graphic description, even by the most forced construction, cannot be applied to any other known system, or class of men, than the *Papacy*. The image stands alone. It has no other parallel on earth. The portraiture corresponds singly, and with scrupulous exactness, to the one *superlatively corrupt Church*, exalted into a mark, (by numerous indications,) reprobated of God, and which symbolically prefigures the three "unclean spirits" to be finally vanquished in the great battle of "Armageddon."

However opposed by the interested, and those who bear the accusatory weight; *this* is the inspired description, and *these* are the revolting features of *Romanism*! proving, by its annals, state, and bearing, in opposition to Scripture, that the kingdom it supports is "of this world." If a doubt should arise, that a resemblance was still traceable between St. Peter, and St. Peter's chair; the college of fishermen and the college of cardinals; behold! reposing on his gorgeous Throne, the *Sovereign Pontiff*! haply raised "out of the dung-hill," whose immediate progenitor, *Job*, would not have "set with the dogs of his flock;" yet now, in the fluctuation of mortal affairs, and its mysterious transmutations, this dross is become "fine gold!" Obscurity is elevated into an ethereal seminary! The "humblest of the humble" is environed by all of worldly splendour, crowns, ermine, princes, legates, nuncios, vicars-apostolical, and cardinal lords, and (illustrative of mammon's empire) advanced to this matchless elevation, through the circumvolutions of plots, intrigues, bribings, or foreign intervention, with the *one merit*, of no hypocritical advertence to spiritual ends, or moral fitness. Whilst the echoing quire, and long-drawn notes of melting harmony, imperceptibly prepare the heart for the reception of *error*,—touching the earth, yet allied to heaven, "*His Holiness*!" even the "*Most Holy Fa-*

ther!" looking down on the loftiest of potentates with awful majesty, receives the profound and *impious* prostrations of his crouching and "scarlet" menials! In the midst of this spectacle of glory, to show how far pride can advance, and degradation extend, the "Vicerent of Deity," in the excess of condescension, presents even his sacred *toe* for their reverences and high mightinesses' salutation! There, in the midst of terrestrial grandeur and sycophantic ascriptions, forgetful of his union with the dust, "*the Man of Sin*," (still assuming humility, yet bending beneath the load of human honours, forced on his reluctant nature,) "sits in the temple of God, showing himself that he is God!" drinking in his adulations, and scattering around his ineffectual blessings, but *crushing* anathemas!—his head (bearing the tiara) inscribed with "words of blasphemy;" and from his throat "an open sepulchre," pouring forth his "great swelling words of vanity."

Are not these the "*grievous wolves*" who were "to enter in," foretold by the Sacred Records with such impassioned clearness? in their pitiless fury, as the innumerable *martyr-fires* testify, "not sparing the flock!" Remorseless! drunk with the blood of the saints! on whose head rest the curses of persecuted and expiring millions!

It would be reversing the order of nature, if the pope and his followers did not proscribe the reading of the Bible, which so emphatically denounces their duplicity, and emblazons their crimes. And yet *this* is the church—impure as it is ferocious!—mild when in subjection and restrained by power, but savage in strength! and (as expediency directs) either the lamb or the lion! *This* is the church which, in the present day, can allure from the healthful "*green pastures*" of *Protestantism*, to the pestilential marshes of "*Campagna*," so many of "the lame, the halt, and the stone-blind."

Bristol.

MATERIALS FOR REFLECTION.

DANGER OF THE LOVE OF MONEY.

THERE are, in the Word of God, examples of the love of money, no less than the love of souls; but these are not such as should invite us to imitate them. The love of money made Balaam unite with the enemies of God, to his destruction; it made Achan violate an express command of the Almighty, which occasioned both his own death and that of all his family; through it Demas became an apostate; it occasioned the fatal lie of Ananias, and under its influence Judas betrayed our Lord into the hands of his enemies. These are not instances to tempt Christians uselessly to hoard up the wealth by which they might do abundant good; even if innumerable proofs were not furnished by every day's experience of the mischief which the love of money does to professed Christians and their children.

Not without reason has St. Paul declared, that "the love of money is the root of all evil." For it leads to pride and luxury, to injustice and fraud, to contention between nearest friends, to strife in families, to imperturbable hardness in the sight of human suffering, to absorbing selfishness, to the dislike of spiritual religion, to the neglect of secret prayer, to dangerous association with the world, to a useless life, and a doubtful death, to the loss of all generous sentiments, and the ruin of the immortal soul.

If persons who have money to spare for a thousand superfluities, or even for a thousand mischievous indulgences, do almost nothing for the spiritual welfare of others, what a condemning contrast do they exhibit between their prayers and their conduct! Day by day they say, in the language of devout zeal: "Thy kingdom come, Thy will be done on earth as it is in heaven." And while the devil reigns over the world with undisputed

dominion, and under his power men in general openly disregard the will of God, they will do nothing to turn them from darkness to light, and from the power of Satan unto God. Are their prayers real?—Then why not strive to secure their accomplishment? Are they false?—Then are they daily uttering that falsehood before the Omniscient. Either let men live to promote the kingdom of God, or cease to pray that it may come. If they will live so as to confirm the world's sensuality, scepticism, and ungodliness, then let them never more utter the petitions which they do not mean; and if they will not labour for the world's conversion, let them not pretend to pray for it—*Noel.*

BIBLE READING IN THE SIXTEENTH CENTURY.

In the year 1532, Thomas Harding, about Easter holidays, when the other people went to the church, took his way into the woodes, there solitarily to worship the true living God in spirit and in truth. It chanced that one came in great haste to the officer of the towne declaring hee had seen Harding in the woodes looking on a Book, whereupon immediatlie ran desperately to his house to search for Bookes, and in searching went so nigh, that under the bords of his floor they found certain English Bookes of holy Scripture, whereupon this godly man, with his Bookes, was burnt as a relapsed heretic. Such as died in prison, we are told, were thrown out: dogs and birds as unworthy of a Christian burial, and yet all this merciless commandment, notwithstanding, some good men there were which buried those who were thrown out, and take sort whom they were wont privily by night to cover, and many times the archers in the fields standing by and singing together psalmes at their buriall.—*Fox's Acts and Monuments.*

THE SCEPTIC CONVINCED.

A man of intelligence, but of a very sceptical turn of mind, had had many conversations with his clergyman, and was always stumbling at the doctrine of the resurrection, as a vexation and plague to his reason. He stumbled at that stumbling-stone, being disobedient. His clerical friend did not succeed in reducing his scepticism; the swelling proceeded not so much from particular difficulties and incredibilities in the mystery before him, as from a proud, self-relying dependence, not upon God, but upon his own reason.

At length for a long time they were separated. The clergyman did not meet the sceptic for years. Meanwhile the grace of God came into his heart, and he was converted, and became as a little child. All his scepticism departed, and now he listened only to God.

The first time he met his former friend after this great change, the clergyman said to him, "Well, my dear sir, and what do you think now of the doctrine of the resurrection?" "Oh, sir," said he, "two words from Paul conquered me: 'Thou fool!' Do you see this Bible (taking up a beautiful copy of the Scriptures, fastened with a silver clasp), and will you read the words upon the clasp that shuts it?" The clergyman read, deeply engraven on the silver clasp, "Thou fool!"—"There," said his friend, "are the words that conquered me; it was no argument, no reasoning, no satisfying my objections, but God convincing me that I was a fool; and thenceforward I determined I would have my Bible clasped with those words, 'Thou fool!' and never again would come to the consideration of its sacred mysteries, but through their medium. I will remember that I am a fool, and God only is wise."

How striking, how affecting was this! Ah! this is the way to come to God's Word. Let every man put this clasp upon his Bible, "Thou fool!" and let him enter it, to sit at the feet of Jesus, and learn of him, just as a little child,

remembering the saying of David: "The entrance of thy words giveth light; it giveth understanding unto the simple.—*American Publication.*"

COMMON MAXIMS IMPROVED.

Were men but as wise for eternity as they are for time, and did they spiritually improve their natural principles for their souls as they do naturally for their bodies and estates, what valuable Christians might men be! For instance:—

1. *To believe good news, well founded.* Why then is not the Gospel believed, which is the best news, and best grounded news in the world?

2. *To love what is lovely, and that most which is most lovely.* Why then is not Christ the beloved of men's souls, seeing he is altogether lovely?

3. *To fear that which will hurt them.* Why then are not men afraid of sin; seeing nothing is so hurtful to them as sin?

4. *Not to trust a known deceiver.* Why then do men trust Satan, the old serpent, the deceiver of the world?—the world, and its deceitful riches?—their own hearts, which are deceitful above all things?

5. *To lay up for old age.* Why then do not men lay up for eternity treasures of faith and good works, against the day of death and judgment?

6. *He that will give most shall have it.* Why then do not men give their love and service to God? Doth not he bid most?

7. *Take warning by others' harms.* Why do not men take heed of sinning, from the sufferings and torments which others undergo for sinning?

8. *To have something to show under men's hands, because they are mortal.* Why then will not men have something to show under God's hand for their security to salvation, seeing, not God, but they, are mortal?

Ah! if men did but walk by their own rules, and improve their own principles, what a help would it be to godliness! But, alas! God may complain of us, as of his people of old: "My people do not

consider."—*Canada's Flowings; or, Milk and Honey.*

SHORT SENTENCES.

The nominal professions of religion with which many persons content themselves, seem to fit them for little else than to disgrace Christianity by their practice.—*Milner.*

He that remembers not to keep the Christian Sabbath at the beginning of the week, will be in danger to forget, before the end of the week, that he is a Christian.—*Turner.*

In evil times, it fares best with them that are most careful about duty, and least about safety.—*Hammond.*

SINGING.

1. Singing is the music of nature. The Scripture tells us the mountains sing (Isa. xlv. 23)—the valleys sing (Ps. lxxv. 13)—the trees of the wood sing (1 Chron. xvi. 33); nay, the air is the bird's music-room, where they chant their musical notes.

2. Singing is the music of ordinances. Augustine reports of himself, that when he came to Milan, and heard the people sing, he wept for joy in the church, to hear that pleasing melody. And Beza confesses, that at his first entrance into the congregation, and hearing them sing (Ps. xci.) he felt himself exceedingly comforted, and did retain the sound of it afterwards upon his heart. The Rabbies tell us that the Jews, after the feast of the Passover was celebrated, sang Ps. cxi. and the five following psalms; and our Saviour and his apostles "sang an hymn" immediately after the blessed supper.—Matt. xxvi. 30.

3. Singing is the music of saints.—They have performed this duty in their greatest numbers (Ps. cxlix. 2)—in their greatest straits (Isa. xxvi. 19)—in their greatest flight (Isa. xlii. 10, 11)—in their greatest deliverances (Isa. lxxv. 14)—in their greatest plenties. In all these changes singing hath been their stated duty and delight. And indeed it is meet

that the saints and servants of God should sing forth their joys and praises to the Lord Almighty: every attribute of him can set both their song and their tune.

4. Singing is the music of angels.—Job (xxxviii. 7), tells us: "The morning stars sang together." Now, these morning stars, as Pineda tells us, are the angels, to which the Chaldee paraphrase accords, naming these morning stars, "*aciem angelorum*"—a host of angels." Nay, when this heavenly host was sent to proclaim the birth of our dearest Jesus, they delivered their message in this raised way of duty.—Luke ii. 13. They were delivering their messages in a "laudatory singing," the whole company of angels making a musical choir. Nay, in heaven there is the angels' joyous music—there they sing hallelujahs to the Most High, and to the Lamb who sits upon the throne.—Rev. v. 11, 12.

5. Singing is the music of heaven.—The glorious saints and angels accent their praises this way, and make one harmony in their state of blessedness; and this is the music of the bride-chamber.—Rev. xv. 3. The saints who were tuning here their psalms, are now singing their hallelujahs in a louder strain, and articulating their joys, which here they could not express to their perfect satisfaction. Here they laboured with drowsy hearts, and faltering tongues; but in glory these impediments are removed, and nothing is left to jar their joyous celebrations.—*Wells.*

HOW TO TEACH CHILDREN.

In all your instructions, most carefully avoid all tedious prolixity. Nothing more disgusts a child's spirit than long and tedious discourses. Make up the shortness of your discourse by frequency—a little now, and a little then, not all at once—drop by drop, as you pour liquor into narrow-mouthed bottles. As you do when you first begin to feed their bodies with a spoon, so must you do when you first begin to feed their souls with instruction. Long speeches burden their small

memories too much; and, through men's imprudence, may unhappily occasion them to loathe spiritual manna. As physicians, therefore, in their dietetic precepts prescribe to children, "Little and often;" so must we. Young plants may quickly be even over-gluttled with rich manuring, and rotted with too much watering. Weak eyes, newly opened

from sleep, at the first can hardly bear the glare of a candle. "Line upon line," therefore, and "precept upon precept; here a little, and there a little."—Isa. xxviii. 10. You must drive the little ones towards heaven, as Jacob did his towards Canaan, very gently.—Gen. xxxiii. 13. Fair and soft goes far.—*Samuel Lee.*

Poetry.

THE DIRGE IN AUTUMN.

Lay her amid the flowers to rest,
The young and gentle dead,
And bid them softly o'er her breast
Their last faint odours shed.
She loved them while she yet lived here,
Then plant them by her grave;
For, drooping, colourless, and sere
Their dry leaves seem to wave

Farewell!

How mournfully they wave!

And she who bloom'd as fair as they,
Like them is faded now:
The light pass'd from her eye away—
The beauty from her brow.
A voice came from the spirit-land
Unto her, soft and low:
It call'd her to the glorious band,
Deaf to that word of woe

Farewell!

That mournful word of woe!

WOODROFFE.

THE DEATH-BED.

We watch'd her breathing through the night,
Her breathing soft and low,
As in her breast the wave of life
Kept heaving to and fro.
So silently we seem'd to speak,
So slowly moved about
As we had lent her half our powers
To eke her being out.

Our very hopes belied our fears—
Our fears our hopes belied;
We thought her dying when she slept
And sleeping when she died.

For when the morn came, dim and sad,
And chill with early showers,
Her quiet eyelids closed—she had
Another morn than ours.

ANON.

"OF SUCH IS THE KINGDOM OF HEAVEN."

A blind old beggar, with his hat in hand,
Neglected by the passers by,
I noticed shily at a corner stand, [eye.
With moisture falling from his sightless
A child came by—a laughing little creature—
With joy and innocence in every feature,
Skipping forth gaily to an ample stand.
She saw the beggar, and became less gay;
Then flung the bit of silver in her hand
Into the old man's hat, and ran away!

LINES SUGGESTED BY VISITING THE NEW CHAPEL AT EVERSDEN.

SPIRIT of holiness, Spirit of grace,
Come in thy glory and visit this place,
Shed the broad daylight of piety round,
Let it be happy and sanctified ground.

Come with thy people whenever they meet,
Teach them with meekness to bow at thy
feet,

Let their hosannas be wafted above,
Offer'd from hearts which are full of thy love.

All that they ask thee in mercy impart,
Grant them a pastor devoted in heart,
Humble, and earnest, and able to teach,
Full of affection to all and to each.

Oh, may thy wisdom his spirit inspire,
Nought may he covet but souls for his
hire,

And as the seed is in faithfulness spread,
So may his hearers be nourish'd with bread.

Spirit of holiness, Spirit of grace,
Pity our poor and degenerate race,
Comfort thy saints as in seasons of old,
Gather their little ones into thy fold.

Oh that in days and in ages to come,
Many may reckon this dwelling their home,
Here may they blossom and flourish and die,
Longing to dwell in thy temple on high.
August 24th, 1845. E. R.

Review of Religious Publications.

The Life of Joseph, and the Last Years of Jacob: a book for youth and for age. By RICH. WARDLAW, D.D. 18mo. pp. 426. James Maclehose, Glasgow; Jackson and Walford, London.

THE divines of Scotland have acquired for themselves a high reputation in the department of Scriptural exposition. From the period of the Reformation down to the present day, it has been the habit of Scottish pastors to devote one of their Sabbath exercises, generally that of the morning, to the task of expounding, in regular order some book of inspired truth. The consequence is, that the people look to their pastors for such fruits of their official industry, and that the pastors are prepared to respond to the expectations of their flocks. A minister, therefore, who displays but slender ability in this department has difficulty in maintaining his standing with a Scottish congregation. Such a national feeling (and it assumes this character in Scotland) is highly conducive to the interests of sound Biblical knowledge, both among the teachers and the taught. We have occasionally heard complaints in England of the difficulty of awakening in congregations a taste for continuous exposition of the word of God; but we suspect that such complaints have arisen more from the inefficient manner, in which some of our English preachers have performed their task, than from any settled dislike on the part of the people to this most edifying of our pulpit exhibitions. If ministers venture on the work of exposition without laborious preparation; or if they indulge in dry and formal disquisitions, they will fail to interest their flocks, and to accomplish the specific ends to which an accomplished expositor of Scripture will mainly and habitually direct his attention.

We have been led to these remarks from the character of the work now before us. Though not professedly an exposition of that part of the book of Genesis to which it refers, it belongs to that interesting and valuable class of writings, which bring out the minute import and delicate bearings of the sacred narrative. To produce such a volume, it requires that the author should have been familiar with all the habits and appliances of an enlightened, acute, and effective expositor of the sacred text. It would be difficult to conceive of a composition more distinguished by all the substantial excellences, and all the glowing beauties of the best models of expository lectures, than this one, which we have now the pleasure of introducing to the notice of our

"They were designed," observes Dr. Wardlaw, "especially, though by no means exclusively, for youth. Including, as they do, 'The last years of Jacob,' as well as 'the life of Joseph,' they might be expected to contain appropriate lessons for the old as well as for the young. For children, the whole structure and manner of them will show they were not intended; although even for them—even for the youngest capable of elementary instruction—there are occasional hints and counsels which may not be unsuitable. What, indeed, is the period of life, what the caste of profession, what the class of character, for which the narrative that forms their subject does not contain profitable material? Of that sacred story, as of the tree of Nebuchadnezzar's dream, it may be truly said—it is meat for all."

The marked peculiarities of these patriarchal memorials are their truthness to nature;—their penetrating views of human character;—their clear and perspicuous exhibition of essential Christian doctrine;—their freedom from all forced interpretations, whether typical or otherwise;—their docility in tracing out all the moral, social, and religious lessons, with which the history is fraught;—their bland and beautiful bearing upon all the delicacies, proprieties, and sterner virtues of domestic life;—their deep-toned voice of warning against the class of errors which arose in the family of Jacob;—and their general adaptation to promote family harmony, confidence, and love,—and to discourage, duplicity, partiality, and favouritism, on the part of parents, and jealousy, distance, and enmity, on the part of children.

This new effort of Dr. Wardlaw's active pen will add, if possible, to his reputation as an author. It will prove how varied are his powers, and how ample his resources. We have seen him in the field as a dauntless, though cautious, polemic; we have traced him as an acute and penetrating philosopher; we have failed him, often and again, in the walks of pure theology; we have admired him as the advocate of the forlorn, the helpless, and the guilty; we have looked at the fair monument he has reared to perpetuate the memory of missionary zeal and heroism;—and now we rejoice to find him in the full maturity of wisdom and experience, laying open to us the pathetic story of Joseph and his brethren, and the last days of the patriarch Jacob. Long may he be spared to render service to the Christian church, and to give stability to the denomination of which he is so distinguished an ornament.

CREATION by the IMMEDIATE AGENCY of GOD, as opposed to CREATION by NATURAL LAW; being a refutation of the work entitled, "Vestiges of the Natural History of Creation." By THOMAS MONCK MASON, B.A. 8vo. pp. 192.

John W. Parker, West Strand.

The essay which this able critique is intended to counteract has acquired a notoriety far surpassing its scientific or other merits. The boldness of its theory, falling in with and ministering to certain speculative tendencies of the age, has drawn largely upon the curiosity of some, and the infidel propensities of others; and thus edition after edition has been called for of a work which tends to unsettle everything and to settle nothing. Far be it from us to shrink from the clear and indubitable inductions of science, or to foster the notion that nature, in any of its departments, can be at variance with revelation; but we are frank to confess that the course pursued by such writers as the author of "Vestiges of the Natural History of Creation" is, in our opinion, in the highest degree reprehensible. For an author of such reckless tendency to affect a lingering deference for the data of revelation, and to soothe the public mind by the fiction that his theory does not militate against the averments of Scripture properly understood, is a much more dangerous course than if he were to avow himself the antagonist of revealed truth. We firmly believe that his work would have been more harmless if it had been more honest.

We welcome Mr. Monck's "Creation by the immediate Agency of God" as a highly argumentative and conclusive refutation of the plausible speculations indulged in by the author of "Vestiges of the Natural History of Creation." If Mr. Monck has effected nothing else, he has at least supplied solid scientific reasons for rejecting the main point upon which the new theory of creation depends. The theory is, that the creation, as it now exists, is the result, not of direct Divine agency, but of its agglomeration into nuclei by the force of gravity. "I shall not stop," says he, "to inquire what might or could have been the real constitution of the elemental material preliminary to its reduction into its present forms; but, taking it according to the author's own account, it is, I conceive, physically demonstrable that its consolidation or agglomeration into masses of superior density could never have been effected by the force of gravity, or any other natural force that we are aware of, or can conceive employed under the circumstances assumed. For every such act of consolidation, admitting the possibility of its occurrence, would be accomplished by the dis-

engagement of the caloric of fluidity at the focus of condensation, the consequence of which would be the *expansion* of the mass; which is a result contradictory to the conclusion it is intended to establish. To explain this more at large: the fluidity of a fluid depends upon its *latent* caloric, and the elasticity of an elastic fluid is proportioned to its *sensible* caloric. By condensing an elastic fluid, you disengage its *latent*, and consequently augment its *sensible* caloric, or temperature, and thereby increase its *elasticity*; which is a condition *contradictory* to the result in view. Gravitation, which is only another name for the weight of the body, could therefore never occasion the *consolidation* of an elastic fluid, because the effect would be to superinduce that condition which is contrary to the operation of the cause itself. For example, could the atmosphere be condensed into the earth by its own pressure, however indefinitely increased? No. The moment we suppose such an operation to commence the temperature of the atmosphere must be supposed to be raised, and therefore its own pressure (the only force concerned) proportionally diminished. And this is a *reductio ad absurdum*, the force of which cannot be evaded by reference to any faculty of dissipation assignable to the heat so disengaged; as by radiation, which could not begin to operate until *after* the event had occurred, for the occurrence of which it is intended to provide.

"Had the author instead of adopting a source of tension for the particles of his elastic fluid that involved the hypothesis of present heat, assumed a repulsion founded upon electricity, or some other such agent, real or imaginary, to which no such consequence attached, still would he not have avoided the objection arising from the contradiction of the premises—namely, the *attraction* of gravity and the *repulsion* of heat—so long as we had suns and stars to look to, the accredited representatives of the nuclei themselves, into which, according to his own admission, (most strangely at variance with the reasoning to which it is allied,) has been concentrated all that excess of temperature which 'was once diffused through the whole system,' and which we are therefore called upon to believe was actually condensed *simultaneously* with the very fluid whose solidification was the consequence of their *disunion*. Upon the whole, then, in whatever light we regard the constitution of the nebulous element, whether as existing in the state of gas or of vapour, or of ultimate atomic subdivision—whether maintained in its diffusion by the agency of caloric or of electricity, or of any other force, known or unknown, the fallacy of the hypothesis of the creation of the masses by its agglomeration

into nuclei by the force of gravity, is equally ascertained."—p. 39, 40.

We regret exceedingly that our space will not admit of our doing justice to this valuable exposure of a most mischievous publication. Our author has, in every instance, challenged his antagonist on scientific as well as scriptural grounds; and we hesitate not to affirm, that his victory is complete; in the main points of the controversy—signal

PHILOSOPHY of the PLAN of SALVATION.

A Book for the Times. By AN AMERICAN CITIZEN. 12mo. pp. 228.

Hamilton, Adams, and Co.

This volume excites considerable attention in the thinking world. Though written with great simplicity, it is evidently the production of a master-mind. The style and arrangement are somewhat careless; but there is much originality in the several trains of thought, and few works are more adapted to bring sceptics of a certain class to a stand. It is, in fact, the substance of a series of letters written by the author, who was once a sceptic, to a friend who had sympathized with him in his former unbelief; and it exhibits the specific views of Christian evidence which brought the writer to "a thorough conviction of the truth and Divine authority of Christianity." Viewed in this light, the volume has a peculiar value. It is the disclosure of the actual process of mind through which the author passed—from the dark regions of doubt and infidelity to the clear light and conviction of a sound and heartfelt belief in the truth as it is in Jesus.

There is, in many parts of this treatise, a force of argument and a power of conviction almost resistless. We shall content ourselves by giving one extract in reference to the Messiah, as an illustration of the author's vigorous mode of dealing with evidence:

"If he (that is Christ) had appeared and conformed to the views which the Jews entertained of a temporal Messiah, it would have been direct evidence that he was an impostor; because the Jewish views of his character and reign, as all can now see, were selfish, ambitious, imperfect, and partial. Now, a teacher sent from God to give the world a perfect religion, could not conform to such views; but an impostor, from the nature of the case, could have conformed to no other standard than the views of the people. If an impostor wished to pass himself upon the Jews as their Messiah, he must assume that character and conform to that conduct, which he knew they expected in their Messiah.

For an impostor to assume a different character from that which he knew the nation expected their Messiah would bear, would have been to use means to frustrate his own plans, which would be impossible; because man cannot have a governing desire for the attainment of an end, and at the same time use means which he knows will frustrate the accomplishment of his own object. An impostor, therefore, in the state of expectancy, which existed at that time in Judea, could not do otherwise than conform himself to the character which the nation were expecting their Messiah would possess.

"Mark the two points. The prophets gave a delineation of the character, life, and death of Messiah. This delineation the Jews misinterpreted, or applied to several individuals; so that they were expecting in their Messiah a character entirely different from that described by the prophets.

"Now, mark the application of these points. If Christ had conformed to the views of the Jews, there would have been three distinct testimonies that he was not from God. (1.) Because their views were partial, prejudiced, wicked. (2.) He could not have conformed to their views, and sustain, at the same time, the character of a perfect instructor. (3.) He could not have fulfilled the predictions of the prophets concerning him. But, on the other hand, if he conformed to the prophets, and assumed the character of a perfect teacher, his rejection by the Jews was absolutely certain. It follows, therefore, legitimately and conclusively, that Jesus Christ was the Messiah of God, because he pursued that course which would, from the nature of the case, result in his rejection by the nation, which conduct, in an impostor, would have been impossible; but in the true Messiah it was the necessary course."

We sincerely hope that this volume will have a very wide circulation. It is a work of extraordinary power.

ANTI-CHRIST in PROPHECY and ANTI-CHRIST in FACT. By JOHN PARRY. 8vo. pp. 68.

Hamilton, Adams, and Co.

It is always a grateful task to us to welcome a new writer of power into the republic of letters. We want men of power in the present day. We have arrived at a great crisis, and mediocrity ability will not provide for the exigencies of the church. The essay on our table is an effort of great promise in an author who has never before committed himself to the press. There is scarcely a commonplace observation to be

found in it; yet there is no straining after originality. The thoughts have strength sufficient to sustain themselves, while the language is clear and even vigorous.

As a discussion of the main topics connected with Anti-Christ, it will be deeply interesting to all thoughtful Christians at the present momentous crisis. The author has entered into a careful and laboured induction, worthy of the most unprejudiced investigation, to show that the state connection in religion is both palpable and predicted feature of the great apostasy. We beg to apprise our readers, that the energy put forth in establishing this point is such as will not be easily disposed of by the advocates of establishments. Let them meet Mr. Parry in the fair field of calm, respectful, and scriptural argument, if they condescend to notice his essay. We have examined it with care, and we confess our surprise at the strength of the author's position. The total absence of all vituperation and unfair dealing in the essay gives it a claim on the serious attention of Churchmen, which we trust no ancient prejudices will tempt them to withhold. The question is a deeply interesting one; and we cannot for a moment doubt that conscientious men would renounce the Establishment principle, could they be convinced that it is part and parcel of Anti-Christ.

We offer our best thanks to Mr. Parry for this elaborate production of his pen. We could wish to see it in the hands of every inquiring man. It will reward the most careful perusal. Our prayer is, that such a writer may be spared as a blessing to the Christian church.

NOTES OF THE CHURCH. *A Sermon preached on the Twenty-second Sunday after Trinity, at Brompton.* By REV. WILLIAM IRONS, B.D., Vicar. Published by Request. 8vo. pp. 8.

Rivington, Waterloo-place.

THE SCHISM OF CERTAIN PRIESTS AND OTHERS lately in communion with the Church. *A Sermon.* By the Rev. WILLIAM J. E. BENNETT, M.A., late student of Christ Church, Oxford, and Perpetual Curate of St. Paul's, Knightsbridge. Preached at St. Paul's on the Twenty-second Sunday after Trinity, 1845. 8vo. pp. 18.

W. J. Cleavey, Baker-street.

As might be expected, the Anglo-Catholic party in the Establishment not yet prepared to follow Mr. Newman and others are in great consternation at the events which are daily occurring. They well know that thoughtful men must form certain judg-

ments of what is passing before them; and that those judgments may perchance be to their disadvantage. They have been teaching, with slight modifications, the same doctrines as their leaders, who have now taken the leap into Rome;—and some of their disciples, a little observant of daily events, are beginning to whisper in their ears the questions, "Why do you lag behind?—Why do you shrink from the legitimate consequences of your own habitual teaching? Are not those who have gone over to the pope's church confessedly the best men of your party?" Such whisperings, and a thousand others besides, are very awkward; and must call forth something like a disclaimer against Rome and her new converts. Now, those disclaimers are very curious documents. We have a specimen of them in Mr. Bennett's sermon now before us. Every one about Knightsbridge knows his ultraism both in doctrine and ceremony. But he must needs pour forth his lamentation over poor Mr. Newman and his friends. What will be thought by sober men of that lamentation, after all that Mr. B. has taught in the line of Mr. Newman's theories, we with not undertake to say. Could we agree will Mr. B. we should certainly follow Mr. Newman. Let the following passage speak for itself; we will not undertake for the *English* of it:—"In some way," Mr. B. writes, "we may observe of the use of soft words, to describe the sin of schism—such as 'secession,' 'departure,' 'going over,' and the like, just as though we had a free choice in the matter, to live in this communion or in that, as in a house. We 'secede,' or 'go over' from one place to another where there are two places; we cannot 'go over' from one church to another, seeing there is only one. *There is no church to which we can go over in this country; we may go over to a schismatic form of worship, but we cannot go over to a church.*" Good Mr. Wesley, "a priest of the Church of England," is classed with "Arius, and Tertullian, and Dogmat, and Novatian," of the early church. The charge hurled at his reputation is, that "being ordained to serve at her altars, he went forth, despising those altars, and wrought among us a division, a systematic division, which centuries, (unless by some special act of God's mercy,) centuries will be required to heal."—Nothing will now do for Mr. B. but the Episcopal Church of England. Rome "wants to episcopate," at least, in this country; and therefore she is worth nothing. "Take," says he, "only this one point as necessary, as it always was held necessary to constitute a church—the *existence of a bishop*, with a see geographically and known. Where is this among us but in the Church of England?" And, again, "the form of worship

called Roman has no bishop; there is not even a pretence in England (whatever may be the case in Ireland) to hold forth any man as bishop of an English see. No one has ever heard of such person." Now, all this style of writing leads us to suspect that Mr. B.'s lamentations over Mr. Newman and others are of a very suspicious character. Had Mr. N. remained in the episcopal establishment, all would have been right. Let Mr. B.'s notion of unity be preserved, and no matter if the Established Church be "unprotestantized." For our part, we regard Mr. Newman as so far an honest man; while we look on Dr. Pusey and others as very equivocal persons.

We can hardly determine the object of Mr. Irons's sermon. It is, to say the least, a very feeble performance. If there be any distinct design about it, it may be regarded as a plea for the English Episcopate, in these seceding times. The preacher very properly avails himself of what Mr. Newman said of Rome a short time since, as a caveat against existing movements. "In truth," said Mr. N. in his "Romanism and popular Protestantism," "she (that is Rome) is a church beside herself—abounding in noble gifts and rightful titles, but unable to use them religiously—crafty, obstinate, wilful, malicious, cruel, unnatural, as madmen are; or rather she may be said to resemble a demoniac." Of this writer, now a Romanist, Mr. I. says that he is "the first strict and learned English Churchman who has so left" the Establishment. Be this as it may, we are not without fear that Anglo-Catholic doctrines, if embraced, must drive honest men to Rome. They are essentially popish.

Mr. Irons very reasonably reminds Romanists that *their* NOTES of a true church, are only seen and recognised by themselves. We respectfully ask him if he will allow the force of this appeal in reference to the English Episcopate? If he will not, then it is worth nothing as applied to Rome.

THE JUVENILE MISSIONARY KEEPSAKE.
 1846. Edited by the writer of "Madagascar and its Martyrs," "Missionary Stories," etc. etc. 12mo. pp. 146.

John Snow.

This is both a pleasing and instructive volume, well adapted to interest the young in the great cause of Christian missions. All the articles contained in it are drawn up in a manner calculated to please the fancy and to improve the hearts of young people. Its tendency is in every way excellent; so that we can give it our delibe-

rate and earnest recommendation as a very reasonable and useful publication.

THE SACRED GIFT. *A Series of Meditations upon Scripture Subjects, with twenty highly-finished engravings, after celebrated paintings by the great masters. Second series. By the REV. CHARLES B. TAYLER, M.A., author of "May you like it;" "Records of a Good Man's Life;" "Lady Mary;" &c. Imperial 8vo. pp. 204.*

Fisher, Son, and Co.

We are much gratified to find a work of the class to which this volume belongs, entirely devoted to sacred subjects, and written, at the same time, in a style calculated to interest the educated portions of the community in topics directly connected with the gospel of Christ. Under the editorship of such an engaging writer as Mr. Tayler, it could scarcely fail to exhibit marks of correct taste, delicate moral feeling, and sound Christian sentiment. We could never persuade ourselves that Christianity did not afford scope for a work of the description of "the Sacred Gift;" or that it was not the duty of Christian writers to supply the desideratum.

Mr. Tayler has been very successful. Of the twenty-five articles, in prose and verse, which compose this volume, he has supplied thirteen,—all of them well adapted to awaken and sustain a lively interest in the historic facts and touching biographies of the Sacred Scriptures. The other twelve contributions are from the pens of the Rev. Hugh M'Neile, the Rev. Canon Slade, the Rev. Henry Raikes, the Rev. R. W. Evans, the Rev. Hugh Stowell, and the Rev. Joseph Baylee. We could dwell with much satisfaction upon the instructive and beautiful tendency of many of these compositions; and were we to particularize, we should refer to the story of "Joseph," "the Holy Child Jesus, and his Mother," "the Dying Saint," and "the Shunamite," all by the editor; also "the Transfiguration," by the Rev. Hugh M'Neile, and "the Leper Cleansed," by the Rev. Hugh Stowell. It is an interesting peculiarity in this volume, that though it is written entirely by Churchmen, we have not detected a single sentence in it calculated to disturb the feelings or convictions of evangelical Christians of any other community. The pictorial illustrations of "the Sacred Gift" are finished in the highest style of art;—they are, indeed, engravings of the first class, all from the old masters.

CHINA: *the Scenery, Architecture, and Social Habits of that ancient Empire. Drawn from original and authentic sketches.* By THOMAS ALLOM, Esq., with Historical and Descriptive Notes by the Rev. G. N. WRIGHT, M.A. 4to. vol. 4.

Fisher, Son, and Co.

This is the last volume of the publisher's China, and we bear our willing testimony to the energy, intelligence, and success of the undertaking. It is a most entertaining and instructive publication, supplying a vast amount of useful information respecting China and its people. Though intended as a book of amusement, it is distinguished by the more solid qualities of correct statistical detail, well digested narrative, and striking delineation of all that is peculiar in the past and present history of the most unique nation on the face of the globe. The four volumes are well deserving of a place in the library of every gentleman of intelligence. A very large sum indeed must have been expended by the enterprising publishers on the illustrative plates, which are most realizing and beautiful. The moral, and even religious tendencies of the work, are excellent.

TWELVE DISCOURSES TO YOUTH. By SAMUEL MARTIN, Minister of Westminster Chapel. With an Introduction by the Rev. JOHN ANGELL JAMES. 12mo. pp. 178.

D. Murray, Sloane-street; and Ward and Co.

The idea of this volume of Discourses to the Young is very happy. It is an ingenious as well as useful thought, to look at youth in various positions, and to deal with it accordingly. This is Mr. Martin's plan. We have "the orphan youth;—the youth far from home;—the youth in business and service;—the youth in poverty;—the youth in wealth and temporal comfort;—the youth in affliction;—the youth in circumstances of strong temptation;—the youth in a large circle of acquaintance;—the youth in solitude;—the youth in a sphere of usefulness;—the youth with external religious privileges;—and the youth with few religious privileges."—Our readers will perceive that the outline is very comprehensive; and we can assure them that it is very judiciously filled up. The counsels delivered, in each case, are peculiarly appropriate, and often very touching. A more suitable present for the young in general we can scarcely conceive of. The author well knows how to make his way to the human heart, especially to the hearts of the

young. We know the discourses were useful as delivered from the pulpit, and we trust the blessing will be widely diffused through the medium of the press.

Mr. James's Introduction, like all his other productions, is full of just sentiments, and close appeals to the heart and conscience.

FISHER'S DRAWING-ROOM SCRAP-BOOK. 1846. By the HON. MRS. NORTON. 4to.

Fisher, Son, and Co.

There are some very striking contributions in this volume, of Fisher's Scrap-Book. We do not, indeed, admire them all. "The Invocation of Death" is too heathenish for our taste. It is beautiful poetry; but poor thread-bare theology. Death cannot safely be invoked on such principles. But there are other articles of considerable merit, such as "Jerusalem," "Canute reproving his Courtiers," "The Old Family Place," and particularly, "Could ye not watch one hour?" There is great talent evinced in almost every page,—a current of mind not often to be found in such works.

The JUVENILE SCRAP-BOOK. By the AUTHOR of "The Women of England." 1846. 12mo. pp. 96.

Fisher, Son, and Co.

The literary labours of Mrs. Ellis give token of an industry and application which few authors are able to display. There is no declension, moreover, in her powers of perception, or in her flights of fancy and imagination. The present number of "The Juvenile Scrap-Book" is quite equal, if not superior, to its predecessors. It will be a welcome guest in our youthful circles, as in former years. Many of the articles are very deeply interesting. "Young Thoughts," "The Independent Bees," "Poor and Rich," and "The First Grief," will be read with avidity. The pictures, which are well executed, are more numerous than in any former number of the work.

WORKS RECENTLY PUBLISHED.

1. *Thoughts on the Holy Spirit and his Work.* By the author of "Thoughts upon Thought." 12mo. pp. 350. John Snow.

2. *The Songs of Zion; or, the Praises of the Church Universal:* consisting of the entire Book of Psalms, with many other Passages of the Old Testament, in the Authorized Version. Arranged and syllabically divided for chanting. With an Essay by EUSTACE R. CORDEN, M.A. 18mo. pp. 814. J. Dimsie.

3. *Creation by the Immediate Agency of God; as opposed to Creation by Natural Law*; being a Refutation of the work entitled, "Vestiges of the Natural History of Creation." By THOMAS MONCK MAYOR, B.A. 8vo. pp. 192. John W. Parker, West Strand.

4. *Household Verses*. By Bernard Barton. 12mo. pp. 264. George Virtue.

5. *Select Remains of the late Rev. Alexander Campbell, pastor of the Congregational Church, Greenock*. With the Sermon preached on occasion of his Death, by the Rev. RALPH WARDLAW, D.D.; and a Memoir, by the Rev. JOHN KENNEDY, M.A., Aberdeen. 12mo. pp. 466. James Maclehose, Glasgow.

6. *Elements of Mental and Moral Science*. By GEORGE PAYNE, LL.D. Third edition, enlarged. 8vo. pp. 472. J. Gladding, City-road.

7. *The Reformation and Anti-Reformation in Bohemia*. From the German. In 2 vols. 8vo. Houlston and Stoneman.

8. *The North British Review*. No. VII. 8vo. Hamilton, Adams, and Co.

9. *Proceedings of the Anti-Maynooth Conference of*

1845. With an historical Introduction and an Appendix. Compiled and edited (at the request of the Central Anti-Maynooth Committee) by the Rev. A. S. TRELWALL, M.A., of Trinity College, Cambridge. 8vo. pp. 424. Seeley, Jackson, and Nisbet.

10. *Female Characters of Holy Writ*: in a Course of Sermons preached at the Parish Church of St. John's, Clerkenwell. By HUGH HUGHES, B.D., Rector. First Series. Dedicated, by permission, to Her Royal Highness the Duchess of Kent. 12mo. pp. 408. Hamilton, Adams, and Co.

11. *The British Quarterly Review*. No. IV., Nov. 1, 1845. Contents:—1. German Philosophy and Christian Theology. 2. Miss Barrett's Poems. 3. The Resources of Ireland. 4. Sacramental Theories—Dr. Hailey's Lectures. 5. Animal Magnetism and Ghost Seeing. 6. The True Law of Population. 7. Prospects of British Art. 8. Origin—his Life, Writings, and Opinions. 9. The Literature of Fiction. 10. Baptist Noel on the Church of Ireland. 11. Life and Works of Bewick. 12. Criticism on Book and Literary Intelligence. 8vo. Jackson and Walford.

This Number of the British Quarterly will be regarded by suitable judges as more than equal to its predecessors.

Obituary.

MR. ANDREW BELL.

Mr. Andrew Bell was a native of St. Andrew's, in Scotland; his parents were pious, his father being a deacon of a church in that city. He had reason, in the latter part of his life, to bless God for their prayers, pious instructions, and examples, the remembrance of which, amidst his depraved and rebellious pursuits, he never could wholly erase from his mind. However, it pleased the Lord to deprive him of his father by death, and left him an orphan at a tender age. After the death of his father his mind was bent on going to sea; and notwithstanding the injunctions of an affectionate mother, he refused to submit to parental control. With a resolution unsubdued by maternal sympathy, he took his farewell of her, which proved to be the last, as he never saw her afterwards. He now, at about thirteen years of age, entered the merchant service, and the brig in which he had embarked was driven on shore in a gale of wind, where he nearly met with a watery grave, having been conveyed on shore in a state of insensibility.—"Although at that time," he observes, "I gave all the glory to man for my preservation from death, yet, blessed be God, I can now look back on that eventful period with grateful adoration, and trace the hand of God in the deliverance." He then made a voyage to the West Indies, without anything very remarkable occurring. His next voyage was to the East Indies, in the *Edgmont Castle*, East Indiaman. While

at Madras he was seized with a severe affliction, during which his conscience was somewhat aroused, and he thought of the prayers and instructions of his pious father; but those impressions proved but transient. On his return to England, he was, with many others, impressed into His Majesty's ship, *Robust*, in which ship he was soon afterwards brought into action with the French fleet, in the Bay of Biscay. During the action one of his shipmates, while in conversation, was shot dead before his eyes; he considered this a very fortunate escape. "Now I can look back on the event," he observes, "and say, 'Bless the Lord O my soul!'" Being now of a very volatile disposition, he deserted the navy, and entered on board the Active privateer, of Poole, and while in her, they fell in with a French vessel, much superior to them in force, and, after a desperate action they carried her by boarding,—in which Andrew Bell took the lead. In reviewing, in after life, his narrow escape in this action, he observes, "It is astonishing that, amidst so much presumption, the Lord had not cut me off in the midst of my sins. Instead of raising my heart in gratitude to God, for his merciful interposition on my behalf, I took all the praise to myself, and considered that mine own arm had gotten me the victory. This tended to encourage me to undertake the most desperate and daring enterprises, and rush into the very jaws of death, without the fear of God before my eyes. I think I

can venture to say, that I was a stranger to the passion of fear." He now entered on a new scene of action, and became associated with those desperate characters called smugglers; where he devoted twelve years of his life, in the most daring and dangerous enterprises. Having succeeded well in his illegal traffic, he became the owner and captain of his own vessel. He now became so notorious in his profession as a smuggler, that the Government offered 200*l.* reward for his apprehension; he was at last captured off the port of Cherbourg, in France, thence brought in custody to England, where he was sentenced to two years' confinement in Winchester jail. A little before the expiration of his confinement, he was liberated on condition to serve in His Majesty's navy on a foreign station for five years. He was, accordingly, sent on board the *Inconstant*, frigate, then lying at Spithead. His activity as a sailor was soon noticed by the captain, who appointed him as boatswain's mate; and he was soon afterwards appointed boatswain of the ship. During the voyage they fell in with a French frigate, which, after a severe engagement, they captured. Mr. Bell's bravery during the conflict could not escape the notice of the captain, who, as a testimony of his approbation of his conduct, presented him with a boatswain's silver call and chain. To particularise all the providential deliverances he experienced at this eventful period of his life, would far exceed the limits assigned to this brief memoir. The last instance he experienced of a merciful Providence to protect in the hour of danger, was in the memorable battle of Trafalgar, fought on the 21st October, 1805. He was then boatswain of His Majesty's ship *Swiftsure*, where many fell around him; and his own nephew, a midshipman, was standing close by his side, when the youth lost one of his legs by a cannon shot—still he remained callous and insensible to the many merces with which he was surrounded.

It pleased the Lord, in his kind Providence, to permit him once more to tread his native shores, and in the year 1807 he arrived in England, and landed at Portsmouth, where his wife was then residing; and having heard of the Rev. John Griffin, of Orange-street chapel, Portsea, he was induced to go to hear him. Here he was struck forcibly with the solemnity which seemed to pervade the assembled throng, and which arrested his attention. He now attended constantly, and every sermon seemed to make an impression on his mind, calculated to awaken him to a deep sense of his awful state as a sinner before a holy and righteous God. Having been through his past life addicted to the awful vice of swearing, he was now led to seg and deplore

his detestable nature, both in himself and others. The great change which had been effected, by Divine grace, on the heart of one who had spent his life in rebellion against God, became so evident to the minister and the church, that they, most readily and cordially, after a suitable time, admitted him to their communion. He now became as distinguished for his piety and humility as he had previously been for his ferocious and undaunted career. The beautiful and descriptive lines of Dr. Watts may be considered as truly applicable to the departed saint, viz. :—

"Lions and beasts of savage name
Put on the nature of the Lamb,
While the wide world esteem it strange,
Gaze and admire and hate the change."

The writer, who had been intimately acquainted with him for upwards of thirty years, can bear testimony to his mild and docile disposition as well as his humble walk with God. He could never review the events of his past life without shedding the tear of deep contrition, as well as the tear of joy in taking a retrospective view of all the way in which the Lord had led him. The last twenty-five years of his life were spent in retirement from the world. The Bible was his constant companion, as well as other religious works; but especially the *Evangelical Magazine*, the pages of which he always perused with ecstasy and deep interest, and was a subscriber to it about thirty-three years. The last he read was for the month of September, 1845, on which he made to the writer some pithy and judicious remarks. The life of our departed friend, since his conversion to God, will tend to display his Christian principles and character more than any encomiums which the writer can pass on it. He was found walking in all the ordinances and commandments of the Lord blameless, never absent from his seat in the house of God, when health and strength would permit. He was scarcely ever seen to enter his pew after the commencement of Divine worship, as he always considered that the singing of the praises of God, and uniting in prayer at a throne of grace, were the most important parts of Divine worship. His prayers in the family were remarkable for their simplicity and fervency, and were quite characteristic of one who was daily contemplating the period when he should, after encountering the boisterous storms of the present time-state, cast his anchor of hope in the haven of eternal bliss. It was remarked of late, that in his family devotions he seldom omitted praying that the Lord would not keep him long on a bed of affliction; to trouble his surviving relatives; which was most delightfully and sweetly

realized in his last moments, as the sequel will show.

On the evening of the 22nd of September last, the writer, who had been accustomed to visit him frequently, paid him a visit, and found that he had for some time retired to his chamber; when he observed, "I have been searching and examining myself for evidences of a work of grace, and I can say that I love God, his house, and his people, and you know the Scriptures state, 'We know that we have passed from death unto life, because we love the brethren.'" After some further conversation on the evidences of Christianity, the writer took his leave. On the 24th, in the evening, he attended Divine worship in a neighbouring Baptist chapel. On the morning of the 25th he arose in his usual health, and continued so till about four o'clock in the afternoon, when he was suddenly seized with pain in his stomach; medical aid was immediately resorted to, the writer was sent for,—but ere he arrived, about six o'clock, the venerable saint had breathed his last. Just before he expired, he said to a Christian friend present, "I am going home." She said, "Do you find Christ precious?" He re-

plied with a faltering voice, "He is the chiefest among us," but could proceed no farther; and shortly after he fell asleep in Jesus, in the eighty-seventh year of his age. His death was improved by the minister, the Rev. T. Cousins, of King-street chapel, Portsea; of which church the deceased had been a member about twenty-eight years. The text chosen for the occasion was from 1 Thess. iv. 4, "Them also which sleep in Jesus."

In the foregoing narrative we have a fine display of the sovereignty and efficacy of Divine grace in subduing the innate depravity of the human heart. The writer, who is a deacon of the Independent chapel, King-street, Portsea, had for many years an opportunity of witnessing its delightful effects on the heart and life of our venerable friend, now entered into rest. The tears of joy which rolled down his cheeks, while rehearsing the unmerited mercies of God towards him, whose life had been so replete with evil, has left impressions on the writer's mind not easily obliterated.

JAMES TAPLIN,
Cumberland-street, Portsea.

November 10, 1845.

Home Chronicle.

SPECIAL SERVICES FOR PRAYER.

It was resolved, at the autumnal meeting of the Congregational Union of England and Wales, to recommend to the churches whom it represents, that the first week in December, commencing with Monday, the 1st, should be devoted by them to special religious services. There was no part of the deliberations of the Union that we hailed with greater satisfaction than this. The recommendation—for Congregationalists can and ought to do no more—was mainly the result of the impression produced by Mr. James's affecting essay on the present state of our churches. Whatever subtraction might be made from some of the representations of that deeply interesting document, it supplied ample evidence of the fact, that we greatly need, in common with other bodies of Christians, a season "of refreshing from the presence of the Lord." And how can we better look for, or prepare for such a season, than in the attitude of general humiliation and prayer? Let the pastors, officers, and members of our churches do their utmost to throw life and energy into the proposed services, and there can be no doubt that they will issue in special benefits to our denomination. We

are aware that, as this notice will not appear till Saturday, the 30th, it will be too late to aid our brethren in making their arrangements. But our impression is, that an *early prayer meeting*, say from half-past eight till half-past nine, and an evening service from half-past seven till nine, consisting of devotional exercises and addresses, might be the most convenient arrangement. Where churches are near to each other, it might be very desirable to have *one united evening service*, for the purpose of promoting brotherly love. Let this season of prayer be looked forward to with devout expectations, with earnest longings for the outpouring of the Holy Spirit, with deep humiliation for our lukewarmness, our unfruitfulness, our worldly spirit, and for all by which we may have grieved that blessed Agent, by whom we are sealed unto the day of redemption.

RESOLUTION OF THE CONGREGATIONAL BOARD.

"That the members of this Board, having heard the minute and resolutions of the Congregational Union at its autumnal meet-

ing, recently held at Manchester, on the present state of religion in our churches, and on the need of united and earnest prayer for the outpouring of the Holy Spirit, and for the increase of love, zeal, and union amongst all the people of God, agree to recommend to our churches the observance of the first week in December for conference and prayer, either associated or apart, as may be found convenient."

On Tuesday, December 2nd, a special meeting of the Board will be held at eleven o'clock, for prayer, at the Library, Blomfield-street.

TOKEN OF RESPECT TO THE PRESIDENT OF THE HACKNEY THEOLOGICAL SEMINARY.

Many will feel a lively interest in learning that, on the 28th of October, the ministers educated at Hackney Theological Seminary, to the number of twenty-four, dined together at Baker's Coffee-house, Cornhill, London, for the purpose of presenting a testimonial to their respected tutor, the Rev. George Collison. The Rev. Dr. Reed presided on the occasion. It had been intended to present their venerated friend with a piece of plate, which he declined, but consented to receive a watch. An elegant gold watch, with chain, was therefore purchased, and the following inscription beautifully engraved on the outside of the inner case:—

"Presented to the Rev. George Collison, by the ministers educated in the Hackney Theological Seminary, as a testimony of respect and affection for their tutor, and of their high estimation of his services as president of the institution during the extended period of forty-two years. October 28th, 1845."

The meeting was a season of delightful fraternal intercourse and enjoyment, although considerable disappointment was experienced by the unavoidable absence of their friend and tutor, through severe indisposition. The testimonial was, however, presented to him the next morning by a deputation from the meeting, consisting of the Rev. Dr. Reed and the Rev. Messrs. Timpson, A. Jones, and C. Bateman; and it was received by the Rev. G. Collison with ardent feelings of delight at the kind remembrance of those in whose welfare he expressed his deepest interest, and desires for their continued success as faithful ministers of the Son of God.

It is purposed that an annual meeting of the brethren shall be held in the month of May, during the missionary week.

CHINESE COLLECTION, HYDE PARK CORNER.

The arrival of the two intelligent Chinese, A-Shing and A-You, at this beautifully arranged Exhibition, has greatly added to its interest, and drawn multitudes from all parts of the town and country to inspect it. It is but justice to the proprietors to say, that they have acted with great liberality, in offering to the children in the Sunday and day schools of the metropolis an admission, *per hundred*, at a very trifling charge. We can say, for the children of our own schools, that they were deeply interested by a visit to this unique and instructive exhibition. As it will soon be closed, no time should be lost by the committees of our Sunday and day schools in providing for this appropriate recreation for the children committed to their care.

HOW TO SAVE MONEY FOR NECESSARY PURPOSES.

To the Editor of the Evangelical Magazine.

Sir,—Having read in your Magazine of this month a paper, headed "On the Resources of the Church for the Evangelization of China," and being struck with the force of the remarks made by the writer, on the necessity of exercising greater self-denial for the purpose of aiding the cause of missions, I have thought it may not be amiss to mention the plan I have adopted for some years to increase the amount of my offerings to the Missionary Society. In order to double my contributions, I resolved to lay aside sixpence from every pound I received from my business for this sole object, not from my income, but receipts, and the result is, that I have more than doubled my donations to the good cause, so that I am enabled to give perhaps ten pounds, where formerly I did not give more than two or three. This plan has worked well with myself, and I bless God that he has permitted me to persevere in carrying it out so many years, to help forward the Missionary Society. Some friends, who are more wealthy, may probably be induced to lay by one shilling out of every twenty received, for the same object, and others may give a less sum out of their receipts; and should this plan obtain among the churches a favourable impression, much may be done to raise the funds of the Society. Laying aside so much from the receipts of business or of a profession will inevitably lead to the exercise of self-denial, and when once the resolution has been formed of devoting a certain portion of money received, it is not likely to be revoked, so that a continuance is to be

expected, and even an increase rather than a decrease of the original proportion allotted to this sacred cause. Vigorous piety is necessary to the exercise of self-denial, and if the churches of our land happily were blessed with a healthful spirit, there would be no need of such heart-stirring appeals as we have lately seen in your excellent Magazine. Let the directors send forth picked men from among the armies of Israel, to the north and the south, the east and the west, who shall blow the trumpet, so that it shall not give an uncertain sound, but rouse the churches to a sense of their duty and obligation to come forward to the help of the Lord against the mighty. Our Wesleyan brethren know how to do the thing well; not that I name this by way of reflection, but I have observed in all the missionary meetings I have attended in this part of the country that the deputations they have sent are men selected for the purpose, who have not failed to excite the public mind in favour of their Society, addressed large audiences, and reached the hearts and the pockets of their hearers. The ablest and most talented men must be employed for this work, who shall burn with zeal for their Master's glory, and put forth all their energies to arouse the slumbering spirit of the churches, and tell them what they ought to do, in plain, faithful, and affectionate terms. There is a withering blast over the land at this present time, and if this goes on unchecked, if the missionary funds are suffered to fail for want of self denial and vigorous effort, will not the Lord remove the candlestick from our midst, and give it to other nations, in whose hands it shall be lifted up, to send forth its bright light with sevenfold splendour? Have the ministers of the churches done their duty in appealing to the people on behalf of the missionary cause? Have the churches been instant in prayer for this blessed object? Have individual Christians remembered Zion's intercessors on their knees in secret? Have all done what they could? Time is short—the work is great—the opportunity of doing good is now given. May none of us be found unfaithful stewards. G.

Devonshire, November 9, 1845.

THE TRAVELLER'S NOTES.

to the Editor of the Evangelical Magazine.

Dear Sir,—In the course of my peregrinations in this wilderness, business affairs have frequently caused me to leave home. "I have been in journeyings often." These things I have felt irksome and painful, as

will be the case with every rightly constituted mind. To leave family and dear friends, and to meet strangers, is no easy matter to such as love quiet seclusion. On such occasions I have found it to be my duty, and have esteemed it my privilege, to acknowledge the Lord, and to seek from him journeying mercies, not only to preserve my health, and his kind assistance in my lawful business, but also that he would be pleased to arrange for me as to my company, and that I might not be injured by the haters of God, but be brought into contact with some of the excellent of the earth, with whom I might have sweet intercourse, to my own spiritual profit, or to prove useful to them; in short, that in his providence he would favour me with opportunities of doing some good or of receiving some. In this way I have had many pleasing and stimulating answers to prayer. The following brief narrative, though not marked by any striking incidents, I desire to record in proof of this to the praise of Divine grace; and it may not be without benefit to some of your readers who may be placed in similar circumstances, and it has this advantage, it is not a fanciful relation, but from real life.

In the summer of 1811 I was called in the course of business to take a journey of upwards of 200 miles from home. Previous to setting out, I had caught a very bad cold, and which had hung upon me in spite of the usual remedies, and by it my body was greatly enfeebled, and my spirits much depressed. The business also, in which I was engaged, was of a very perplexing and disagreeable nature, which tended still more to increase my dejection.

In the evening of the first Saturday after leaving home I was sitting in the inn where I lodged, all alone, my thoughts very dark, musing on the hardships of my situation—the enfeebled state of my body—the unpleasant business I had in my hands—my family and friends at home. Altogether my thoughts were very gloomy and desponding. The day also, I well recollect, had been very unpleasant, rainy, and foggy. Any one that has been placed in these circumstances can easily conceive how all these things would naturally induce the mind to unbelieving exercises of dejection and sinful melancholy. Wrapped in this gloomy mood, my reverie was suddenly broken in upon by the arrival of a traveller, who had just come from a journey of some distance, and who was ushered into the room in a very bespattered condition. After exchanging some common observation on the weather and the roads, and such-like topics, I expected nothing from him beyond the routine of commercial travellers. What was my surprise to find in him a Christian friend of congenial sentiments! He had observed—I had more of a

sedate appearance than is usually to be found in such connections, and he began by saying, what a blessed thing the rest of the sabbath was by Divine appointment. This drew from me similar sentiments, and we soon entered upon a full and free conversation on religious topics, to our mutual satisfaction. Not to enlarge, I found him to be such an acquaintance as I needed, and my dejection of mind was soon removed. We spent the evening very comfortably together, and a friendship commenced between us which continued for years afterwards. I found him to be a very intelligent and an able Christian, the son of an eminently useful Baptist minister. Next day, being sabbath, I took him with me to the dissenting meeting, where I was intimately acquainted with the pastor. We attended both forenoon and afternoon.

After the second service my friend came into my room and mentioned that there was a gentleman in the inn from the West Indies, with whom he had had some conversation, and found he was strongly tainted with infidel principles on religious topics, but at the same time willing to hear instruction, for he was very ignorant of the gospel, and had for a long time neglected public worship.

We arranged that we would endeavour to get him to the meeting in the evening, and urge him to a careful study of the Scriptures, with meditation and prayer for light. He prevailed on to go to the sermon in the evening with my friend, but was very shy about his case being known to another person. Of course I kept aloof from him, leaving him in the hands of my friend, who I knew would use all the means in his power. I got an opportunity, however, to acquaint the minister of his case, in order that he might have special reference to it in his sermon. He profited by the hint, and preached an excellent discourse from these words, 2 Cor. v. 14, "For the love of Christ constraineth us, because we thus judge." The West Indian heard with great attention, and so far as we could discern was led to much serious reflection. As we all had to separate next day, I can add nothing further as to any lasting effects. The day will declare if any permanent good was done.

To conclude here was a pleasing instance of the answer of prayer, a Christian friend very unexpectedly brought to me at a very seasonable juncture,—an illustration of that fine trait of the believer's character, that "they that feared the Lord spake often one to another," and "as iron sharpeneth iron," &c.; and further, the great duty of believers to endeavour to "sow beside all waters."

I am, with much esteem, yours truly,

VIA TOR.

DRESS AND JEWELS.—A HINT TO CHRISTIAN LADIES.

To the Editor of the Evangelical Magazine.

Dear Sir,—May I be allowed, through the medium of the Evangelical Magazine, to call the attention of the female members of our churches to a point that is, I fear, too little thought upon—I mean the sums yearly expended in jewellery, and the foolish, but too fashionable superfluities of dress, at a time when every nerve ought to be stretched for the extension of the Redeemer's kingdom? Surely we ought to deny ourselves, and show to the world that the happiness of a disciple of Jesus is in no way increased by the sparkling of jewels or "costly array."

If ever self-denial was of importance, it is now.

If ever a broad line of demarcation was wanted between the church and the world, it is now; and it ought to be a thing unheard of amongst us, that we should spend on ornaments and trinkets what would place in the hands of a poor perishing heathen the glad tidings of salvation.

Various and good are the plans that are set forth for the increase of our missionary funds. May I, as a very humble but attached friend to that cause, draw the thoughts of my dear sisters in Christ to what I conceive to be a growing evil?

I write not without reflection, as I have seen persons who could not afford to give an annual half-guinea to the cause of Christ, spend twice the money on one bauble. "These things ought not so to be."

November 12, 1845.

LOUISA.

BOOKS.

Through books, we enjoy intercourse with superior minds, and these invaluable means of communication are in the reach of all. In the best books, great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books! They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all who will faithfully use them the society, the spiritual presence, of the best and greatest of our race.—*Channing*.

PROVINCIAL.

ORDINATIONS.

The Rev. Richard Henry Smith.

On Tuesday, the 24th of June, the Rev. Richard Henry Smith, from Highbury;

College, was set apart to the pastoral charge of the independent church and congregation of Brading, Isle of Wight. The Rev. John S. Pearsall, of Andover, delivered the introductory discourse; the Rev. Thomas Mann, of West Cowes, proposed the usual questions. The Rev. Richard Henry Smith, of Marlborough, offered the ordination prayer; and a faithful and affectionate charge was delivered by the Rev. T. S. Guyer, of Ryde. In the evening the Rev. J. D. Morell, of Gosport, addressed the church and congregation. As this spot has so long attracted attention from its association with the late Rev. Legh Richmond, it is earnestly hoped that Christian friends will show their interest for the cause of God in this place by their kind sympathy and aid—and that the self-denying and devoted labours of the present minister may find the encouragement they deserve.

Rev. W. S. Ball.

On Wednesday, August 20th, the Rev. W. S. Ball was ordained as pastor of the Congregational church, Cadenham, Hampshire.

The Rev. Thomas Adkins delivered the introductory discourse, and proposed the usual questions; the Rev. T. P. Bull, of Newport Pagnell, offered the ordination prayer; and the Rev. John Reynolds, of Romsey, gave a charge to the minister, founded on 1 Tim. iv. 16.

In the evening of the same day, the Rev. John Frost, of Cotton-end, preached to the people, from the words of Moses to the children of Israel, when he said, in reference to Joshua, "Encourage him."

Cadenham is one of the most prosperous stations of the Home Missionary Society, and situated on the borders of the New Forest; and affords every possible opportunity for the exercise of Christian devotedness and untiring zeal.

The services were characterised by great interest and devotion, and a stimulus, we trust, was given to the people by them, which will not soon be forgotten.

The Rev. S. Raban.

On Tuesday, 16th September, the Rev. S. Raban, late of Marden, was publicly recognised as pastor of the Congregational church, Park-street chapel, Hatfield, Herts. The Rev. Messrs. Gilbert, of Wheathamstead, Whitehead, of Hertford, Robinson of Luton, and Martin, of Whitwell, took part in the devotions of the day.

In the morning, the Rev. H. Burgess, of Luton, preached a very able introductory

discourse. In the afternoon, the usual questions were asked by the Rev. J. Raban, of Bethnal Green, who also offered the recognition prayer; after which, the Rev. J. Stewart, of Barnet, delivered an affectionate and impressive address to the pastor.

In the evening, the Rev. J. Harris, of St. Albans, preached a powerful and faithful discourse to the church and congregation.

On the previous evening the Rev. J. Raban preached an impressive preparatory sermon; and on Tuesday morning at seven o'clock, a well attended prayer-meeting preceded the public services of the day. The whole proceedings were characterised by deep solemnity and devout attention. May the Lord countenance this union with his richest blessings, making it conducive to the perfecting of the saints, and to the reclaiming of many sinners to the Great Shepherd and Bishop of souls.

The Rev. James Williams.

The recognition of the Rev. James Williams, late of Royston, as pastor of the Congregational church, assembling at Albany chapel, Haverfordwest, took place on Tuesday the 2nd inst.

The Rev. J. Williams, Pembroke Dock, read suitable portions of Scripture and prayed; the Rev. J. Griffiths, St. Davids, delivered the introductory discourse, from Acts xvii. 11; the Rev. D. Davies, Zion's Hill, received from Mr. W. G. Griffiths, one of the deacons, a statement of the call of Mr. Williams to the pastorate, and the response of the latter to it. The Rev. Mr. Warlow, of Milford, offered the intercessory prayer, and the Rev. D. Rees, Llanelly, gave the charge to the minister from Matt. v. 1, 2. The Rev. W. Davies, Fishguard, closed the service by prayer.

In the evening, the Rev. W. Anthony, from Homerton College, commenced by reading and prayer, and the Rev. C. Morris, Fetter-lane, preached to the church, from 1 Cor. iii. 21, 22.

The Rev. N. Harris, Middle Hill, Rev. E. Davies, (C. M.), Rev. H. Mathias, Wolsdale, and Rev. H. Davies, Narberth, assisted on the occasion.

A deep interest was excited by these services and a solemn and hallowed impression produced.

Rev. Evan Jones.

On the 29th, 30th, and 31st of July, the Rev. Evan Jones, late of Brecon Independent College, was set apart to the pastoral care of the Congregational church at Saron, Tredegar, when the following ministers and brethren officiated:—

On the 29th, at six, Messrs. Davies, of

Brecon College, and Jenkins, (Wesleyan,) of Tredegar, preached to a large and crowded congregation.

The following day was chiefly occupied by conferences of ministers and deacons, for discussing the most efficient measures to liquidate the debts which still remain on the different Independent chapels in the county. In the evening of the same day, at six, the Rev. T. Jaffreys, of Penyca, offered prayer, and the Revs. W. Edwards, of Aberdare, late of Brecon College; W. Davies, of Blackwood; and E. Rees, of Penymain, preached.

On the 31st, at six in the morning, Mr. J. Davies, of Brecon College, prayed, and the Rev. T. Griffiths, of Blaenafon, preached. At nine, the Rev. M. Jones, of Varteg, prayed; the Rev. Richd. Jones, of Sirhowy, delivered a most elaborate discourse on the nature and constitution of a Christian church; the Rev. M. Ellis, of Mynyddislwyn, proposed the usual questions; the Rev. D. Stephenson, of Nantyglo, offered the ordination prayer; the Rev. Mr. Davies, M.A., classical tutor of Brecon College, preached to the young minister; and the Rev. Hugh Jones, of Carmarthen, (late of Tredegar,) to the church. At one o'clock all the ministers dined together at the Cambria Hotel. At half-past two, the Independent chapel, though spacious, proved too small to contain the crowded congregation that had assembled together; in consequence of which the Baptists kindly offered the use of their chapel, where, with much convenience, the afternoon and evening services were conducted. The afternoon service was introduced by the Rev. D. Salmon, of Newport, (late of Brecon College,) and the Rev. B. Evans, of Frome, and Pearce, of Liverpool, preached,—the former in English. At six, Mr. J. D. Williams, of Old College, Homerton, prayed; and the Revs. E. Roberts, of Crombychan, (late of Brecon College,) E. Griffiths, of Swansea, and J. Hughes, of Doulais, preached. Mr. Jones is a zealous advocate of teetotalism, which it is hoped, under the Divine blessing, will in some degree at least be the means of counteracting the baneful influence of intoxication, a sin lamentably prevalent in the iron districts.

Rev. William Williams.

On Wednesday and Thursday, the 8th and 9th October last, services were held in connection with the opening of the chapel at Adullam, Tredegar. At the same time the Rev. William Williams, late of Brecon Independent College, was ordained as pastor over the church and congregation assembling therein. On Wednesday evening,

the Rev. W. Edwards, Aberdare, and John Parry, Wern, preached. At seven on Thursday morning, the Rev. W. Morgan, Troed-y-rhiw, preached. At half-past nine the Rev. Evan Jones, Sharn Chapel, Tredegar, read appropriate portions of Scripture and engaged in prayer. The introductory discourse was delivered by the Rev. Moses Ellis, Mynyddislwyn; the Rev. R. Jones, Sirhowy, proposed the usual questions, which were ably and lucidly answered; Mr. Williams' pastor, the Rev. Joshua Evans, Cymer, offered the ordination prayer; a very solemn and instructive charge was addressed to the young minister by the Rev. Edward Davies, A.M., classical tutor, of Brecon college; the charge to the church and congregation was delivered by the Rev. Evan Rowlands, Pontypool; and the Rev. Ll. R. Powell, Hanover, concluded the interesting services by prayer.

In the afternoon and evening, sermons were preached by Messrs. Herbert Daniel, Pontypool, W. Davids, Blackwood, E. C. Jenkins, Salem, J. H. Hughes, Llangollen, and W. Watkins, Rumney. The devotional exercises were conducted by Messrs. J. Price, N. Stephens, T. Roberts, and John Davies, Brecon College. Several of the ministerial brethren and lay preachers were present. Liberal collections were made at the close of each service, to liquidate the debt remaining on the chapel. The settlement of Messrs. Jones and Williams in this important town, and the cordial unity which exists between them and their reverend friend and brother, Mr. Jones, Sirhowy, is likely to prove an abundant blessing to their respective churches.

NEW CHAPEL EVERS DEN.

On Thursday, October 23, 1845, a new chapel was opened for public worship at Eversden, near Cambridge. The old sanctuary was built in the year 1665, for the justly celebrated Mr. Holcroft, one of the ejected ministers; and after being used for religious worship 180 years, was taken down in April last. The present commodious chapel seats 500 persons. The design was gratuitously furnished by John Smith, Esq., of Cambridge; the handsome iron palisading, &c., was given by another kind friend residing in the same town. A large assemblage of persons celebrated its opening. The Rev. Dr. Reed, of London, preached in the morning and evening; and the Rev. S. Thodey, of Cambridge, in the afternoon, in the regretted absence of Dr. Jenkyn, through indisposition. The Rev. Messrs. Wright, Gough, Dorrington, Flood, For-saith, Sæckbridge, Harsant, Fortham, Peters, Watkins, Figg, Gæmer, Hobbs,

Crafts, Triggs, and Wright, of Huntingdon, were present, several of whom assisted in the devotional services.

Dinner was provided in the place lately occupied for public worship, of which more than 220 partook; and there were 150 to tea in the evening. The whole sum raised at the dinner and tea tables went towards the liquidation of the debt, through the liberality of some friends connected with the congregation, who undertook to furnish the tables at their own expense. The collections on the day of opening, including a donation of 20*l.* from a lady in London, amounted to 107*l.* On the following sabbath, the Rev. R. E. Forsaith, of Royston, preached in the morning and afternoon, and

the Rev. S. Thodey in the evening; the collection amounted on that day to 20*l.* A dinner was given to 139 children connected with the sabbath-school at Eversden on the following day.

REMOVAL.

On sabbath, the 9th *Sept.*, the Rev. John Amyon, of Pendlebury, near Manchester, publicly accepted the unanimous invitation of the church and congregation assembling for worship in Park Independent Chapel, Walmersby, near Bury, Lancashire, and purposes *vacating* upon his stated labours amongst them at the commencement of the year 1846.

General Chronicle.

THE BIBLE AMONG THE JEWS.

(From a Correspondent of the British and Foreign Bible Society.)

Ratisbon, October 18, 1845.

According to your request I seize the first leisure to state in writing the facts which I gave you *visd voce* the day I applied to you for Bibles.

The Jews in Jassy (Moldavia) number above 20,000, being supposed to form a third of the population of the city (75,000.) Amidst many discouragements, arising from the ignorance and rudeness for which they are notorious, we, the missionaries, have always had a ground of comfort in the readiness with which almost universally the word of God was received. The desire of obtaining a copy of the Old Testament has induced many, especially of the young, to visit us, who feared it was a profanation to enter our gates. At first we gave it gratuitously, but for the last two years we have only done this in very urgent cases. Setting a price upon it did not diminish the demand: we found the Jews quite ready to give the price we fixed, about four shillings a copy. When I left Jassy, we had not a single copy remaining of the Old Testament in Hebrew; and the Jews used to ask us in a most affecting way, perseveringly week after week, when more were likely to be had. Even the New Testament was very generally taken, although not, of course, so run after as the Old; and we had abundant proof that it was very commonly read, and, I believe, seldom abused. The fruits of this diffusion of the word of God, in connection

with our unworthy labours among the Jews of Jassy, are already, God be praised! beginning to appear. One of our converts writes to me that our house is daily visited by the Jews in greater numbers than had formerly come within a considerable period; adding, in his broken English, that even those Jews who know nothing of us nor of our doctrines, are defenders for the New Testament. He tells us of one who had got a New Testament and gone into the street with it. Another Jew snatched it from him, and upon his remonstrance gave him a small gold coin to get another with, which he brought to our house to purchase another copy, calling it the Holy Little Book. "All the books of the Jews," said he, "are false, shameful fables, but this little book can be from none but the Holy Lord God. There I see my corrupted ways by nature, and lost state. The words of this book, and especially of the 5th chapter of Matthew, have shaken my heart and broken my bones. There, also, I see the way which leads me to eternal life." I quote from memory; but I think I have very nearly given his words. We have everything to hope, if men, whether Jews or Gentiles, take to the reading of the unadulterated word of God. From the throne of his majesty in his word God will sooner or later speak to their consciences, and commend himself to them with irresistible power.

I write this in great haste from my journal, according to promise, but will be happy to communicate to you such cases as it may please God to bring to my knowledge, illustrative of the same truth.

D. EDWARDS.

From the Rev. T. L. Hodgson.

Cape Town, August 12, 1845.

I beg leave to send a draft on the Mission Treasurers, amounting to 19l. 16s. 6d., to balance the account of Bibles and Testaments sent some time ago, amounting to 55l. 13s. 4d.

Of these circulated gratuitously, thirty-three Testaments and two Bibles were presented to individuals of good character, and the remainder to the best of my judgment: while the sale of 148 Bibles and 417 Testaments at various prices, will, I hope, meet the approbation of the Committee. I have the pleasure to acknowledge the receipt of your favour of the 24th of December, accompanying two cases, per the ship "Charles Carter," containing 100 Dutch Bibles, and 300 Dutch Testaments, which I have no doubt will be sold, at the prices charged, in a few weeks, so great is the demand at present, especially for the Testaments. I have succeeded in obtaining a remission of the duty here, and shall feel honoured in having 500 or 700 Dutch Testaments placed at my disposal as soon as possible after the receipt of this,* which shall be circulated in the most advantageous manner, at this most critical and important crisis, when the result of school instruction is so pleasingly showing itself amongst the coloured population in this colony.

NEW ZEALAND.

From the Rev. Waller Lawry.

Auckland, New Zealand, May 24, 1845.

The ten cases of Testaments in the Maori language have come out safely per "Stains Castle," and are now in my possession, and shall be distributed with all the care and discretion which we can command. Ten thousand thanks for this most noble and acceptable boon! Being now involved in a native war, you will readily perceive that a bar is placed in the way of those whose employment it is to spread, by all means, the light of revealed religion among the aborigines.

I will do my best, in conjunction with others, to form an Auxiliary Bible Society here; at present all is confusion, and there is no money. The natives, unhappily, have got a notion that they should not pay for God's word, and say that they used not to do so. We will do our best to counteract this, and all their wrong views and erring practices.

You cannot conceive how your ten cases of the sacred volume strengthen our hands in this land of struggle and conflict. I have

* 700 Dutch Testaments have been granted.

lately travelled about 800 miles through this land, and everywhere found that the natives had the New Testament, and that they daily read it alone, as a book to be studied; and twice a day they read it in public, when nearly all the villagers are collected to read the book of God, ask questions, and hear explanations thereof. They are an example herein to the colonists.

WEST INDIES.

From Mr. James M. Murray.

Manchester, Jamaica, August 4, 1841.

Having spent a sabbath at New Carmel, a station of the United Brethren, which lies near the centre of this mountain range, I had an opportunity of seeing blind Cecilia, whom I have already introduced to your notice.* On hearing I was at the mission-house, she came to me with the Book of Psalms in embossed characters, with which, if I mistake not, you kindly furnished her. She casually opened the book at the twenty-seventh Psalm, which she distinctly and fluently read. How was I delighted to hear her, in a sweet and softened tone, read the first verse of that beautiful psalm, "The Lord is my light and my salvation; whom shall I fear?" &c. There is reason to believe that this is the language of her heart, and that the portion of Divine truth you have placed in her hands gives her more solid comfort than she would derive from the possession of the wealth of the Indies. This poor blind girl is not only endeavouring to acquire a knowledge of God's word, but what knowledge of it she possesses she is engaged in communicating to others. And this, to me, seems one of the most interesting points in her history. Throughout the week she has a little school of young children, to whom she teaches the Catechism, and such hymns as have been embossed for her by the brethren. She likewise teaches the alphabet to her young charge, and this in an ingenious way. Above each letter in the alphabet is a corresponding stenographic mark, or blind character, on applying the finger to which she enunciates the letter under, which the children name after her, and in this way the little ones are made acquainted with the elements of the language. The Ladies' Society kindly allows her a small gratuity yearly.

HONOUR AND HONESTY OF DANIEL DE 39

With the prospect of a family grown up around him, he saw his fortune made 7

swapt away by a large unsuccessful adventure. One angry creditor took out a commission of bankruptcy; and Defoe, submitting meanwhile to the rest a proposition for an amicable settlement, fled from London. A prison paid no debts, he said. "The cruelty of your laws against debtors, without distinction of honest or dishonest, is the shame of your nation. He who is unable to pay his debts at once, may be able to pay them at his leisure; and you should not, meanwhile, murder by law." . . . The creditors consented to compound his liabilities for five thousand pounds, and to give his personal security for the payment. In what way he discharged this claim, and what reward they had who trusted him, an anecdote of thirteen years' later date (set down in the book of an enemy) will tell. While the coffee-houses raged against him at the opening of the reign of Anne, a knot of intemperate assailants in one of them were suddenly interrupted by a person who sat at a table apart from the rest. "Come, gentlemen," he said, "let us do justice. I know this Defoe as well as any of you. I was one of his creditors—compounded with him—and discharged him fully. Years afterwards he sent for me; and though he was clearly discharged, he paid me all the remainder of his debt, voluntarily, and of his own accord; and he told me that, so far as God should enable him, he meant to do so to everybody." The man added, that he had placed his signature to a paper of acknowledgment, after a long list of other names. Of many witnesses to the same, only one other need be cited. Four years later, when the House of Lords was the scene of a libel worse than that of the coffee-house disputants, but with no one to interrupt it, Defoe himself made an unpre-

tending public statement, to the effect that the sums he had at that time discharged, of his own mere motion, without obligation, "with a numerous family, and no help but his own industry," amounted to upwards of twelve thousand pounds. Not as a matter of pride did he state this, but to intimate that he had not failed in duty. "The discharge of law could not discharge the conscience. "The obligation of an honest mind can never die."—*Edinburgh Review*.

CHINESE FEMALE SCHOOLS.

The treasurer of the association for supporting the schools established by Mrs. Dyer (now Mrs. Bausum) acknowledges, with gratitude to God, the success with which he has crowned their efforts, both in the very satisfactory state of the schools at Singapore and Penang, and also the liberal assistance afforded to the good work by supplies of useful and fancy articles received from the following friends:—

From the working party at Leamington by Mrs. General Campbell.
 From the Huddersfield ladies, by Miss Houghton.
 From Ladies at Brighton, by Lady Bloomfield.
 From Miss Borthwick and friends, at Edinburgh.
 From Mrs. Colonel Coombs and friends.
 From the Misses Thurkles.
 From the Ladies' Missionary Working Society of Rev. Mr. Flower's congregation at Beccles, by Mrs. Crisp.
 From Mrs. Mallows, Wattisfield.
 From Mrs. Hill, Lincoln.
 From Mrs. Pattison.
 From Miss Hoppe.
 From Miss Bradley, Brigg.
 From Mrs. Adams.
 From Miss Benham and friends.
 From young friends of Paddington Sunday-school, by Mrs. Benham.
 From Mr. Benham, a box of tin toys.

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<i>May</i>	— G. Burder, M.A.
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<i>August</i>	— E. Jenkins.
<i>September</i>	— J. Wills.
<i>October</i>	— W. H. Stowell.
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